CIVIC ENGAGEMENT IN KENYA: DEVELOPING STUDENT LEADERSHIP THROUGH SERVICE LEARNING

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

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2008

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ABSTRACT

The purpose of this research study is to develop an approach to research on civic engagement and service learning in Kenya which examines the role of Kenyan Universities in preparing students for civic engagement, active citizenship and leadership. The research seeks to explore historical, political and cultural events, beliefs, attitudes, and policies that have shaped the mission of higher education in Kenya and describes how these influence the perception of role of Kenyan Universities in preparing students for civic engagement, citizenship and leadership through community service.

This research is aimed at contributing to knowledge based on the gap identified in the literature review which is characterized by (1) inadequate access to or dissemination of research that addresses concepts of the civic, community service and student leadership in Kenya; (2) limited discourse on the current role of Kenyan Universities in society and (3) limited research on “Kenyan-centric” solutions to social issues. This research thus takes into consideration multiple perspectives of varying University stakeholders and provides an innovative research design that values the ‘voice’ of the marginalized and other stakeholders who are to varying extents affected by the functions
of the University but are often not consulted in the process of evaluating the role and relevance of the University.

The conceptual framework provides a reflective analysis on anthropological and socio-cultural perspectives, theories of knowledge, curriculum theories and service-learning theories and how these shape the focus of this research informed by literature review. The methodological justification underlying the research study is based on grounded theory which serve to shape the thinking about the research as well as determine ways in which sense will be made of the data during and after its collection.

The major findings were (1) phenomena such as the ethnic violence that erupted as a result of the electoral process influenced the participants’ perceptions of community, civic engagement, citizenship and leadership, (2) concepts were defined differently depending on the political climate and socio-cultural assumptions underlying the period of this study.
Dedicated to

My parents Anne Nyambura and David Mukuria

Charles Mukuria, Tomeka Collins and Donna Nyambura

Caroline Nyambura

Antony Kimata

and

My husband, Antony Maina
ACKNOWLEDGMENTS

I would like to thank my adviser, Dr. Tatiana Suspitsyna, for her continuous support and concern for my progress along this journey along my doctoral program. Thank you for encouraging me to achieve my full potential. Your wealth of knowledge, expertise, industriousness and dedication are qualities I would like to emulate. Thank you for being a role model.

I would like to thank Dr. Helen Marks and Dr. Antoinette Errante for their guidance and support as members of my examination and dissertation committee. Thank you for introducing new perspectives that enriched my study and dissertation process. Thank you for your words of wisdom on how to live a balanced life during this academic pursuit. This advice was and is very valuable and will serve me well beyond my time at the Ohio State University.

Many thanks to Dr. Peter Demerath who served on my examination committee and who guided me in the process of designing my research study.

My sincere gratitude goes to my friends and peers who supported me, inspired me, and encouraged me during this journey. Thanks to Xueli Wang, who read several drafts of my dissertation with great dedication. Thanks to Gonzalo Bruce, Awatif Elnour, Wairimu Mwangi, Alex Carlier, Deb Zabloudil and the Tungarazas.
I would also like to thank my husband and family for their constant support and prayers. Without you, this journey would have been longer and harder. Thank you for listening to me harp on enthusiastically about my study, and for encouraging me to keep on the path when my dissertation seemed to be a challenge.

Last but not least, my utmost gratitude to God, my source of strength and companionship in this spiritual journey.
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CHAPTER 1

1. INTRODUCTION

The purpose of this study is to develop an approach to research on civic engagement and service learning in Kenya by examining the role of Kenyan universities in preparing students for civic engagement, active citizenship, and leadership. Through this research, I explore historical and cultural aspects, beliefs, attitudes, and policies that have shaped the mission of higher education in Kenya and describe how these influence the perception of the role of Kenyan universities in preparing students for civic engagement, citizenship, and leadership through community service.

Kenyan universities play a significant role in educating and training students to be active change agents capable of tackling social and economic development issues. The universities fulfill this role by designing and implementing curricula whose desired outcomes include fostering student leadership, critical thinking and problem solving skills. Members of the Kenyan society place high expectations upon these students and anticipate that these university graduates will become leaders in society who can effect necessary changes towards national development (Ministry of Education, Science and
In this study, I discuss the connection between the role of Kenyan higher education in national development and curricular strategies that Kenyan universities employ to fulfill this role. In doing so, I examine notions of national development, particularly from an African perspective with an emphasis on the role of sub-Saharan African universities in national development. This discussion draws upon a comprehensive report resulting from research conducted among universities in African countries including Kenya, Somalia, Tanzania, Uganda, and Zambia (Maranga & Okatcha, 1985). The report provides a detailed analysis of the role of these African universities in national development and includes evidence on how teaching, research, and service are integrated into the universities’ curricula enabling them to fulfill their mission in society.

Once the broader context of higher education in sub-Saharan Africa is established, this study focuses on higher education in Kenya taking into consideration the historical influences, current state and future direction affecting its changing mission in society. As I review the role of Kenyan universities in national development, I study service learning courses at universities and determine the ways in which such curricula can contribute to the universities’ mission based on the assumption that service learning as pedagogy can facilitate the acquisition of knowledge on and promote action towards addressing issues of development in Kenya. In this study, service learning is a pedagogical approach aimed at utilizing experiential learning principles by combining academic learning outcomes
with practical experience through community service. I therefore examine the conceptual frameworks and theories pertinent to service learning and take into consideration factors affecting the indigenization of the service learning curricula that might influence its reception and application in the context of higher education in Kenya.

1.1 Context of the Study

All too often Africa is depicted as a continent plagued with numerous social tribulations. Stories are told of Africa in disheartening terms often depicting the poverty, famine, disease – with the prevalence of AIDS, and civil wars presenting a very bleak future for the people and the continent of Africa. Yet, Africa is not the “dark” continent it is depicted to be. It has its hopes, achievements, and triumphs. More optimistically, Africa has its own education and modes of progress. These unfortunately remain untold narratives. In all the strife and advancements of the African continent, social institutions have played varying roles. Among these social institutions are the universities which have been instrumental in changing their countries, communities, and the lives of its people.

There have been research studies, local and regional conferences and workshops, and task forces commissioned to examine the discourse and practice of African universities and the role that they play in national development (Brown, 2005; Republic of Kenya, 2006; Kubow, 2007; Maranga & Okatcha, 1985; Republic of Kenya, 1996).

Some of the issues that have been discussed at these forums and studies include but are not limited to: quality of teaching, learning and research in higher education (Maranga & Okatcha, 1985; Choge, 2008; Laurila, 2008), financing higher education in

In some cases, the results of this discourse have led to the creation of task forces in Kenya charged with the responsibility of further investigating the issues affecting its higher education system (Commission for Higher Education, 1985; Republic of Kenya, 1996). These task forces have consolidated reports such as “Sessional Paper No. 1 of 2005 on Policy Framework for Education, Training and Research” (Republic of Kenya Ministry of Education, Science and Technology), “The Kenya Education Sector Support Programme 2005-2010: Delivering Quality Education and Training to All Kenyans” (Saitoti, 2005) and “The Report of The Public Universities Inspection Board: Transformation of Higher Education and Training in Kenya” (Republic of Kenya, 2006) which are instrumental in providing a road map for the direction of Kenyan universities. These reports propose comprehensive frameworks intended to guide the planning and implementation of educational programs in Kenya.

Universities in Kenya adapt these guidelines and frameworks while drawing upon research studies and conference deliberations to design educational strategies revolving
around research, teaching, and service that enable them to fulfill their mission. In applying these strategies, Kenyan universities continue to be visibly present in the society as they meet social and economic development needs. Considering that there could be several ways in which Kenyan universities fulfill their role in society, the focus of this study is on higher education curriculum and its ability to foster student leadership, critical thinking and problem solving skills which are outcomes of service learning courses.

Thus this study is influenced by theories and concepts on knowledge, curriculum and service learning and is aimed at developing an approach to research on civic engagement and service learning in Kenya. In this study, I contemplate on what constitutes knowledge, and how universities endow students with knowledge through their curriculum. Education is presumed to help students gain knowledge on which they are to contemplate, to reflect upon in their development of character and to apply to their contexts primarily to improve their condition of life and the lives of others (Dewey, 1964; Freire, 1998; Smith, 1996, 2000). The question of what constitutes knowledge has been the subject of longstanding discourse across various disciplines. Philosophers, theologians, sociologists, historians, anthropologists among other theorists have contested the nature and meaning of knowledge. Though this study cannot possibly exhaust the discourses on knowledge, it attempts to provide a basis of understanding knowledge from the ontological, epistemological and methodological approaches applicable in the field of higher education. The different ‘ways of knowing’ across cultures are taken into consideration in this discussion.
Curriculum theories and concepts (Shiundu, & Omulando, 1992; Dewey, 1964) tackle the epistemological questions about university curriculum such as, who is to be taught, focusing on the perceived future role of students in society; what is to be taught, particularly knowledge, skills and attitudes pertaining to leadership, community and social responsibility, civic engagement and citizenship as established in the mission statements of the universities; and why is it to be taught, with the aim of addressing social issues particularly relating to the emancipation of the marginalized members of the society. The objectives of curricula have to be clear in their attempt to address the above questions by presenting basic principles, ideas, concepts and methods of the analysis of the nature of knowledge, the process through which the students acquire varying kinds of knowledge and how the curriculum facilitates the acquisition and application of this knowledge (Shiundu, & Omulando, 1992).

Service learning theories such as the cognitive-structural theory (Pascarella, & Terenzini, 2005), and models such as the Reflective Judgment Model (King & Kitchener, 1994), and Experiential Learning Model (Kolb, 1984) influence this study as they explain the process through which students develop necessary skills. Various studies on service learning reveal a positive effect of service learning on facilitating the development of leadership skills; reducing stereotypes and advancing cultural understanding; increasing citizenship skills and the sense of social responsibility; and demonstrating critical thinking and problem solving skills (Astin, & Astin, 1996; Berger, & Milem, 2002; Billig, & Furco, 2002; Bringle, & Hatcher, 1995; Browning, 1998; Eyler, & Giles, 1996; Eyler, Giles, Lynch, & Gray, 1997; Parks, & Daloz, 1996; Stanton, 1999).
Taking these theories and concepts into consideration, this study seeks to problematize notions of community, civic engagement, citizenship and leadership and the role of Kenyan universities in promoting civic engagement and fostering student leadership through service learning.

1.2 Problem statement

Much literature addresses the role of African universities in national development with studies concluding that universities are required to educate and train students with the necessary skills to participate in nation building (Aina, 2004, 2005; Brown, 2005; Fagerlind, & Saha, 1989; Falola, & Odhiambo, 2002; Maranga, & Okatcha, 1985; Ngara, 1995). In Kenya, paths and strategies for achieving development are often outlined and prescribed through the National Development Plans such as those for the periods of 1997-2001 and 2002-2008 (Republic of Kenya, 1996, 2001), however, little is discussed on additional creative strategies that universities can employ to promote national development. Few studies The Ministry of Gender, Sports, Culture and Social Services formulated the Kenya National Youth Policy (2005) taking into account the resourcefulness and creative ideas of Kenyan college students in contributing to the discourse on national development. The youth are seen as the nation’s future thus investment in youth and youth-centered programs is considered an investment in the future. But “the youth can no longer be termed as leaders of tomorrow. They must be seen as today's leaders. Planning cannot continue without involving the youth…in all the sectors of the economy. The youth have a right to participate in issues that affect their life…” (Ministry of Gender, Sports, Culture and Social Services, 2005, p. 29). The
Kenyan government has traditionally supported youth service programs in which youth actively engage in service that deepens their understanding of civic responsibility.

Governmental support for youth service programs can be traced to 1964 when the National Youth Service (NYS) program was created by an Act of Parliament at the “insistence of the youth wings of the political parties, which had been engaged in the struggle for independence” (Khasiani, 2006). The NYS was designed as multifaceted voluntary program aimed at assimilating militant youth into the program as well as relieving the youth of unemployment. These youth were trained to support the army and/or police force while undertaking national development projects such as agriculture and road construction (Khasiani, 2006). The NYS program existed primarily with its military focus until the 1980’s when a decision was made by parliament to admit pre-university students into the NYS program as a further strategy to incorporate youth. This shift however became untenable since not all pre-university youth intended to serve in a military capacity. The lack of sustainability was further compounded by governmental limitations to sustain resources and efforts towards youth development. The failure of the NYS program led to the need to re-strategize on how to involve youth in matters of national development. Consequently, the youth service programs in Kenya developed through three routes: public youth service programs supported mainly by the government; non-governmental and private organizations implementing youth service programs; and initiatives taken by young people themselves. Regardless of the route followed, the youth service programs were and continue to be characterized by youth training, creation of employment opportunities to enhance the well-being of young people and their
communities, and to counter the threat unemployment poses for the national, social and political fabric (Khasiani, 1996).

The literature about the youth service programs implemented by Kenyan universities is limited and with this study I attempt to fill this gap by investigating university service learning curricula and pursuing the possibility that they could be a strategy with immense potential to advance national development. My approach is enlightened by research on service learning programs in the American higher education system (Astin, & Astin, 1996; Eyler, & Giles, 1996; Eyler, Giles, Lynch, & Gray, 1997) demonstrating the curricula potential to promote civic engagement, citizenship and leadership skills among students. Though my study relies on my understanding of service learning programs from the American context, I believe that little is known about how appropriate these programs are to the Kenyan context and how the process through which their adoption and adaptation can be modified to enhance their relevance in Kenya. For this reason, my study aims at filling this gap by providing a systematic attempt to investigate the importation of service learning curricula and to account for local factors that ought to be considered when implementing foreign educational programs.

In accounting for local factors, I examine Kenyan university stakeholders’ perceptions of community, civic engagement, citizenship, and leadership. In Kenya the conceptualization of community service, civic engagement, citizenship and leadership differ from Western perceptions owing to differing cultural, historical, political, and social influences. Generally, Kenyans as citizens of a collective society exercise an inherent tendency towards serving their community members. The propensity to serve
one’s community may be embedded in one’s cultural heritage and could be taken for
granted. Similarly, one’s perceptions of whom and what comprises community; what
actions demonstrates civic engagement; what parameters define citizenship; and what
ideals and values are associated with leadership can be affected by intervening factors
such as cultural assumptions and contextual phenomena. For example, in Kenya, the
sense of community may have been defined culturally by assuming that community
meant affiliation to one’s tribe. However, with the phenomenon of tribal conflict that
arose as a result of Kenya’s December 2007 presidential elections, many of these tribal
assumptions resurfaced and the sense of community was challenged. Tribal affiliations
proved to be more of divisive than unifying and evidently the historical and deeply rooted
tensions between members of the predominant Gikuyu and Luo tribes continue to exist.
As the tribal clashes escalated, the local media, political and community leaders and
international mediators appealed to Kenyans to rise above tribal attachment, and seek
solidarity as citizens of the nation (Daily Nation Newspaper, January 3, 2008; Kiss FM,
2008; Kameme FM, 2008). The media constantly sent out messages such as “Remember,
Kenya is greater than all of us” (Kalekye, 2008) pleading with Kenyans to strive for
national patriotism versus tribal loyalty. The leaders who people looked up to had the
opportunity play the role of the “pied piper” and lead the Kenyans to dialogue and
understanding. However, the two most visible leaders, President Mwai Kibaki (a member
of the Gikuyu tribe) and Prime Minister Raila Odinga (of the Luo tribe), initially were at
logger-heads each refusing to concede defeat unless a power-sharing deal was reached.

This power struggle highlighted the mentality that Kenya’s politicians were more
cared for about power than they were about the common good. This demonstration of
leadership led to the need to reexamine what leadership meant for Kenyans, what qualities and values were necessary for leadership, and how much the leaders were in touch with the realities of the average Kenyan citizen.

As I reflected upon these electoral occurrences and the need to problematize the commonly held assumptions about community, civic engagement, citizenship and leadership, I focused on the role that Kenyan colleges and universities played in deconstructing, reconstructing and dissemination knowledge about these concepts. I realized that literature on civic engagement and citizenship education programs at universities was limited and civic education was conducted mainly at primary and secondary school levels. An elaborate “Geography, History and Civics” curriculum is taught from standard (grade) six through twelve (Kenya Institute of Education, 2007) but is not a core course taught at the universities. Therefore, through this research study, I hope to fill this gap in literature by examining the potential of service learning programs in promoting an understanding of community, civic engagement, citizenship, and leadership which can be achieved through community service.

In Kenya, institutionalized service learning programs that promote community service are considered relatively new. Strathmore University (SU), United States International University (USIU) and University of Nairobi (UoN) provide examples of institutionally-supported service learning programs. Through this study I examine how the mission and vision statements of these universities affirm the purpose of their existence, and their contribution to society, both current and future. In these statements, the universities outline their current actions and foresight of their contribution to the
future advancement of their society. Key elements of their missions and visions are providing knowledge, applying skills, fostering leadership and preparing students to be active change agents who are prepared for service and are capable of contributing to the advancement of local, regional and global society (Strathmore 2008, USIU 2008, UoN 2008). These universities strive to meet national development goals and educate and train students to fulfill leadership positions in the public and private sectors of society such as agricultural and rural development, public administration, tourism, industry and trade, environment and natural resources, public safety, law and order, health, education and corporate sectors.

Through this project, I seek to fill the gaps in literature by investigating university service learning curricula with respect to their potential to advance the role of the university in society; providing a systematic attempt to investigate the importation of service learning curricula, accounting for local factors that ought to be considered when implementing foreign educational programs; and examining the potential of service learning programs in promoting an understanding of community, citizenship, civic engagement and leadership which can be achieved through community service.

To achieve this purpose, my study is guided by the following questions.
1.3 Research Questions

This study raises two primary research questions, each supported by probing questions as follows:

1. What is the current perception of civic engagement among university stakeholders in Kenya? Probing questions. How does service learning in Kenyan higher education influence the perception of leadership, civic responsibility, civic engagement, citizenship and community service?

2. What is the current perception of the role of the Kenyan universities in society? Probing questions. How do Kenyan universities prepare students for civic engagement, active citizenship and leadership?

Stakeholders in this study are identified as the members of society who interact with the universities in differing capacities, in which case they are referred to as university stakeholders. These university stakeholders include: university students, faculty, administrators, staff; members of the community served directly or indirectly by university outreach initiatives; and members of the public and private sectors, which include the formal private sector and informal Jua Kali sector. A description of the Jua Kali sector is provided in the section on “Definition of Terms and Notions”.


1.4 Objectives of the study

The objectives of this study are:

1) To generate descriptions of university stakeholders’ perceptions of community, civic engagement, citizenship, and leadership.

2) To use these descriptions in tandem with university mission statements to understand the relationship between civic engagement and student leadership development.

3) To use the projects’ focus on civic engagement and student leadership development to draw educators, researchers and practitioners to an understanding of factors that enrich university curricula and foster civic engagement among university students.

4) To translate the research findings into a framework for understanding factors that shape the adaptation of educational programs, such as service learning programs, imported from the United States of America and their application to the indigenous context, in this case, Kenya.

5) To engage with university stakeholders during and after research to determine ways in which university curricula and programs can be enhanced to enable the universities to effectively fulfill their role in society.

Anchored in these objectives, this research examines various theories and conceptual perspectives which provide a framework for developing an approach to service learning pedagogy that takes into account Kenyan cultural insights in the formulation of a service learning curriculum. The theories and conceptual frameworks such as anthropological and socio-cultural approaches, theories of knowledge and theories on curriculum and service learning are elaborated in the literature review section.
which provides detail on how these theories and concepts are applicable to the Kenyan context.

1.5 Significance of the Study

This study is significant in contributing knowledge to the field of higher education in Kenya by determining how Kenyan universities prepare students for civic engagement, active citizenship and leadership. Additionally, this study may enable the Kenyan universities to reconceptualize their role in society while revising and focusing curriculum-related strategies towards achievement of their mission.

This study posits that service learning curricula enables universities to fulfill their mission since service learning pedagogy facilitates the acquisition of knowledge, skills and real life experiences as a result of engaging in community service. This emersion in the community setting prepares students for active civic participation, social responsibility and leadership in community development (Eyler, & Giles, 1996; Eyler, Giles, Lynch, & Gray, 1997). Due to the interaction with community members, the students become knowledgeable about social issues affecting the community members. With this knowledge and with support from the university, students, in collaboration with community members, can determine potential solutions to these social issues. This collaboration can be mutually beneficial to the members of society and the university and together, they can advance in promoting national development (Billig, & Furco, 2002; Bringle, & Hatcher, 1995; Browning, 1998; Hope & Timmel, 1984; Stanton, 1999).

The gap in literature on the role of the university in national development and service learning curriculum as a strategy to fulfilling university missions towards
achieving national development is characterized by three factors: (1) the inadequate access to or dissemination of research that addresses concepts of the civic, community service and student leadership in Kenya; (2) limited discourse on the current role of Kenyan universities in society and (3) limited research on “Kenyan-centric” solutions to social issues and approaches to national development. In an attempt to fill this gap, this research takes into consideration multiple perspectives of varying university stakeholders and utilizes a research design that values the voice and representation of the marginalized and other stakeholders who are to a varying extent affected by the functions of the university but are often not consulted in the process of evaluating the relevance of the university in society and defining its role in national development.

1.6 Implications of the study

This research is oriented towards informing policy making by educators, researchers, and practitioners and community partners in various sectors of society. There are varied implications of the findings for these stakeholders.

For educators, the findings of this study may provide a useful guideline for designing and implementing service learning curricula. Since this study takes into account the historical, cultural, economic and social elements affecting higher education in Kenya, educators may rely on the study’s Kenya-centric approach when addressing issues of curricula revision and reform. The findings on the students’ perceptions of their learning experiences as a result of service learning programs encourage educators to incorporate experiential learning strategies to improve the quality of teaching and learning.
For researchers, the findings of this study may initiate discourse on service learning curriculum as a strategy for promoting national development in Kenya. The findings of this study and subsequent studies are intended for dissemination to universities in Kenya and to wider audiences locally and internationally. Though one limitation of this research is that the findings cannot be empirically generalized, I hope that researchers will undertake studies that move beyond the particular events, meanings, patterns, persons, and institutions reported in this study to broader understandings of these aspects in varied contexts.

For practitioners and community partners, the implications of this study are twofold. First, practitioners and community partners will gain a better understanding of university outreach programs. This knowledge may encourage these practitioners to collaborate and coordinate activities with the university to implement service learning programs. This cooperation between practitioners and the universities might be reinforced once mutual goals are defined. Second, the collaboration between practitioners and universities will facilitate information sharing, partnership opportunities and resources sharing. The sharing of expertise and resources may facilitate the management of voluntary services and sustain community development.

By yielding a common understanding of community, civic engagement, citizenship, leadership and the role of universities in Kenya, I am optimistic that this study will initiate multi-sectoral cooperation in working towards creative and collaborative solutions to Kenya’s social problems.
1.7 Definition of Terms and Concepts

The following terms and key notions used in this study provide explanations and clarify their context, meaning and application in the study.

International organizations. In this study, international organizations are considered those that extend across national boundaries and often involve two or more nations but do not possess autonomous powers or authority to impose rules. The international organizations exert certain influences in decision and policy making among its member states but without the authority to impose binding mandates. These international organizations include select United Nations agencies: United Nations Educational, Scientific and Cultural Organization (UNESCO) and United Nations Development Programme (UNDP) which have influenced national and educational policy making in Kenya.

Jua Kali sector. Jua Kali is a Swahili term meaning “fierce sun”. Initially, the Jua Kali sector comprised of self-employed skilled craftsmen and women, commonly referred to as Jua Kali artisans, who engaged in their trade in open air markets literally under the hot sun. The meaning of Jua Kali sector has since expanded to incorporate other self-employed Kenyans engaged in various enterprises such as public transport, manufacturing industry, service industry, technical trade and technologies consulting that are not necessarily conducted in the open air markets or under the hot sun. In this study, Jua Kali sector refers to the informal small-scale sector that is not limited to manual skills leading to the production of goods but also includes the entrepreneurial service-oriented industry.
Mwananchi. This is a Swahili term meaning “citizen”. The expression “common Mwananchi” refers to the average citizen. In this study the phrase “common Mwananchi” is used to refer to the average Kenyan citizens, majority of whom live below poverty line.

Service learning. Academic service learning is characterized by connecting specified learning outcomes to organized community service activities. For this study the service learning programs are those designed and implemented by the universities and offered as elective courses in fulfillment of academic requirements.

Supranational organizations. A supranational organization is characterized by the power afforded it when its member states surrender their sovereignty to it. This surrender of power by individual nations to a supranational organization is what empowers the supranational organization to enact and preempt rules, laws and regulations (Berkeley Law, 2007). Supranational organizations exert binding decisions and influences in decision and policy making among its member states. In Kenya, along with internal forces that influence policy making, there have been the external influences from the supranational organizations Bretton Woods Institutions which are the World Bank (WB) and the International Monetary Fund (IMF).

Harambee. This is a Swahili term referring to the spirit of self-help, unity and collective action aimed at achieving a common goal. The use of this term in this study is grounded on the appeal by Jomo Kenyatta, the first president of Kenya, to Kenyans encouraging them to participate in nation-building in the spirit of Harambee, working together to lead the country along paths of development. In his inaugural speech, Kenyatta conveyed a message to Kenyan citizens that “...we are now an independent
nation, and our destiny is henceforward in our own hands. I call on every Kenyan to join me today in this great adventure of nation building. In the spirit of Harambee, let us all work together so to mould our country that it will set an example to the world in progress, toleration and high endeavour” (1968, p.213).

Ubuntu. Expresses the notion of individual identity situated in collective identity expressed as “I am because we are”. Ubuntu is a term in Bantu dialect referring to the essence of humanity as relational. Ubuntu as a traditional African philosophy implies that a common bond weaves through humanity and that each individual discovers himself or herself through interaction with others. Through this interaction people discover their own qualities and appreciate and respect those of others. The principle of Ubuntu affirms that through profound respect for the humanity of others, one learns self-respect. In affirming others we affirm ourselves. “Or as the Zulus would say, ‘Umuntu Ngumuntu Ngabantu’, which means that a person is a person through other persons. We affirm our humanity when we acknowledge that of others” (Panse, S. 2006).

Ujamaa. This is a Swahili term frequently used to describe the spirit of self-help and collective commitment and responsibility. This term however is more ingrained in Tanzania, whereas in Kenya the same spirit of self-help and collective responsibility is commonly referred to as Harambee. The term Harambee became popular in Kenya after Independence when Kenyans were called to work together for the common good. The concept of Ujamaa is also often associated with African socialism having as its major proponents Mwalimu Julius Nyerere, the first president of Tanzania, and other African nationalists (Fagerlind, & Saha, 1989). It is beyond the scope of this paper to discuss the
political impetus for Ujamaa as associated with African Socialism, hence it is worth
making the distinction that ujamaa, with lowercase ‘u’, as discussed in this paper refers to
the sense of self-help, community cooperation and collective action as opposed to
Ujamaa, with uppercase ‘U’, that refers to the politically charged ideology of African
Socialism.

1.8 Delimitations

By design, this study’s delimitations include: First, this study is not empirically
generalizable and did not analyze national discourse on the conceptualizations of
community, civic engagement, citizenship and leadership. Thus I cannot make general
claims on national understanding of these notions.

Second, the study was undertaken with a focus on Kenyan universities and their
stakeholders’ perceptions of the above concepts. However, future studies could pursue
perceptions primarily from other social institutions such as grassroots and civil society,
religious institutions, non-governmental organizations, and even the primary and
secondary education sectors.

Third, this research was not designed as a comparative study of service learning
programs in Kenyan and American higher education systems. A comparison of programs
may yield information on elements of service learning programs in both contexts that can
be adopted and adapted to enhance the implementation of service learning programs
across both contexts.
Finally, the scope of this study was on the Kenyan context, thus future research may widen the lens and investigate higher education and service learning programs in other African countries. Similarly, perceptions on African definitions of community, civic engagement, citizenship and leadership can be pursued.

1.9 Organization of the Study

This study is organized in five chapters. Following the introductory chapter which provides the context and purpose for the study, chapter two delves into the literature review examining the role of universities in national development and the issues they face in fulfilling their mission in society. In this chapter I discuss notions of national development from the sub-Saharan African perspective and proceed to discuss the role that higher education plays in setting the agenda for national development. Having determined the relationship between higher education and national development, I focus on discussing this relationship specifically in sub-Saharan Africa taking into consideration the challenges universities face in this region. Kenya is a member of the region and its higher education system is faced with similar relationships and challenges, therefore, I provide a background of higher education in Kenya, its current state and future direction and challenges in regard to the changing perceptions and mission. Chapter three, the methodology section, expounds on the research design, data collection and data analysis procedures suited to the purpose and effectiveness of this study. In chapter four, I present the findings and discuss the outcomes as a result of the study in relation to theory and literature. Finally, in chapter five I suggest implications of the study for practice and research on higher education reform, curriculum reform, and civic
education programs. In this closing chapter, I also discuss limitations of the study, draw conclusions and propose recommendations for future research.
CHAPTER 2

2. LITERATURE REVIEW

2.1 National Development in sub-Saharan Africa

Various dimensions to development such as economic, technological and social aspects influence the evaluation and measurement of development. Much discourse on the definition of development and the criteria set to measure how developed a nation is has to some extent made development an elusive phenomenon. For example, economic development is measured by percentage increases or decreases in Gross Domestic Product (GDP) which is the final value of goods and services produced in a country annually (McMichael, 2004). Increases in GDP are assumed to be indicators of development or progress, and proponents of this assumption posit that economic growth is the path to poverty reduction (Republic of Kenya, 1996; World Bank, 1994). However, this position has been challenged with opponents arguing that measuring levels of development by solely considering production of goods and services is not sufficient as it neither accounts for social costs of production nor for increasing poverty levels despite increasing GDP indicators (Arndt, 1987; Goulet & Wilber, 1992; Grabowski, 1989;
Economic gains are therefore not the only determinants of development. Another criterion for measuring the level of development is by assessing technological advancements such as Information and Communications Technology (ICTs). Nations are believed to be advanced based on their level of access to and production of innovative and rapidly changing technologies. Nations are considered progressive if they can participate in the global arena characterized by rapid exchange and mobility of resources, ideas and information driven by the latest technologies (Appadurai, 2000; McMichael, 2005; Stromquist, 2002). Unfortunately, countries with low economic power are marginalized from participating in the global exchange of ideas and resources due to their inability to invest in cutting edge technologies.

A third criterion for measuring development is the Human Development Index (HDI), an index measuring literacy, quality of life, life expectancy and purchasing power (UNDP, 1989). HDI is considered a more inclusive measure of social and economic development takes into consideration factors that enhance the livelihood of the underserved and marginalized.

The varying views on the meaning and measures of development can be attributed to the ideological orientation of development thinkers who are influential in establishing development policies (Alila, & Omosa, 1999). These policies are often outlined in national documents such as the Kenya National Development Plans (KNPD) of 1997-2001 and 2002-2008. The Development Plans establish targets and strategies for promoting national progress. Though these National development Plans act as road maps
revealing the path to development, they ought to contextualize the definition of
development more explicitly rather than comparing elements of development that may
not be applicable to the respective country. For example, according to the KNDP of
1997-2001, Kenya sought to develop strategies that would enable it to increase its per
capita incomes by pursuing industrialization goals. The plan was to attempt to achieve the
same result as the Newly Industrialized Countries (NICs) of East and South East Asia
(Asian Tigers) with a liberalized market.

In retrospect, Kenyan policy makers should have considered that the conditions
conducive to the success of the ‘Asian Tigers’ were not similar to those in Kenya. For
example, the governments of the Asian Tigers provided adequate support for
entrepreneurial initiatives and protectionism for their nascent industries and market from
international corporations and external competition (McMichael, 2005; Republic of
Kenya, 1996). In adopting the NICs as the models for industrialization, the KNDP policy
makers may not have taken into consideration economists’ and historians’ debates on the
emergence of economies and complexities of historical lessons to be learned (Falola, &
Odhiambo, 2002). What may have been more beneficial was to collaborate with and
participate in the Common Markets of East and Southern Africa (COMESA), whose
mission was the creation of a sub-regional single market where reduction of tariff and
non-tariff barriers would facilitate and promote trade (Republic of Kenya, 1996).

To arrive at a suitable understanding of development in Africa, I trace back and
discuss the factors that led to the discourse on development. In sub-Saharan Africa,
colonialism was deemed as a major contributor to the state of underdevelopment. Former
colonialists felt the need to make up for the effects of colonization assuming that their path to industrialization was a blueprint to be imitated by newly emerging countries with the supposition that adopting the Western model of modernity would guarantee development (Arndt, 1987; Munck & O’Hearn, 1999; Sachs, 2005; UNDP 1989). This mentality led to the view that modernity or development was to be the destiny of humankind (McMichael, 2004). The assumption that industrialization and economic growth were synonymous with progress was deeply engrained in the minds of development thinkers. Though this belief was commonly held in the West, the validity of measuring development in purely economic terms was open to debate. In the late 1980’s the United Nations Development Program (UNDP) re-evaluated development measures and proposed a link between social concerns and economic growth (UNDP, 1989) since development was not solely measured by economic growth but also quality of life, increased life expectancy, literacy and purchasing power. This proposal was taken into consideration by various African nation-states in the process of national strategic planning.

For the purposes of this paper, national development is considered to be the efforts that include formulation of goals, strategies and investment in issues pertinent to a nation’s progress for the good of its citizens such as education, poverty reduction, health, and training both for economic gain and social welfare. National development programs are policies formulated by the government, drawing upon varied advice from participating local organizations representing the different sectors in that society and operating under the premise that the government and these local organizations are well informed about the local issues (Republic of Kenya, 2006; Republic of Kenya, 2005;
UNDP 1989). This approach to national development programs is often contrasted to programs that are initiated as a result of foreign expertise which is often biased in favor of ideologies represented by the foreign experts. Essentially, national development programs originate from the rationale that local government and local organizations know “better than any outsider the priorities needed for national development” (UNDP, 1989, p. 6). This assumption, however, does not rule out the possibility of collaboration between local and foreign governments and organizations. Ideally governments act in favor of their citizens and as a result governments with the support and expertise of relevant think tanks and organizations develop national programs that meet the demands and needs of the citizens. In sub-Saharan Africa, governments have often consulted institutions of higher education to provide the necessary knowledge to develop and implement national development programs. For example, at the time of the formulation of the Kenya National Development Plan for the period 1997-2001, universities in Kenya were consulted to provide expert input on a wide array of topics ranging from development prospects in the agricultural sector, tourism sector, goods and services industry and other sectors contributing to development of the nation.

In the discourse on economic development, scholars on African history state that during the late 1970s and early 1980s, African countries were caught up in economic decline (Lloyd, 1967; Ogot, 2002; Aina, et al., 2004) owing to political instability, internal civil strife and economic mismanagement (Konadu-Agyemang, 2001). To address this situation, many of these African countries sought assistance from the WB and IMF to rejuvenate their ailing economies (Konadu-Agyemang, 2001). Leaders of these African countries assumed that the World Bank whose primary responsibility is to
provide finances for economic development, and the IMF whose primary responsibility is to regulate world financial markets, would act in favor of social and economic progress of the countries seeking assistance. The response to the request for aid was often met with an imposition in the form of Structural Adjustment Programs, (SAPs) which have since become the cornerstone of the World Bank and IMF development policies in the so-called Third World Countries (Aina, et al., 2004; Konadu-Agyemang, 2001; Ndulu, & Mwega, 1994). The SAPs are purported to provide debt relief, boost economic growth and promote poverty reduction by means of bridging gaps between the rich and the poor (Brock-Utne 2002, Stromquist, 2002; Konadu-Agyemang, 2001). Though proponents of these SAPs such as the World Bank, believe that issues pertaining to underdevelopment among developing nations is a result of internal inefficiencies, there seems to be a general consensus especially among the developing nations’ supporters that these SAPs have only led to further marginalization of the poorer states (Bataineh, & Nur-Awaleh, 2005; Konadu-Agyemang, 2001; Ogot, 2002).

The SAPs have not alleviated poverty, if anything, they have escalated it due to heightened the rates of unemployment that has occurred due to SAPs promoting downsizing of human resources in public and private sectors. Additionally, SAPs have encouraged the privatization of healthcare and educational services which were traditionally provided by the government. This privatization has reduced access to health and education services and fewer people can afford these services that would improve their livelihoods and quality of life. Evidently, the poverty cycle which the WB and IMF is supposed to alleviate has soared (Konadu-Agyemang, 2001; Al-Bataineh, & Nur-Awaleh, 2005). The IMF and WB policies that have attempted to alleviate poverty from a
predominantly economic perspective have not been entirely successful in alleviating poverty in Kenya. Policies such as the MDGs and EFA, formulated by international organizations have been more successful as they approached poverty alleviation from multiple perspectives, including health, education and addressing gender disparities. This holistic approach to interrelated social issues has been influential on Kenyan national and educational policy making.

National development policy making and higher education policy decisions continue to be influenced by the ideas of development espoused by key decision makers in government positions, and in various sectors of society, ranging from the private sector to the non-profit and non-governmental sectors and grassroots civil society.

2.2 Higher education and national development

Universities continue to play their role in national development as sources of knowledge and expertise owing to their reputation for generating new knowledge, and preserving knowledge through the generation and perpetuation of values and ideals of the society (Dias, 2004; Olssen, 2004). This knowledge is intended for various purposes including the improvement of society as a whole and individual upward social mobility.

The application of this knowledge is not limited to utilization within the nation-state but it can also permeate national boundaries facilitating participation in the global economy by means of various information technologies (Peters, 2002). In efforts to seek and expand knowledge bases, universities have undergone various changes adapting to the changing trends in their societies. The demand for knowledge has created a need for universities to adapt not only to national economies but also global economies and
market forces. For example, in Kenya, ICTs and distance learning programs are pursued as an option to deliver education to students who would otherwise have not had access to higher education institutions. Distance learning programs have curbed brain drain since Kenyan students have access to learning materials that may have only been accessible by attending foreign universities (Republic of Kenya, 2005).

World over, universities have been considered the pillars of knowledge in society and have often been looked upon as creators, preservers and disseminators of knowledge (Ajayi, et al., 1996; Bok, 2003; Dias, 2004; Peters, 2002) and to a large extent are also viewed as being able to perpetuate the cultural ideals and values of a society (Dias, 2004; Levinson, 2000; Olssen, 2004). With the optimism afforded to higher education, and in sub-Saharan Africa much hope has been placed on the universities’ potential to liberate underdeveloped societies (Fagerlind, & Saha, 1989).

The universities in sub-Saharan Africa have been held in high esteem by the local population and have had even more specific functions in relation to national development. Since development is not solely an economic endeavor, the social aspects such as poverty reduction, healthcare, increasing literacy at all formal and informal education levels and improving the quality of life and life expectancy have also been considered in the discourse on the role of education in national development (Fagerlind, & Saha, 1989; Maranga, & Okatcha, 1985; McMichael, 2005; UNDP 1989). Interestingly however, much of the literature on role of higher education in sub-Saharan Africa reflects a bias towards education for development along economic agendas. For example, the need to equip individuals with the necessary skills for the various sectors in the economy
has been a common theme discussed among scholars (Aina, 2004; Aina, 2005; Fagerlind, & Saha, 1989; Falola, & Odhiambo, 2002; Maranga, & Okatcha, 1985; Ngara, 1995).

A 1985 report by Maranga and Okatcha provides a detailed analysis that incorporates objectives, set by national universities in five sub-Saharan Africa countries, Kenya, Somalia, Tanzania, Uganda, and Zambia, towards national development. The report identifies three objectives established by these countries. The first is to provide professional skilled manpower for national development. The second objective is to function as a think-tank on national development problems. Functioning as a think-tank provides an opportunity for quantitative and qualitative re-evaluation of the conceptualization of development. The third objective is to undertake research and apply the findings towards identifying solutions to national problems. These findings are to be accessible to the public and disseminated for the common good. From these objectives it can be deduced that the core mission of the sub-Saharan African universities is to research, teach and serve with the commitment to be actively involved in social transformation, educational training, economic and social betterment of the entire nation (Aina, 2005; Ngara, 1995; Falola, & Odhiambo, 2002).

In Kenya, universities are actively involved to varying capacities on the conceptualization and implementation on “Kenya Vision 2030: Driving Change in National Development across Kenya” with the principle that this vision ought to be one that Kenyans can identify with and believe in due to its incorporation of dimensions of Kenyan culture, religion, tribal affiliations, and other factors that can be considered distinctively Kenyan (Gakuru, 2006).
This vision places great responsibility and expectations upon Kenyan universities
to review the educational systems influenced by and dependent upon various societal
factors such as historical, geographical, political, economic, cultural and ideological
aspects (Fagerlind, & Saha, 1989). The intersection of these factors has an effect on
educational policies and reforms, and the changing perceptions of the role of the
universities in national development agendas.

The following section briefly discusses the role of universities in sub-Saharan
Africa and proceeds to focus on higher education in Kenya. In the examination of higher
education in Kenya I take into consideration its historical development, current state and
its future direction. As a consideration for future curriculum reform, I discuss service
learning curricula as viable strategy for enabling the university to fulfill its mission in
society.

2.3 The Role and challenges of Sub-Saharan African Universities in National
Development

Higher education plays a multifaceted role in national development. This section
focuses on universities in sub-Saharan Africa and how they establish and accomplish
their role in national development. In the 1970s when universities in sub-Saharan Africa
begun to emerge as training grounds for post-colonial African political leaders, the
mission of the universities was to transmit knowledge to the next generation of leaders
(Aina, 2005; Maranga & Okatcha, 1985). These universities were committed to active
involvement in social transformation by promoting a culture of nationalism, educational
training, economic and social progress (Aina, 2005).
Times have changed and so has the environment in which these universities exist. Though the fundamental objectives of manpower planning, national planning and providing solutions to national development have remained the same, the universities have had to re-strategize on how to achieve these objectives and adapt to the transitions through research, teaching and service. Some revised research strategies include increasing in research activity by nationalization of staff in most universities and establishing research institutes headed and manned by nationals. Teaching strategies comprise of establishing relevant curricula and gradually localizing courses appropriate to field experience for undergraduate training which is achieved through collaborations initiated between the university and industry. Finally, the service strategies involve implementing continuing education programs and bringing the university close to the community through university-community outreach programs.

2.3.1 Challenges: Higher education in Sub-Saharan Africa.

As the universities attempt to implement the above strategies, they face various challenges in the process of fulfilling their missions, and they not only to be reactive but also proactive in devising strategies to meet their objectives for national development. The sub-Saharan Africa universities encounter the following challenges:

Marginalization. The universities in sub-Saharan Africa are at risk of being marginalized in a highly competitive world economy because their higher education systems are not adequately prepared to capitalize on the creation and use of knowledge (World Bank, 2002). These universities suffer from poor and inadequate infrastructure
and lack the capital to invest in the necessary innovations, technology or infrastructure (Republic of Kenya, 2006; Oketch, 2002).

Governance and management. Sub-Saharan Africa universities, face the challenge of maintaining their independence and autonomy from local government, political parties, and supranational organizations such as the World Bank and IMF (Al-Bataineh, & Nur-Awaleh, 2005; Brown, 2005; Konadu-Agyemang, 2001; Sawai, 2002).

Managing growth and maximizing resources. At the university, institutional growth is assessed in terms of increasing student enrollments, recruiting, retaining and developing qualified staff and providing infrastructure, technology and learning materials. Increases in enrollment often cause a strain to extant resources such as books, library spaces, sports facilities, and computer access. This limited access to educational resources can lead to a decrease in the quality of the learning experience (MOEST 2005a; Republic of Kenya, 2005a; Republic of Kenya, 2006) There is also the challenge of the pursuit of foreign education as students opt to study abroad where education is perceived to be better quality or in the event that the student interests are not catered for within the current higher education system (Republic of Kenya, 2006; MOE, 2007).

Maintaining quality. Assessing quality in higher education can be a daunting task. The evaluation of what comprises quality tends to be difficult since quality is value based and institutions may define quality differently based on institutional values, and desired goals. A consensus as to what elements comprise quality would need to be reached if quality education is to be achieved and maintained regionally (Choge, 2008; Laurila, 2008; Maranga & Okatcha, 1985; Mwiria, 2006).
External environment. Perceptions held by stakeholders such as local government, international and local community, employers and donors present a challenge to sub-Saharan Africa universities. In many cases, governments do not view private universities as partners in providing higher education. Other challenges emanate from parents and pressure groups whose views on what should be incorporated in the curriculum may differ from what is actually transmitted through the curriculum. Employers determine who to employ based on the prestige and reputation of the university and the perception of the students’ skills’ and knowledge. Some donors who support higher education through funding or in-kind support may prefer to operate through government and government institutions leaving the universities with little direct access to resources from donor agencies (Aina, 2005; Brown, 2005; Oketch, 2006)

The challenges of marginalization, governance and management, managing growth and maximizing resources, maintaining quality and external environment affecting higher education in sub-Saharan Africa also affect Kenyan universities.

The following section discusses higher education in Kenya examining its historical roots, current state, future direction and challenges affecting higher education in Kenya.

2.4 Higher education in Kenya

2.4.1 The Republic of Kenya: Country profile.

Kenya, a former British colony is said to be the leading economy in East Africa owing to its strategic location, well developed tourism industry and business infrastructure which make it attractive to investors. The GDP growth rate recorded in
2005 was 5.8 percent, rising from 4.9 percent in 2004 and 3.0 percent in 2003 (National Bureau of Statistics, 2006). The GDP per capita in 2005 was Kenya Shillings (Kshs.) 40,489.00 (approximately $506). Despite the seemingly impressive increases in GDP, a common indicator of development, there seems to be a simultaneous increase in poverty levels. This is a development paradox. This paradox is further highlighted when one considers that according to the Kenya National Bureau of Statistics, Ministry of Planning and National Development census conducted in 2005, Kenya has a population of 33.4 million of which approximately 2 million live in Nairobi, Kenya’s capital city. Of this population, data reported in the World Bank’s World Development Report 2007 indicate that Kenya’s population living below national poverty line rose from 40 percent in 1994 to 52 percent in 1995. As of 2007, 56 percent of the Kenyan population lives below poverty line. According to the United Nation’s Development Program’s (UNDP) human development indicators (HDI), another indicator of development, Kenya ranks on the lower end of development ranking it at the 152nd place on the Human Development Index (0.474 - Low Human Development).

HDI measures education, among other development measures, to determine a nation’s level of development. The HDI measure of development is adopted to supplement the GDP measure which focuses purely on economic changes without much regard for other social and intangible elements of change or progress. HDI measures well-being and quality of life resulting from economic policies. While HDI takes into consideration more than economic indicators of development, it can be complemented by the Human Poverty index which assesses the standard of living in a country on the basis of longevity, education and decency of livelihood.
Though Kenya seems to be advancing economically, it ranks low on the HDI scale, and despite the positive correlations found between education and poverty reduction, the Madaraka Party of Kenya (2007) found that majority of those living below poverty line are actually literate youth. Further the World Bank (2006) reported that the adult literacy rate of people ages 15 and older in Kenya for the period 2000-04 was 74 percent, and according to UNESCO’s evaluation of the achievement of the Dakar Education For All Forum, Kenya is one of only about 26 developing countries that stand a good chance of reaching increasing adult literacy by year 2015 (UNSESCO, 2007). The intersection between economic development, literacy or educational attainment and poverty exposes a baffling phenomenon: Kenya seems to have a booming economy and an educated population yet poverty persists. It seems evident from these statistics that development is elusive and cannot be assumed to have occurred simply due to increasing GDP and that education does not necessarily lead to poverty reduction unless it is intentionally geared towards solving social issues that cause poverty.

Kenyan universities aspire to equip their students with the skills necessary for active leadership and civic engagement with the expectation that the students will be empowered to address the economic and social issues affecting the nation. Both economic and social development should occur simultaneously, calling for creative ways of addressing the concerns inherent to both elements of development (King, & McGrath, 2002). Innovative strategies proposed by universities towards social and economic development are subject to the influence of internal and external factors. Internal factors, such as cultural and political agendas; and external factors, such as international and supranational policy deliberations and funding affect Kenya’s national and educational
policy making such that resource allocations will be aligned to priorities set by donor agencies. For example, the Ministry of Education in Kenya is guided by commitments to the Education for All (EFA) and Millennium Development Goals (MDGs) established at international levels (MOE, 2007). For this reason, the Kenyan government channels high priority funding towards Free Primary Education (FPE) strategies aimed at achieving the EFA and MDG objectives therefore limiting budgetary allocations for higher education.

As this study focuses on the role of higher education in Kenyan society, in the following section I explain the structure of the education system in general and then narrow it down to the higher education system, its historical overview, current mission and philosophy and future strategies for addressing challenges it faces.

2.4.2 Structure of the system of education in Kenya

Kenyan education and training is structured as the 8-4-4 system where students spend 8 years pursuing primary education, 4 years in secondary education and 4 years in university education.

Before joining primary education, children are enrolled in early childhood development education and pre-primary which caters to children aged 0-3 years old and 4-5 years old respectively. At the age of 6 children pursue primary education lasting 8 years. These students join primary education in Standard One and proceed to Standard Eight which are equivalent to grade one to grade eight in American education system. Primary education is for children aged 6-13 years old. Primary school culminates in a national examination, known as the Kenya Certificate of Primary Education (KCPE) the results of which determine where the students will be placed to attend secondary school,
the equivalent of high school in American education. Competition for vacancies in government national and provincial schools is high though there is also the option to enroll in a private secondary school.

Secondary education lasts four years, for students aged 14-17 years and culminates in a national examination, Kenya Certificate for Secondary Education (KCSE). Upon completion of secondary education, students may proceed to pursue diploma courses at national youth polytechnics where they pursue trades, crafts and acquire technical skills. There are four national polytechnics, 17 institutes of technology, one technical teachers’ training college, 21 technical training institutes and over 600 youth polytechnics (Republic of Kenya, 2005). A second alternative to polytechnics is for secondary school students to enroll in the business and professional studies certificates or diplomas in middle level colleges. The third alternative is for secondary school leavers to pursue further education through universities whose programs last four years or more depending on the program being pursued. Programs at universities include undergraduate, masters’ and doctoral degrees. The university arena consists of seven public universities enrolling a total of 215,929 students and 19 private universities enrolling 10,050 students (Republic of Kenya, 2006). The public universities enjoy government funding and have larger capacities to assimilate the secondary school students from across the nation. Private universities however, have limited capacity and limited funding as they rely on tuition paying students for their revenues. Few Kenyans can afford the cost of private education and often opt for public higher education that is subsidized by the government. Though public universities enroll large numbers of students, these institutions are traditionally male dominated while private universities are more accessible to female
Table 2.1 below summarizes the enrollment and gender disparities in Kenya’s higher education system.

<table>
<thead>
<tr>
<th>Type of University</th>
<th>Number of Male students enrolled</th>
<th>Number of Female students enrolled</th>
<th>Total students</th>
<th>% Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public Universities</td>
<td>140,077</td>
<td>75,852</td>
<td>215,929</td>
<td>35.13</td>
</tr>
<tr>
<td>Private Universities</td>
<td>4,597</td>
<td>5,453</td>
<td>10,050</td>
<td>54.26</td>
</tr>
</tbody>
</table>

Table 2.1: Total enrollment in Public and Private Universities by Gender in 2004/2005

The quality of education offered by the 19 private universities is often evaluated based on the level of accreditation of the respective university; seven are chartered, six operating with letters of interim authority, and six operating with certificates of registration (Commission for Higher education 2005; Republic of Kenya, 2006). Demand for higher education outweighs the supply of this education and this has led many Kenyans to seek educational opportunities abroad primarily in the United States of
America and United Kingdom. After completing their education, many foreign-educated Kenyans seek employment opportunities abroad increasing the impact of brain drain.

With the increasing demand and limited supply of higher education in general, access to university education is affected by high competition and limited vacancies in public universities, that tend to be more affordable than private universities. The public universities apply very strict admissions criteria further limiting potential entrants. As an attempted strategy to address this challenge of access to public higher education, the Kenyan government has established private parallel programs that offer the same courses as the main stream public universities but at a higher cost and with achievable admission requirements (Republic of Kenya, 2006; Republic of Kenya, 2005; Ngolovoi, 2006; Oketch, 2002). Though these parallel programs offer more possibilities to Kenyans to access public higher education, the cost of this education inhibits enrollment especially when one considers that majority of Kenyans live below poverty line. The government offers loans to eligible students to assist in funding towards higher education. These loans however are limited but Kenyans seek the necessary means to pursue an education due to the belief that it will interrupt the cycle of poverty and offer better opportunities to increase the quality of life not only for the individual student pursuing education but also for all members of the society.

The expectation that higher education will lead to increased quality of life has existed for decades. Kenyans have and continue to hold their higher education system in such high esteem since its inception and the following section examines the historical
overview of higher education in Kenya during the colonial era starting in the 1920s when the demand for higher education became prominent.

2.4.3 Background of higher education in Kenya

In the 1920’s during the colonial era in Africa, education came to be viewed as a means of liberation from colonial rule and the demand for post-secondary education heightened in other parts of Africa, and soon there was demand for African universities. This demand specifically for higher education soon became “…an essential platform in the rising tide of nationalism...” (Ajayi, et al., 1996, p.30) and African nationalists begun to realize their ability to rise above the oppression of the colonialists and this realization became a driving force in their negotiation for further education.

Kenyan nationalists riding on this rising tide began negotiations with the colonial administrators which led to inquiry into the state of education in Kenya. The inquiries by various Commission’s yielding in reports that recommended not only the establishment of institutes of higher learning but also the adaptation of education to make it relevant to the circumstances of Kenyans (Ajayi, et al., 1996; Kenyatta, 1978) so that the education provided would be adapted to the traditions and occupations of the people ensuring the conservation of cultural elements engrained in their social life (Kenyatta, 1978). These recommendations were not implemented until decades later, when in 1949 Makerere College in Uganda was determined to be an adequate inter-territorial College for East Africa, with higher education in Kenya and Tanzania aiming only to complement it. Kenyan nationalists felt that the inter-territorial College did not suffice and continued negotiating for a College in Kenya. In 1956, the Royal Technical College of East Africa,
Nairobi was incorporated by Royal Charter as was officially recognized as a Kenyan College. The Royal Technical College trained Kenyans to ‘take over’ the administrative positions that had been held by colonialist administrators in keeping with the wave of change that was occurring during these decolonization years. The Africanisation of the civil services was renewed through education and training programmes, and the universities were established as a response to demand by Kenyans for higher education as well as from colonialists for their administrative purposes.

In Kenya, during the colonial era, education was a central issue in determining the relationship between the British colonialists and their Kenyan subjects. There was a distinction between Western education and traditional education (Ajayi, et al., 1996; Kenyatta, 1978). Western education was utilized as a way of recruiting Kenyans to roles such as mediators and interpreters and through these Kenyan interpreters the colonialists penetrated the intricate social and cultural fabric of the Kenyan people (Ajayi, et al., 1996; Boli, et al., 1985; Godelier, 1991; Kenyatta, 1978). Education policies thus became an effective tool implemented by colonialists to control the rate and course of social change (Ajayi, et al., 1996). However, Kenyans relentlessly sought access to education that would deliver them from colonial oppression and the colonialists soon came to regard the educated Kenyans, who had served as interpreters, as dangerous radicals (Kenyatta, 1968). Many of Kenyan tribal interpreters were dispensed of and the colonial administrators began to rely on missionaries who had contact with the local tribes and had learnt local languages to serve as interpreters. Fearing the radicals, colonial administrators curtailed education reform neglecting the provision of education at elementary levels and limiting opportunities for higher education.
Despite this withdrawal of educational opportunities, Kenyans still maintained a quest for Western education (Ajayi, et al., 1996). Traditional rulers continued to exhibit a keen interest in military technology and industrialization possessed by the colonialists who used this interest to their advantage to reorganize traditional knowledge and functions of traditional institutions. Western education clearly had already so deeply penetrated the Kenyans ideology of education, and conquered the minds of the traditional authorities who tacitly assumed that Western education was superior.

The Kenyans who had benefited from interaction with missionaries became the main proponents for Western education. This group of Kenyans who had enjoyed the benefits of Western education felt the need to advocate for educational reforms to increase access to educational opportunities (Ajayi, et al., 1996). At this time, the Kenyans who had an opportunity to attend missionary schools ensured that their offspring had access to similar education thus creating an educated elite class of Kenyans who were able to acquire jobs in the economic sectors established by the colonial administrators. Kenyans, who had previously acquired an education whether through colonial administrators or missionaries, demonstrated that the acquisition of a Western education was fundamental to obtaining employment. Thus those who acquired Western education and joined the workforce became the influential elite who began to realize their equality with the colonialists (Ajayi, et al., 1996). In spite of increasing educational attainment, Kenyans thirst for education remained unquenched. If anything, the quest for education grew, leading to the establishment of the colleges as mentioned above.
Soon after Kenya’s independence in 1963, the country’s higher education system began to be criticized by education activists and politicians alike, reproaching the system on three fronts. Some critics pointed out that the higher education system was deliberately training an elite class who would merely assume the role of the former colonialists and the oppressed soon became the oppressor (Ajayi, et al., 1996, Freire, 1998). Other believed its curriculum was narrow and in some cases ineffective (Maranga, & Okatcha, 1985; Mwiria, & Ng’ethe, 2003) and yet others claimed that the university was aspiring to an elitism that separated it from its wider community. These criticisms continue to date.

Kenya’s current education system demonstrates the various historical, political, cultural, and economic factors that have shaped it and much of it mirrors British colonial influence (Cookson, et. al. 1992). Today the education system is faced with challenges as a result of the advancement of globalization and market forces with an economic bottom line (Stromquist, 2002). The questions then to pose about the current status of higher education in Kenya are: What current factors influence higher education in Kenya and how do these factors affect the perceptions of its mission and its role in society today?

2.4.4 Current mission and philosophy of higher education in Kenya

Currently the mission and philosophy of Kenyan higher education is affected by several macro and micro economic factors. Economic growth or decline, purchasing power, and issues of access, gender inequalities and disparities continue to plague Kenya’s colleges and universities. Additionally, government allocations of funds for public higher education are affected by fluctuations in economic growth leaving little
flexibility in the government’s discretion in national budget prioritization. The assumption is that with positive economic growth, there will be access to more funds for higher education though it is evident that priority is given to promoting the Free Primary Education (FPE) in alignment with achieving the Education For All (EFA) goals (Republic of Kenya, 2005). Though the public higher education sector relies on government funding, private institutions fend for themselves in seeking funds, mainly through charging tuition fees, for private higher education development (Republic of Kenya, 2006). Much is expected of Kenyan universities to pursue income generation strategies while addressing social issues such as poverty reduction in alignment with the national development goals (National Development Plan, 1997-2002). Despite unstable revenues, the higher education sector, whether public or private, is still mandated to enhance labor and manpower productivity, improve student skills in preparation for future jobs, increase knowledge for the benefit of society, foster creativity and innovation to compete both locally and globally and to spur economic and social growth (Republic of Kenya, 2005).

In addition to tackling funding issues, Kenyan colleges and universities today are addressing issues of access and equity in the universities’ admission processes. A trend towards greater to access higher education whether through traditional learning or distance learning is supported by Kenyan research that demonstrates a direct relationship between education and poverty reduction (Republic of Kenya, 1996). Recent studies as presented by the Ministry of Education Science and Technology show a positive correlation between human capital and earnings which increase with a higher level of education (Republic of Kenya, 2005). Additionally, researchers suggest that individuals
in the society stand to benefit from the education of others and for this reason, strategies are being planned and implemented to highlight the value of an educated population and promote the educational philosophy of “Elimu bora kwa Maendeleo” (a Swahili phrase meaning “quality education for development”). Higher education is thus considered an investment in human capital for collective and individual gain.

Through the Ministry of Education initiatives, Kenyan universities also aim at providing innovative and holistic quality education that promotes values, such as, patriotism, equality, peace, tolerance, cooperation and democracy through education and training (Republic of Kenya, 2005). The Ministry of Education, Science and Technology propagates eight values through higher education in Kenya: visibility in the global arena, sustainable development, patriotic values, social responsibility, cultural heritage, quality education, lifelong learning, creativity and innovation, (Republic of Kenya, 2005).

The eight values can be categorized according to their contributions to Kenya’s global presence, national cohesion and individual potential. The two values that contribute to global values include enabling Kenyan universities to be visible in and adequately compete in the global economy; and the value of sustaining environmental development practices. Four national values include the promoting national unity which inculcates patriotic values even when faced with global issues; striving towards common good and sharing in social responsibility at a national level; promoting cultural heritage, integrity, peace, hard work and equality; and increasing access to quality education for all citizens. Finally, two values that promote individuals’ values include embracing and promoting lifelong learning for sustained social and economic development; and
facilitating creativity and supporting innovation (Republic of Kenya, 2005). These values are summarized in Figure 2.1 below.

![Figure 2.1: Global, National and Individual Values Propagated by the Ministry of Education, Science and Technology in Kenya](image)

While the Ministry of Education, Science and Technology aims are transmitting these values through the higher education sector, the universities themselves are faced with various challenges in their attempt to promote these values and provide holistic, quality education.
2.4.5 Challenges of Higher Education in Kenya

Consistent with the challenges that universities in sub-Saharan Africa face, Kenyan universities also find themselves dealing with challenges of marginalization from a highly competitive global economy where the universities with the most adequate resources are able to internationalize; maintaining their independence and autonomy; managing and maximizing resources; brain drain; defining and maintaining quality; and internal and external pressures from local organizations, international organizations and supranational organizations.

These challenges have escalated due to a decline in government funding and support from the government (Ngolovoi, 2006; Ogot, 2002; Oketch, 2006) and government priorities towards education are evident through the budgetary allocation to various levels of education (Republic of Kenya, 2000). In recent years, funding has been withdrawn from higher education and reallocated to primary and secondary education in alignment to the EFA goals. The rationale behind this fund prioritization is that the universities are assumed to be in better positions to be driven by and respond to market forces than are primary and secondary levels of education (Ogot, 2002; Oketch, & Rolleston, 2007). Kenyan universities therefore are required to revise their budgetary expenses, redistribute internal funds, and undertake creative fundraising strategies that will enable them to fulfill their mission (Ngolovoi, 2006; Ogot, 2002).

Though universities seek creative means to sustain their budgetary needs, it is increasingly difficult for universities, both public and private, to sustain their educational programs. Market forces and national goals exacerbated by poor financing of the
universities affect the responsiveness of these university to the challenges they face (Republic of Kenya, 2006). Market forces have determined in many cases the priorities for higher education, sometimes favoring the institutions and other times to their detriment.

In addition to financial challenges and market forces, Kenyan universities also face the challenge of access and equity. Despite the increasing number of higher learning institutions, the insatiable quest for education continues to increase among Kenyans. Universities experience inadequate capacity to admit the increasing number of students seeking higher education. To overcome this imbalance of demand for and provision of higher education, there is the mushrooming of universities and colleges, many of which purport to be universities and colleges as they await accreditation from the Ministry of Education, Science and Technology (Republic of Kenya, 2005). The provision of higher education by unaccredited institutions introduces the challenge of quality in higher education especially when these institutions focus increasing their profits from student enrollments. Quality control, inspection and evaluation of courses in unaccredited universities and colleges are limited.

Other challenges to Kenyan higher education include gender disparities in admissions as well as in program placements (Republic of Kenya, 2005). Some fields such as mathematics and science are male dominated. The number of female students enrolled tends to be minimal and support services for underrepresented students tend to be inadequate.
In response to the above challenges, universities have to constantly affirm their relevance in the society, demonstrating their ability not only to tackle issues of the day but also to preempt future issues, and in trying to do so, they must also contend with the changing perceptions and expectations on higher education in Kenya.

2.4.6 Changing perceptions of mission of higher education in Kenya

Generally, higher education attempts to reconcile societal expectations on the university and its actual contribution to the society (Chambers, 2005; Dias, 2004). The changing perceptions of the role of the university pose a challenge to Kenyan universities as they integrate societal expectations and institutional capacity to meet these expectations.

The trends from the historical to current state of education in Kenya suggest that the mission of the university in the colonial period was emancipation from colonial rule achieved through the production of political leaders who would lead the country to its renaissance. After independence, the university found itself in a position where it did not define the mission as it once did. Instead, other forces such as state intervention took over and the university lost its autonomy. However, surrendering autonomy to the state rapidly changed with the influences of globalization that transgresses the nation-state realm to the extent that the state or government had much less control over the university (Aina, 2004; Ajayi, et al., 1996; Falola, & Odhiambo, 1985; Oketch, 2006; Stromquist, 2002). Supranational organizations such as the World Bank and the International Monetary Fund control the educational agenda since “he who pays the piper calls the tune” (Roche, 1994, p. 259). The challenge facing higher education continues to be its ability to maintain the
core values of its mission, adapt to rapidly changing social and global contexts while maintaining relevance in respective contexts, and establish partnerships and cooperation across and between different sectors locally and different regional and international institutions.

Globally there is a push towards the knowledge economy focusing on production of knowledge that is quantified and managed for economic and technological purposes (Peters, 2002; Stromquist, 2002). In some cases, knowledge is considered a tangible commodity that can be sold and exchanged for financial gain. According to Ajayi, et. al. (1996, p. 215) this knowledge can be exchanged yet still possessed, and it paradoxically cannot be traded unless there is something to trade it. This means that though knowledge can be shared and disseminated, this transfer of knowledge can only occur if it is to be exchanged with knowledge that is deemed to be of equal value. Viewing knowledge in terms of its relative value poses challenges such that certain knowledge is assumed to be more valuable than other forms of knowledge. For example, in Kenya, there is a fascination for Western technologies and advancements such that in this information revolution age, knowledge and skills in information and communication technologies (ICTs) is considered highly valuable and specialized knowledge that is in high demand. Further, the Kenyan government invests in ICT programs aimed at enabling Kenya to catch up with the technological pace set by the West (Republic of Kenya, 2005; Republic of Kenya, 1996). Though these investments are commendable, there is danger that non-technical knowledge is ignored especially if it is not seen as contributing to the race for technological advancement.
Kenya’s 1997-2001 National Development Plan outlines strategies for promoting technological knowledge intending to catch up with the West following the example of Asian countries that were once underdeveloped but are now globally visible due to their technological advancements. This mentality of catching up leads to questions such as: What does catching up entail? What is at stake in the efforts to catch up? What is left behind when trying to move ahead? Catching up could entail assigning value to different kinds of knowledge, for example, technical knowledge may be assigned a higher value than non-technical knowledge. This could imply that those without technical expertise would be marginalized unless they acquired the required knowledge at whatever cost. Further, focusing on technical knowledge as valuable knowledge could lead to ignoring of valuable local knowledge. For example, the value of traditional medicine and its healing power could be disregarded in favor of modern medicine, therefore knowledge on herbal plants and their healing properties could be looked down upon while foreign and scientifically manufactured medicines are unquestioningly venerated. This inordinate classification of what accounts for valuable knowledge in any society ought to be carefully considered.

The World Bank (2002) declared that a knowledge-based economy or a knowledge society is one that possesses a tremendous ability to create, apply and disseminate knowledge with a heightened ability to initiate international collaborations. In academia, the growing trend in commodification of knowledge (Katz, 2004) and commercialization of knowledge (Bok, 2003; Loy, 2005) is transforming universities into ‘knowledge factories’ where knowledge is produced for monetary gains compromising academic ideals, and universities’ sovereignty is overthrown by market and political
forces (Bok, 2003). The commercialization education has human casualties; people begin to be termed as human capital, and are valued based on their productivity which is measured in monetary terms. There is little consideration for factors that may affect productivity such as personal characteristics and attitudes (Fagerlind, & Saha, 1989; Peters, 2002).

The knowledge produced by the universities and possessed by individuals and communities ought to be applied for the improvement of society. This knowledge, however, should not be limited to utilization in the nation-state but should be expanded towards participation in the global economy using various information technologies (Peters 2002; Stromquist, 2002). In adapting to national and global markets, universities seek future directions and niches in which it will exist and excel.

Whereas Kenyan universities in the colonial era were perceived to bring about liberation from colonial powers, they are, now in the global era, perceived as centers of production of knowledge for economic gain. This transition requires that universities reexamine the changing perceptions about their mission. I believe Kenyan universities should proactively revise their goals and strategies and may follow Kerr’s (1963, p.9) recommendation to higher education in America, to “produce knowledge – as never before – for civic and regional purposes, for national purposes and even for no purpose at all beyond the realization that most knowledge eventually comes to serve mankind”.

With emphasis being placed on the power of education to foster development, it can be inferred that Kenya’s rate of development may depend on: (1) the access to education; (2) the type of knowledge and skills acquired by the educated
citizens; (3) the ability of the educated citizens to apply these knowledge and skills to identifying and analyzing social issues and (4) the ability of these educated citizens formulate and implement solutions to the social issues identified. Based on these factors, it is necessary to discuss what knowledge counts and how much it accounts for.

2.4.7 Counting and accounting for knowledge in the knowledge society:

Whose knowledge counts and (for) how much?

A strong assertion made by advocates of globalization in regards to contemporary society is that “the world is moving toward becoming a ‘knowledge society,’” a claim that seems to imply that (1) high knowledge will be needed at all levels of economic activity, (2) individuals and countries can ‘make it’ by relying solely on the acquisition of knowledge and skills and (3) no impediments exist to the acquisition of such knowledge” (Stromquist, 2002, p. xxi). There can be several critiques of these claims. First, what is considered ‘high knowledge’ (Stromquist, 2002) and is knowledge measurable only by its ability to contribute to economic activity? The nature and value of knowledge is contested such that local knowledge or indigenous knowledge is often underestimated especially if it cannot be scientifically proven. This attitude can be traced back to the formal education by colonialists in Kenya that introduced examinations and testing as proof of knowledge acquisition (Kenyatta, 1978). Not much has changed since examinations are still utilized as determinants of one’s level of intelligence.

Second, relying solely on the acquisition of knowledge and skills does not automatically lead to an individual and/or country surviving in the knowledge society. There are various factors that inhibit the notion of “making it”. For example, heavily
indebted countries (HICs) cannot make it in the global arena because they do not have the competitive advantage of economic power. The SAPs also hinder nations from making it because HICs debt is often forgiven but with strings attached. The IMF and World Bank maintain a larger percentage of decision and policy making capacity allowing the North to maintain dominance in the global arena. When decision making power rests with elite policy makers a zero-sum game ensues so that there are winners and losers and not all make it (McMichael, 2005; So 1990; Stromquist, 2002). In Kenya the same rationale applies. Few Kenyans can make it when power and the economy is controlled by an elite few. This imbalance of knowledge, power and inadequate resource allocation leads one to question: What are these knowledge and skills needed to make it? Who determines if these are the basic knowledge and skills necessary? How representative of the people are the decision-makers? How was it determined that these were the necessary knowledge and skills? How were these views solicited? And is equal access granted to all for the acquisition of these knowledge and skills?

Third, impediments to the acquisition of such knowledge do exist. High levels of knowledge are acquired often at a cost that an average citizen cannot afford. Higher education in Kenya is extremely expensive especially in private institutions, thus automatically eliminating over 50 percent of the population who earn less than a dollar a day. Public education is filled to capacity and often the entry requirements are extremely high such that those who have not had the fortune of acquiring quality high school education have no access to higher education by virtue of the ‘cut off points’ or high grades. Such factors not only limit access to higher education and but also the acquisition of the knowledge that would have been transmitted through the university.
The conception of a ‘knowledge society’ (Stromquist, 2002) should incorporate knowledge from the perspective of how other people construct it and understanding how that knowledge applies to their context is necessary before judging the value of that knowledge (Cohen, 1998).

Educational systems play a fundamental role in knowledge transmission and this knowledge can serve to either free or fetter those acquiring the knowledge (Wolcott 1994; Cohen 1998). Educational systems, universities especially, are also capable of attaching a value to knowledge thus increasing cultural capital by legitimizing its exchange value of the degrees granted and endorsing credentials. This form of symbolic or cultural capital (Bourdieu, 1977) is characteristic of the capitalistic ideas of the instrumental value of knowledge (Stromquist, 2002). It can be assumed that the education one receives from a university prepares one for participation in the job market considering the market demands determine what jobs and what knowledge are relevant. Universities must contend with producing knowledge for knowledge’s sake and producing knowledge in response to market forces.

These challenges though not exhaustive depict the pressure of market forces on the higher education system in Kenya. The nature of these challenges provides debate on whether the Kenyan universities ought to be prepared to be reactive or proactive to neoliberal influences. In the case of being reactive, the universities adjust their programs to meet the global demands through privatization and revision of curriculum that reflects more of a Western perspective of knowledge that favors formal education (Boli, et al., 1985). Such a reaction, though it places Kenyan universities within international
visibility, often leads to the marginalization of students who would not have access to higher education due to its increased costs. On the other hand, if universities are to be proactive they have to advance cultural notions of education and value of knowledge. These universities would also have to revise curricula as a reflection of the universities’ appreciation, preservation and perpetuation of local knowledge and culture. The revised curricula can be a tool for promoting social, cultural, political and economic development for all Kenyan citizens. Essentially, the university would have to be the advocate of the local and marginalized people in the global arena. It would also have to endorse local informal knowledge as true and valuable knowledge (Kenyatta, 1978; Scribner & Cole, 1973).

2.4.8 The Future of Kenyan Universities: Changing Perceptions of Mission of Higher Education in Kenya

Higher education as a collective good ensures the support for marginalized communities to enable them to achieve their goals towards improving their living standards (Gumport, 2000). When higher education is exclusionary, it maintains the status quo by continuing to serve the elite causing detrimental effects on the society for if the rich get richer and the poor get poorer then the nation cannot collectively advance towards national development goals. The universities can challenge status quo through conscious decisions to structure their curricula, such as service-learning curricula, and outreach activities in a way that serves two purposes. The first purpose is to encourage community members in the participation in university operations and activities such that the university-community interaction will provide the university with a chance to listen to and be the voice of the marginalized. The second purpose is to develop students’ skills
though exposure to different skill-sets possessed by community members, and not traditionally taught at the university but can be applied to the benefit of society.

These two purposes may be supported by Kenyan cultural impetus that encompasses an innate sense of collective responsibility. For example, the self-help approach draws its spirit of commitment, inspiration, continuity and informality from the Kenyan indigenous setting (Maina wa Kinyati, 1986; Wanyonyi, 1972). Curriculum reform proposed through the Kenyan Ministry of Gender, Sports, Culture & Social Services, (2005) supports the necessity to revise the curricula to ensure that the content is relevant to the local context and the responsibility of developing student as leaders for the future rests heavily upon Kenyan universities.

2.5 Service Learning

Service learning curricula can adequately fulfill the universities’ mandated mission to equip students with the necessary skills, knowledge and attitudes necessary for leadership and active civic engagement and citizenship (Jacoby, 2003). Designing implementable service learning curricula however requires extensive research which ought to be framed to take into consideration theoretical and conceptual assumptions that foster an understanding of the “indigenization of modernity” (Sahlins, 1999) which contextualizes and illuminates the process of indigenizing of service learning in Kenya. This study aims at researching on service learning as a viable option for contributing to the knowledge about the connection between higher education and national development bridged by service learning curricula. This study identifies the benefits of service learning programs
such as achieving student learning outcomes, and community building through outreach initiatives.

2.5.1 Acquiring Knowledge of Social Issues: Service-Learning and Community Knowledge

Kretzmann, and McKnight, (1993, p. 6) argue that “each community boasts a unique combination of assets upon which to build its future. A thorough map of those assets would begin with an inventory of the gifts, skills and capacities of the community’s residents”. Service-learning incorporates elements of community service through which students become exposed to the assets and lived realities of many marginalized members of the community. Often, these community members are marginalized on the basis of what are perceived to be their deficiencies such as illiteracy, poverty, disabilities, and illnesses among other social problems (Kretzmann & McKnight, 1993). More often than not, these members of the community possess various assets such as knowledge, skills and attitudes, that go unnoticed. It becomes necessary for students to learn to identify the assets and capacities possessed by the individual community members and those of the social associations that these community members are a part of. Through this process of learning, students develop the critical thinking and problem-solving skills necessary for addressing social issues.

In Kenya, there has been much sensationalization of the plight of Kenyans and remedial programs have been implemented with the intent of solving social problems. Unfortunately, some of these remedial programs act as band aid approaches to problem solving owing to the fact that they address the visible and superficial needs or
deficiencies without tackling the root of the problem. Additionally, the focus is placed upon those providing the remedial service as experts in solving the problem at hand. This focus does not often take into consideration the capacities, talents, skills, knowledge and assets of the recipients of assistance. Ignoring the capacities and assets of the underserved, the marginalized and the underrepresented is detrimental to the remedial programs as it creates a sense of incapacitation of those being assisted through these remedial programs. As a result, members of the marginalized and underrepresented communities may lack the incentive to deal with the social issues they are faced with. With such a lack of incentive from the members of the community, the remedial programs may not be sustainable and may address symptoms of the social issues but not the root causes; hence the problems will be recurrent. Accounting for local values, knowledge, and beliefs is fundamental to the formulation of sustainable programs that address social issues. In the following sections, I formulate a conceptual framework that forms a lens through which various local contexts, beliefs, practices, histories and power relations can be analyzed thus facilitating the questioning of commonly held beliefs and assumptions.

2.6 Conceptual Framework

2.6.1 Anthropological and socio-cultural perspectives

Utilizing anthropological and socio-cultural perspectives is integral to this research. Conducting the study from this angle takes advantage of the major strength of anthropology which lies in its ability to acknowledge and analyze the historical, social and cultural behaviors and meanings within the local and global context and exploring
the interactions and influences between these two (Cohen, 1998; Erickson, 1986; Katz, 2004; Kearney, 1995; Levinson, 2005; Stromquist, 2002). Anthropology also seeks to discover the meaning of human actions and understand how reality can be socially constructed thus acknowledging various knowledge claims as valid (Appadurai, 2000; Clayton, 2002; Denzin & Lincoln, 2000; Glesne, 1999; Sahlins, 1999; Schwandt, 1997; Willis, 2000). Socio-cultural perspectives take into consideration the underlying social interactions and cultural norms that determine how and why members of a particular society act. These socio-cultural aspects are often taken for granted justifying the ways of being and acting as “that is how it has always been”. I therefore utilize the anthropological and socio-cultural perspectives in this study to problematize the concepts of community, civic engagement, citizenship and leadership in Kenya asking questions such as what does it mean to be Kenyan, what elements of these concepts are taken for granted, how are the perceptions of the concepts altered as a result of historical, global and political influences?

In addition to anthropological and socio-cultural perspectives, other theories are taken into consideration. These include theories of knowledge and theories on curriculum, which provide a framework for the development of an approach to service learning that takes into account Kenyan cultural perspectives. This research problematizes the commonly held Kenyan cultural and ideological beliefs and assumptions about civic engagement, citizenship, leadership and community service. I seek to describe these concepts in a new light and illustrate how universities perpetuate them through service learning curricula.
2.6.2 *Theories of Knowledge*

Though the nature and meaning of knowledge has been the subject of longstanding discourses across various disciplines, the perspective taken in this research attempts to provide a basis for understanding knowledge from the ontological, epistemological and methodological approaches applicable in the field of higher education. A summary of theories of knowledge provides a necessary background of some elements to be considered within a framework for understanding the role of universities in society as these elements pertain to the way in which the society presents its view of the nature, meaning of knowledge. The framework is presented in Figure 2.2 at the end of this chapter.

Ontology and epistemology have their foundation in branches of philosophy primarily concerned with the study of being, knowing and ways of knowing (Smith, 1996, 2000; Denzin, & Lincoln, 2000; Glesne, 1999). More specifically, ontology is the philosophical study of being and existence, while epistemology is the study of the nature of knowledge and belief. The methodological approach refers to the theory of inquiry which involves the analysis of assumptions and principles aimed at investigating, explaining and defining problems or phenomena (Denzin, & Lincoln, 2000; Glesne, 1999; Schwandt, 1997). Thus, what is being investigated will determine the appropriate method of inquiry to be applied.

Ontological principle. Some theoretical assumptions and purposes underlying ontology include positivist paradigms and relativist paradigms. The purpose of the positivist paradigm is to know the world on the basis of theoretical assumptions that there
is a single knowable reality and that the world is made of observable or empirically proven facts (Harding, 1998). On the other hand, the purpose of the relativist paradigm is to understand the world with the theoretical assumptions being that there multiple realities which are constructed through culture. I base this study on the principle that multiple realities exist and are socially constructed. The tendency for these realities to be implicitly embedded in the culture exists, though they are not always knowable nor can they be proven solely by what is observable. Knowing the context is central to understanding the realities (Denzin, & Lincoln, 2000; Erickson, 1992; Glesne, 1999; Schwandt, 1997; Sipe, 1996; Smith, 1996, 2000).

Epistemological principle. The theoretical assumptions and purposes underlying epistemology include objectivism, which is associated with the positivist paradigm, and subjectivism, associated with the relativist paradigm. From the objectivism perspective the nature of knowledge is objective and impartial and a distinct separation exists between the researcher and the subject of research (Belenky, et.al., 1986; Smith, 1996, 2000). Subjectivism, on the contrary, asserts that connected knowledge (Belenky, et.al., 1986) exists where the nature of knowledge is subjective, partial and value mediated and where the knower is involved in the phenomenon being investigated without boundaries between the knower and the known (Denzin, & Lincoln, 2000; Erickson, 1992; Glesne, 1999; Palmer, 1987; Schwandt, 1997; Sipe, 1996; Smith, 1996, 2000). In this study, the subjective nature of knowledge is believed to be contextual thus much attention is paid to understanding knowledge and the concepts of community, civic engagement, citizenship and leadership within Kenyan cultural contexts.
Methodological principle. Generally two theoretical assumptions and purposes underlie methodology; experimental and dialectic inquiry. Experimental inquiry associated with objectivism relies on scientific or manipulative methods of inquiry (Harding, 1998) and the researcher assumes an etic view as an outsider looking in, since the knower is independent of or separate from the phenomenon being investigated. Dialectical inquiry is associated with the subjectivism perspective and relies on dialogue. The researcher assumes an emic view as an insider; the research participant and the phenomenon intersect (Denzin, & Lincoln, 2000; Erickson, 1992; Glesne, 1999; Schwandt, 1997; Sipe, 1996; Smith, 1996, 2000). In this study, dialectical inquiry used as it is suitable for undertaking research in a complex and dynamic world in which reality is socially constructed by participants within those social contexts.

This research espouses the relativist ontology, taking into consideration the culturally sensitive and contested perspective of knowledge. I argue in this study that there are various forms of knowledge and meaning making that influence perceptions of concepts such as community, civic engagement, citizenship and leadership. These conceptualizations are based on intersecting cultural, historical and political phenomena. The way in which Kenyans define community has an impact on how Kenyans will relate to those perceived to be members of a community or outsiders to that community. Similarly, the perceptions and definitions of civic engagement and citizenship will have an impact on patriotism and the extent to which individual Kenyans feel a sense of responsibility to each other as citizens and the loyalties to the nation-state. In addition, the way in which Kenyans define the concept of leadership and the values and qualities attributed to good leaders will have implications on the status quo of those looked upon
as leaders and determine the level of power, authority or influence afforded to Kenyan leaders.

The understanding of what constitutes knowledge can lead to the examination of how the university endows students with this knowledge through curriculum. Service learning curricula are designed to facilitate experiential learning and in the following section I examine curriculum theories applicable to this study.

### 2.6.3 Curriculum Theory

There is growing support for curriculum reform in Kenya (Mwiria, & Ng’ethe, 2003; Maranga, & Okatcha, 1985). In educational institutions in Kenya, universities aim to confer upon students the necessary knowledge relevant to address issues in the society. Through their curricula, universities transmit the necessary knowledge to the students making them competent enough to apply that knowledge towards social issues. The effects of certain domains of knowledge on learners become a concern for curriculum theories (Shiundu, & Omulando, 1992). For example, the epistemological question of what ought to be taught in universities is addressed by theories on curriculum especially in regards to what is to be included in the university curriculum and what is to be left out. The objectives of curricula can be discussed through analyzing curriculum theories in four ways: curriculum as a product; curriculum as process; curriculum as praxis; curriculum as context (Mednick, 2006; Shiundu, & Omulando, 1992).

Curriculum as Product. Often, curriculum is equated with syllabus which is a Greek term referring to a concise statement of the content and subject matter of lectures (Mednick, 2006, Snedden, 2005). With this view, conscious effort is made by curriculum
specialists to design curricula which are limited to advancing particular concepts, ideas and content consistent with the knowledge the curriculum specialists intend to transmit. The students are expected to demonstrate mastery of certain skills and knowledge or facts through examinations or other evaluation methods.

Curriculum as Process. When curriculum is viewed as a process the students take a more active role in the determination of what concepts, ideas and content are consistent with their knowledge and those that they will acquire and transmit in collaboration with the teacher (Keddie, 2005; Mednick, 2006). Curriculum as process encourages a linkage between thinking and acting in the educational encounter. Relevant principles are communicated and left open to critique on their interpretation and application into practice (Mednick, 2006; Woolfolk-Hoy, & Tschannen-Moran, 1999).

Curriculum as Praxis. The focus in praxis is on linking theory and practice as incorporated in the course objectives (Dewey, 1964; Freire, 1970, Hope, & Timmel, 1984; Mednick, 2006). This notion pays close attention to the meaning-making capabilities of individual students, and students within a group and also incorporates ‘other’ sources of knowledge such as members of society, who are traditionally not recognized or included as a part of the university community. By incorporating and acknowledging these varied sources of knowledge, the educational encounter is not only enriched for the students but also for the non-university members of society. Commitment to and exploration of varied kinds of knowledge is facilitated along with the exchange and communication of values, skills and beliefs among the participants such as students, teachers, and community members. The collaborative knowledge-sharing
between students and community members may yield more effective solutions to social problems.

Curriculum as Context. In this view curriculum understood to be a social enterprise that is shaped by the context mediated by cultural, historical, political, social, power structures, geographical, economical and other related factors (Henry, 2000; Mednick, 2006; Pinar, 2005; Stevens, & Wood, 1995; Stoskopf, 2005; Sutton, 2000). Familiarity with the context enables curriculum specialists to formulate curricula that are more effective in achieving relevant student learning outcomes.

Service-learning curricula incorporate the product, process, praxis and context aspects of curriculum and create an academic educational experience structured to include community service and reflective thinking (Berger, & Milem, 2002; Billig, & Furco, 2002; Bringle, & Hatcher, 1995; Browning, 1998; Eyler, & Giles, 1996; Eyler, Giles, Lynch, and Gray, 1997; Parks Daloz, Keen, Keen, and Daloz Parks, 1996; Stanton, 1999). Theoretical assumptions underlying the formulation and effectiveness of service-learning curricula are highlighted in its pedagogical approach characterized by immersing students in real-life issues or problems in society which provides students with a context for acquiring knowledge of social issues and in the process develop critical thinking and problem solving skills that will enable them to determine probable solutions to these social issues.
2.6.4 Developing Critical Thinking and Problem Solving Skills: Service-Learning Theories

The academic preparation, community service experience and reflection aspects of the service learning curriculum or community service programs are designed to achieve learning outcomes such as citizenship skills, critical thinking and problem solving which are essential to student leadership development (Eyler & Giles, 1996). The effectiveness of these programs is based on the following theory and models.

Cognitive-structural theory. The theory applicable in examining service-learning curriculum in relation to its desired outcomes is the cognitive-structural theory that describes “the nature and processes of change, concentrating on the epistemological structures individuals construct to give meaning to their worlds” (Pascarella, & Terenzini, 2005, p. 33). According to the cognitive-structural theory, individual’s progress along the developmental process where meaning-making is central to the altering of perceptions and structures that give meaning to the world (Pascarella, & Terenzini, 2005). These cognitive-structural developmental stages are said to occur in all cultures. Individuals in the developmental process encounter information or experiences that are new to them and that cause cognitive conflict. This conflict challenges students to rethink the validity of their current knowledge structures and determine how to respond through either assimilation or accommodation of the knowledge or belief acquired (Pascarella, & Terenzini, 2005; De Lisi, & Golbeck, 1999; Palinscar, & Herrenkohl, 1999; Kagan, 1990; Woolfolk-Hoy, & Tschannen-Moran, 1999).
Two complementary models that elaborate the cognitive-structural theory include the King & Kitchener Reflective Judgment Model and Kolb’s Experiential Learning Model.

Reflective Judgment Model. This model was proposed by King and Kitchener (1994). It focuses on critical analysis and reflective-judgment needed when a problem is real and ‘ill-structured’ (King & Kitchener, 1994) meaning it has no known right answer or a single solution. When students are presented, through community service, with ill-structured problems such as poverty, illnesses, and illiteracy they begin to understand that the knowledge or information they possess on these social issues is incomplete or contradictory to what they had originally believed, and they soon discover that multiple solutions are possible to address these multiple social issues.

Experiential Learning Model. Kolb (1984) argues that student learning occurs through movement in a cycle through four stages. The first stage is the emersion in a concrete experience. The second stage involves learning through observations and reflections. In the third stage learning occurs through formation of abstract concepts and generalizations. Stage four facilitates learning through testing implications of concepts in new situations. The cycle essentially involves actions, reflection, conceptual knowledge and ideas based on the prior action and reflection, and finally, experimental action (Eyler, Giles, & Schmiede, 1996; Kolb, 1984; Pascarella, & Terenzini, 2005).

Both the King and Kitchener’s Reflective Judgment Model and Kolb’s Experiential Learning Model underscore the importance of reflection as a way of developing critical thinking and problem solving skills since reflection is presumed to
lead to greater understanding of situations and issues leading to more informed actions (Eyler, Giles, & Schmiede, 1996).

Reflection leads students to ask more critical questions about the implicit assumptions about the social, economic, cultural, and political issues and challenges facing Kenyan society. Service learning curricula are structured to facilitate such discourse. Anthropological and socio-cultural perspectives, theories of knowledge, curriculum theories and service-learning theories are applied in this study as I uncover the meanings, constructed realities and knowledge claims of the participants about their contexts.

The anthropological and socio-cultural perspectives are complemented by the theories of knowledge which acknowledge the varying ontological and epistemological assumptions of the participants in this study. The theories of knowledge are utilized to make meaning of the data based on the understanding that the participants may express multiple and value-mediated knowledge claims and meanings socially constructed through the multiple realities of Kenyan cultures. Additionally, the cognitive-structural theory is applied to investigate how the epistemologies of the participants influenced how they constructed and gave meaning to the nature and processes of change that were occurring in Kenya. At the time of this study, Kenyan society experienced various changes due to the presidential elections process. This process affected the participants’ perceptions of leadership and citizenship and their views of the role of the universities in these changing times.
The Reflective Judgment and Experiential Learning Models guide this research by providing a framework through which I analyze the students’ views on their learning experiences through service learning courses. For example, the student participants reported an understanding of ill-structured problems often referring to the new knowledge they acquired during community service that contradicted their previous assumptions and stereotypes. The students also began to identify multiple solutions to social issues. The Experiential Learning Model further explains the learning process that students went through as a result of immersion in community service. For example, the students reported learning through observations and reflections upon their service activities and from these activities, the students formed abstract concepts and expressed their desire to act upon their experiences and be more engaged in future community service activities. These findings are elaborated in the Findings section of this study.

Curriculum theory is utilized to provide a lens through which to examine university curricula particularly through analysis of documents such as course syllabi to determine the extent to which the curricula served as a product, process, praxis and/or context in conferring upon students the relevant knowledge, skills, attitudes and values necessary to address social issues. The primary curricula of interest were the service learning courses which were analyzed on the basis of their structure and components that incorporate elements of community service. The service-learning theoretical assumptions provide a basis for assessing the effectiveness of the service learning programs and enabling students to acquire knowledge of social issues.
2.7 Indigenization of Educational Programs: Factors to Consider in Formulation of Service Learning Curricula

The students are youth who ought to be considered as today’s leaders rather than assuming that they will be leaders of tomorrow. These youth ought to actively participate and be engaged in youth policy formulation. The youth have the right to be included in the planning stages and implementation phases of programs established to address issues affecting them and they should be encouraged to provide feasible solutions to the issues they are faced with and are passionate about (Kenya National Youth Policy, 2005; KEC-CJPC, 2007). According to deliberation from the Ford Foundation Youth Service Meeting held in Costa Rica in January 2000, this right to participate in issues provides youth with an opportunity to engage in service whereby youth service can be defined as an organized activity in which young people participate, and contribute positively to their communities and society in general for the benefit of others (Stroud, 2000). Universities embark on the mission to provide engaging opportunities that connect students’ education and service to meet community needs, and promote civic learning. University stakeholders often support youth service programs in which youth actively participate in voluntary services that deepens their understanding of civic responsibility and increases their potential for leadership. In Kenya, universities contribute to the focus of many national youth service programs which are associated with policies formulated and implemented in alignment of national development goals and civic responsibility.

For university service learning programs to be effective, attention must be paid to their structure and implementation processes. These programs provide an educational experience that prepares students for active citizenship and leadership therefore the way
in which these community service and service learning programs are planned and implemented determine the extent to which the desired outcomes of student leadership development will be achieved. Kearney (1995), Sahlins (1999) and Urban (2001) argue that there are several factors that influence the adaptability of an ideology or educational programs, therefore in this study I take into consideration education systems, cultural influences, historical influences, global influences, local knowledge and curriculum reform in the Kenyan context that may affect the importation of service learning curricula from the American context. I propose these six elements for consideration in formulating service-learning curricula applicable for the Kenyan context.

Educational System in Kenya. It is necessary to understand the education system in Kenya to understand the function of service-learning curricula in the enhancement of educational objectives and outcomes. The Kenyan education system (8-4-4) is a formal education system which prescribes 8 years of primary, 4 of secondary and 4 of higher education. Kenya implements the Education for All policies and offers free primary education but higher education is harder to access for majority of Kenyans due to the cost of higher education and limited admission to the universities. This however has not discouraged people from placing high expectations on the value of higher education and the value attached to knowledge acquired at the university. However, local knowledge possessed by those who have not had access to higher education is equally valuable though it is underutilized. After all, learning does not only happen within the confines of the ivory tower; it happens in everyday life and if what is learnt in school cannot be translated into practice to deal with real life situations, it loses its emancipatory power.
and becomes yet another process that fetters instead of frees both the mind and spirit (Henry, 2000).

Culture and Education. Understanding of the Kenyan culture and social structure enables educators to determine how different educational theories, educational models and curricula can be made more practical and applicable to the Kenyan context. Educators are encouraged to understand the culture and education processes in Kenya, which will facilitate the design of suitable methods of delivering educational programs that suits the context. These practical and methodological considerations are aimed at satisfying the “African aspiration, so that education, instead of creating confusions, might help to promote progress, and at the same time to preserve all that is best in the traditions of the African people and assist them to create a new culture which, though its roots are still in the soil, is yet modified to meet the pressures of the modern conditions” (Kenyatta, 1963, pp. 127-128). Understanding the nature of social interaction and cultural effects on education would enable one to design a service-learning curriculum which contextualizes the acquired knowledge and emphasizes its practical application.

Historical influences. Understanding the nation’s history during pre and post-colonial times enables one to comprehend what shaped certain beliefs, perceptions and social systems in the nation. Through the lens of historical perspectives, a curriculum consultant can understand the trends in the “displacement of the loci, authors, and subjects of historiography from central elites to the periphery, even as the spatial and categorical distinctions between center and periphery lessen” (Kearney, 1995, p. 551). These realizations would encourage the design of a service-curriculum that challenges
students to deconstruct inherited meanings of concepts such as development, power, (in)equality, progress, modernity, and traditional.

Global influences. Globalization is a process that is creating uneven and fragmented distribution of power, economic resources and educational resources (Appadurai, 2000; Stromquist, 2002; McMichael, 2005). This process is to a large extent determining the mission of universities and how they fulfill those missions. While addressing local needs, the Kenyan universities must simultaneously envision their contribution in the global arena. It thus becomes important to acknowledge that addressing challenges to national education systems in Kenya cannot happen in isolation as global forces are having a major influence on higher education.

Value of local knowledge. The value of local knowledge and incorporating it into localized service-learning curricula is indispensable. Sahlins (2000) discusses “the assimilation of the foreign in the logics of the familiar” (p. 519) as indigenous peoples have long been expert at integrating new forms of organization, activity, and technology into their own cultural schemes, to the point of using market-based and profit-oriented economic activity and cutting-edge technologies to support their most fundamental cultural and political goals (Begay, et. al. 2007; Palmer, 1987). Similarly, I believe in the capability of Kenyans to adopt a pragmatic acceptance of the advantages of a service-learning curriculum gained from exposing students to community issues and providing a platform for interaction and resource sharing between the university, other institutions, students and the community. This engagement in the community prepares the students for
working with people at different levels of society where they can learn from observing everyday practices usually considered ‘mundane things’ (Katz, 2004).

Curriculum Reform. Students are challenged to gain the necessary experiences and develop adequate cognitive skills to tackle the current realities of their communities (Mwiria & Ng’ethe, 2003). Service learning curricula adequately incorporate theory and practice. With the ever-increasing mandates for universities to contribute positively to their societies, universities ought to have financial, human resource, and logistical support required for the successful implementation of service learning curricula. Often when considering the need for quality education and curricula reform there is often the assumption that achieving quality and promoting reform is an unattainable goal, however, the path to educational progress and renewal may be closer at hand than it is thought to be (Zlotkowski, 1998).

The consideration of these factors would have an impact on the effectiveness of the application of the service-learning curricula. A further analysis of Kenyan culture provides supportive evidence for the assertion that within Kenyan culture lies valuable knowledge and positive values that ought to be incorporated into university curricula for the benefit of the creation, preservation and dissemination of knowledge not just for local utility but also to raise awareness in the global arena about differing yet equally dignified natures of knowledge and ways of knowing. It is therefore an aspiration to utilize the finding from this study to demonstrate how the “humanistic style of inquiry” (Appadurai, 2000, p. 14) yields findings that can respond to the question of what the West can learn
from the cultural setting, and national advancements in teaching, research and service in Kenya.

2.7.1 Effects of Universities’ Changing Perceptions on the Reception and Application of Service-Learning Programs

Perspectives on how education serves society and the relationship between service and social change are central to discussions about how to interpret service and the role of service learning programs in fulfilling university missions (Stanton et al., 1999).

Arguably, Stanton et al., (1999) state:

Service-learning remains a vital force for educational change. For many faculty members, it is a creative method for relating the abstractions of disciplinary study to the realities of human need. For community-based organizations, it is an invitation to participate in the process of higher education and a mechanism to enlist the talents of student volunteers. For students, it is an opportunity to integrate the life of the mind with the habits of the heart. (p.xi)

From this statement one can assume that service learning provides an avenue through which education serves society through students who by virtue of their acquired educational background apply their knowledge and skills by serving and meeting community needs thus enhancing social change.

As the universities in Kenya undergo changes in the perception of their missions, they may encounter obstacles in curriculum reform which could hinder the implementation of service learning curricula. These barriers can be attributed to habits of reaction, acceptance of service learning programs by the community, intangible program
outcomes, suspicion of intention, public interest in higher education, cultural impetus, and level of support for curriculum reform.

Habits of reaction. Universities as organizations tend to possess rather conservative habits of reaction which may inhibit creative and innovative ideas emerging from students. Universities may also shelter the students from the realities of the world beyond the confines of the ivory tower and this sheltering may render students incapable of freeing their minds to reflect upon the kinds of social problems that exist (Ajayi, et al., 1996, Henry, 2000). Universities in Kenya which exhibit conservative habits of reaction might not view or accept service learning as an innovative approach to improving the quality of teaching.

Acceptance by the community. It may be difficult to justify why students are engaged in community service as part of a course that a student is paying for since the actual service is voluntary. The educational benefits may not be perceived as valuable enough considering the perspective that some scientific knowledge is more valuable than other kinds of knowledge.

Intangible non-monetary outcomes. Outcomes of service-learning such as perspective transformation, caring attitudes, friendship, and compassion (Billing, 2000) are intangible hence cannot be translated into monetary value. These intangible outcomes may mean that when it comes to budget allocation for courses, a service-learning course may not prove competitive enough to warrant being allocated funds since the outcomes are not measurable in monetary terms. It will be up to the value-judgment of the
university and community to determine the importance and value given to teaching and community service associated with service-learning (Weiler, 2000).

Suspicion of intention. Service-learning curricula incorporate elements of the reciprocal nature of service learning such that both the community and the university benefit from a mutual relationship. There may be suspicion about the universities’ intentions as a community may feel that they are being used for research purposes, especially if research is to be conducted and the results of research are not transferred back to benefit the community.

Public interest in higher education. If the public are not interested enough in what the university does in general, it would be difficult to acquire feedback on the effectiveness of service-learning from the community’s perspective. In Kenya there does not tend to be a public forum where universities conduct open dialogue with stakeholders, particularly the marginalized, to discuss issues related to roles, missions, and directions for higher education. Thus there would be a remote possibility of discussing what service-learning can be expected to do and how it can contribute to the advancing societal goals. It also seems that “…the mass of Africa’s people do not as yet understand what the university is all about. They do not look up to it to provide answers to the questions that bother them…” (Ajayi, et al., 1996, p. 192).

Cultural impetus. There already exists an innate sense of collective responsibility in Kenyan cultures. For example, the Harambee spirit of commitment, inspiration, continuity and informality is inherent to Kenyan indigenous setting (Wanyonyi, 1972).
Curriculum reform. The Kenyan Ministry of Gender, Sports, Culture & Social Services (2005) supports the necessity to revise the curricula to ensure that the content is relevant to the local context. In alignment with national development goals, universities are required to empower students to translate their academic knowledge into practical use in service of their communities and nations. As the service-learning curriculum can achieve these goals, its effectiveness may be supported by the relevant government ministries.

Though Kenyan universities have the potential to add greater value to society, it would be unreasonable to lay these expectations and not support the universities with infrastructure and resources to enable them to provide services to the citizens. It would also be unreasonable to ignore input from the community to determine what the actual social needs are (Kretzmann, & McKnight, 1993; Timmel, & Hope, 1984). There ought to be mutually reinforcing support for Kenyan universities and communities as they venture together through the turbulence caused by historical, political, cultural, economic and globalization forces. Kenyan higher education institutions ought to be prepared to compete in the global arena while at the same time meeting the local demands of its citizens, especially those who have been marginalized. These universities are faced with the challenge of acquiring the proper preparation to function in the global modus operandi while taking into consideration the university’s local context. Simultaneously, universities in Kenya should foster a habit of introspection so as to focus inward on its vision, mission, goals and social relevance while at the same time focusing outward on the impact it is having on society, its reactions to external global forces, innovations and adaptations to the changing times and changing needs of society.
The community should see itself as vital to the university while the university sees itself as an integral part of its immediate community. Thus there should be dialogue between the university and the community and other stakeholders from various sectors such as the public sector, private (formal and informal) sectors, non-profit sector and religious institutions. Only through collaborative efforts and sharing of resources, knowledge and expertise can true progress towards development be achieved. After all *Umoja ni nguvu* (unity is strength).

2.8  **Theoretical sensitivity and Literature review**

Theoretical sensitivity refers to how a researcher “…can come to the research situation with varying degrees of sensitivity depending upon previous readings and experience with or relevant to an area” (Corbin & Strauss, 1990, p. 41). Sources that contribute to theoretical sensitivity can emerge from reviewing literature from sources such as official government documents, primary research studies, and publications. Additionally, a researcher’s theoretical sensitivity may arise from personal and professional experiences (Corbin & Strauss, 1990). In this study, my personal experiences in Kenya intersected with my professional experiences in teaching about leadership and community service learning resulting in my pursuit of research on civic engagement, student leadership and service learning in the realm of higher education. To pursue this study I examined literature pertaining to perceptions of role of the university in society, and university service learning curricula.

I acknowledged that discussing higher education in Africa in general is too a broad a scope to be undertaken in this study, therefore I limited the literature review to
examining higher education in Sub-Saharan Africa with an emphasis on Kenya, Somalia, Tanzania, Uganda, and Zambia. Having considered these countries in sub-Saharan Africa, the study narrowed the scope and focused on higher education in Kenya taking into consideration the more intricate dynamics and details of the Kenyan context and its higher education system.

I based the literature review on three themes. Firstly, the understanding of the social and economic challenges facing Kenya in light of the discourse on local and international development policies influenced by Structural Adjustment Programs (SAPs), Education For All (EFA) and Millennium Development Goals (MDGs) and their impact on higher education policy in Kenya. Secondly, the changing mission of universities in Kenya from historical contexts to the current with the emergence of a global knowledge society, global information technologies and the resource base of universities to respond to these advancements. Thirdly, the focusing on higher education curriculum in Kenya and the role of service learning programs in the fulfillment of the universities’ mission in a changing society.

The literature, however, seemed limited on four avenues: Firstly, scarcity of available research on the contributions of institutions of higher education in Kenya to society. Secondly, discourse on the state of higher education in Kenya is often based on input from African scholars and elite officials with minimal input from grassroots level community members, or from institutions serving marginalized, poor and underprivileged populations. Thirdly, the knowledge and information generated from research conducted by African scholars tends to be narrowly disseminated or to be inaccessible and is
manifested in the inadequacy of information based on views from African scholars and scant presence of African scholars in publications and other forums for research presentations. Fourthly, insufficient research and recommendations, specifically from Kenyan universities, addressing issues on empowering Kenyans to determine Kenyan-centric solutions relevant to Kenya’s societal challenges.

I designed a study that begins to overcome these limitations and whose findings and recommendations are intended for dissemination in local, regional and international forum and can be subjected to further research and practice purposes. The methodological justification underlying the study is based on grounded theory which supports the generation of theory or analytic frameworks that may potentially be applied in research on the role of universities in Kenya with particular emphasis on civic engagement, student leadership and curriculum reform.

The insight gained from theoretical sensitivity led to the formulation of an analytic framework guiding research on factors to consider when investigating the role of the university in society and in the case of this study, research pertaining to civic engagement and developing student leadership through service learning in Kenya. Research on civic engagement in Kenya requires an understanding of Kenyan tribal and national culture and its current political climate. This understanding can be achieved through the analytic frameworks of anthropological and socio-cultural perspectives which can be used to explore culture, history, economic, social, institutional and political developments and country-specific issues. The research design that would arise from such an approach can be advanced through ground research methodology to ensure that the important aspects of
life in Kenya and the tacit values underlying Kenyan culture and context are taken into consideration.

Figure 2.2 represents an approach to research on the role of the university in society that would allow for the reconceptualization of knowledge, skills, values and attitudes that are not often considered in indigenous contexts.

![THE ROLE OF THE UNIVERSITY IN SOCIETY](image)

Figure 2.2: Approach to research on the role of the university in society
Such a research design would require acknowledging the indigenous ontological, epistemological and methodological knowledge claims and accounting for local knowledge, ways of knowing and making meaning. Anthropological and socio-cultural perspectives allow the researcher to take into consideration the historical, cultural, political, economic and social factors that affect the role of the university in society. The researcher may identify issues that have affected and affect the changing mission of the university in society and gain an understanding of how to reflect on these factors when considering how to import or implement educational programs. Acknowledging the indigenous ontological, epistemological and methodological knowledge claims and accounting for local knowledge, ways of knowing and making meaning and how these may enrich the researcher’s inquiry especially if the researcher’s aim is to utilize the findings for praxis. These knowledge claims can be incorporated into curriculum which is delivered as product, process, praxis and context through a unique local process that can highlight the indigenous wealth of knowledge. Service learning programs embody the process, practice and contexts of curriculum delivery, and are an important strategy through which the objective of increasing the level of cognition and critical consciousness about local social issues can be achieved. The ability of service learning courses to achieve this objective can be subjected to further research which would have to take into consideration the varying knowledge claims and adequate methods of inquiry suited to the local context.

Though these considerations are geared towards the context of universities in societies, they could potentially be applied by other social institutions such as religious organizations, private sector, non-governmental and governmental organizations that are
concerned with educating students and preparing them for their responsibilities as actively engaged citizens. By preparing these students, the dream of a founding father for the Kenyan nation may be realized in “...educating the African for leadership in his community and people, and to make him fit to stand by himself under the strenuous conditions of the modern world” (Kenyatta, 1968, p. 128).
3. RESEARCH METHODOLOGY AND DESIGN

In this chapter I describe the assumptions and rationale behind this study’s qualitative design and methodological tradition applied to this research; my role as researcher; data collection procedures; data analysis procedures; methods of verification; and the outcomes of the study in relation to the literature reviewed, theories of knowledge, curriculum theories, and service learning theories and models.

According to Nader, (2001, p. 610) “... the anthropological [and socio-cultural] perspective...sees what others often do not see, that makes connections that are not made elsewhere, that questions assumptions and exoticizes behavior that is normalized, that asks plain questions like, ‘what is going on here?’”. In this study I ask questions about Kenyan notions of community, civic engagement, citizenship, and leadership, making connections between these conceptualizations and phenomena surrounding them, such as tribal affiliations and conflict. I reflect on theoretical and personal assumptions influencing this research and in the process I journal my thoughts on behaviors and
events, and I discover that what may have seemed normal to me may not be considered so by others, or that what may seem exotic to others is not necessarily so.

I designed this study to examine two questions pertinent to the perceptions of civic engagement in Kenya and the role of Kenyan universities in society. These two research questions are supported by probing questions.

1. *What is the current perception of civic engagement among university stakeholders in Kenya?* How does service learning in Kenyan higher education influence the perception of leadership, civic responsibility, civic engagement, citizenship and community service?

2. *What is the current perception of the role of the Kenyan universities in society?* How do Kenyan universities prepare students for civic engagement, active citizenship and leadership?

In order to adequately find answers to these questions, I sought a mode of inquiry that would enable me to frame the research in regards to the multiple dimensions of Kenyan society and take into consideration cultural, historical, political, social and economic factors shaping it. Accounting for these dimensions would enable me to narrate the complexities and holistic perspectives of higher education in Kenya in relation to the role of universities in the country. Anthropological and socio-cultural perspectives are appropriate to this study as they acknowledge the social and cultural behaviors and meanings within the local contexts and those within a global context and provide a framework for analyzing the connection between the interactions and influences linking the global and the local contexts (Cohen, 1998; Erickson, 1986; Katz, 2004; Kearney,
Anthropology also seeks to discover the meaning of human actions and understand how reality can be socially constructed through acknowledging various knowledge claims (Appadurai, 2000; Clayton, 2002; Denzin & Lincoln, 2000; Glesne, 1999; Sahlins, 1999; Schwandt, 1997; Willis, 2000). Socio-cultural perspectives account for local contexts, beliefs, practices, histories, politics and power relations (Astiz, M. 2002; Erickson, 1986; Glesne, 1999; Wolcott, 1994). By applying anthropological and socio-cultural perspectives this study problematizes commonly held beliefs and assumptions about the meaning of community, civic engagement, citizenship and leadership through a lens of people, processes, power and politics embedded in the Kenyan context.

3.1 Assumptions and rationale for a qualitative design

Based on the research questions, the most suitable approach to conducting this research is qualitative inquiry. To enrich the study and adequately respond to the research questions, qualitative inquiry facilitates (1) discovering of the meaning of human actions, (2) understanding of how reality was socially constructed, (3) acknowledging various knowledge claims, and (4) analyzing the social, cultural political, historical, political, and economic behaviors and meanings within the local and global contexts.

Considering that qualitative inquiry includes various methodological traditions (Creswell, 1998; 2008; Denzin & Lincoln, 2000; Glesne, 1999), the theoretical and conceptual assumptions posited in grounded theory (Conrad, 1982; Corbin & Strauss, 2008; Creswell, 1998) underlie this research as well as influence how I make sense of the data during and after its collection. Qualitative inquiry accommodates the emergent
nature of research as was experienced during this study and as the research emerged so did the understandings and interpretations of the data.

The selection of grounded theory research design was suitable for this research as it provided a systematic procedure for the collection and analysis of the data as emerging from the nature of the research questions which sought to understand participants’ perceptions, processes and phenomena affecting higher education in Kenya.

Several philosophical assumptions about knowledge guided this inquiry. First was the assumption that knowledge is socially constructed and this study explained what Kenyans mean by community, civic engagement, citizenship and leadership. The second assumption was that meaning is mediated factors such as cultural processes, historical and political events, and global influences that transcend the nation-state. Comprehending these intervening factors alerted me to the factors that affect how participant meanings changed based on the process, event or influences in time. For example, before the presidential elections held in Kenya in 2007, few participants defined community as members of one’s tribe. However, after the elections whose results led to mass ethnic violence and tensions, the media sparked discussions about the need to deconstruct the meaning of community as tribal affiliation and the need to de-ethnicize previous assumptions about community and focus on community as people working towards similar goals regardless of tribe. Whether or not de-ethnicizing the notion of community is a suitable strategy for tackling Kenyan’s ethnic violence is debatable. The third assumption was that there is value in various forms of knowledge. In the relativist assumption of knowledge in this study I acknowledge that there are multiple realities
constructed by Kenyan cultures. Though these realities and knowledge claims cannot be measured or proven by scientific inquiry they are no less valuable. The fourth assumption is subjectivism through which I recognize that knowledge is shared and negotiated between the researcher and the participants to the extent that there are no boundaries between the knower and the known.

These assumptions guided the intentionally open-ended design which facilitated the exploration of meanings and perspectives of community, civic engagement, citizenship, leadership and the role of the university in society.

3.2 Research Design

The assumptions that knowledge can be socially constructed, mediated by various factors, existent in various valuable forms and negotiated between researcher and participants, are pillars of this research that justified the application of grounded theory as an approach to inquiry that incorporated these views of knowledge and offered a theoretically and methodologically sound framework for conducting this study.

3.2.1 Grounded theory

Grounded theory as principle and method was developed by sociologists Barney Glaser and Anselm Strauss aimed at using data to build theory (Corbin & Strauss, 2008; Glaser, & Strauss, 1967). Grounded theory incorporate methodology as “a way of thinking abound and studying social phenomena” and method as “techniques and procedures for gathering and analyzing data” (Corbin & Strauss, 2008, p. 1). Three methodology assumptions underlying grounded theory that also reflect my ontological and epistemological perspective are: First, complexities exist in the relationships between
actions, actors and the context in which they subsist. Second, conditions such as social, political, and historical settings affect the interactions between actions, actors and contexts; and third, perceptions and interactions between actions, actors and contexts can be altered or maintained to affect future resolutions about the issues affecting the actions, actors and contexts. In this study, the actors include but are not limited to the research participants, the actions incorporate the post-elections violence and the context mainly pertains to the country. The data collection and analysis procedures utilized in this study are consistent with the grounded theory methods proposed for analytic rigor and are detailed in the data collection and analysis sections in this chapter.

Grounded theory is a qualitative research tradition aimed at discovering theory or generating theory and abstract analytical schema based on phenomena relating to particular situations, and these theories or schema are reached through constant comparative analysis of systematically obtained data (Conrad, 1982; Corbin & Strauss, 2008; Creswell, 1998).

Often grounded theory has been considered as an alternative approach to research since it focuses on generating theory rather than verifying extant theory (Conrad, 1982; Glaser, & Strauss, 1967). The methodological assumptions and rigorous data collection and analysis procedures underlying grounded theory can be considered as a bridge between the dualism of quantitative and qualitative research. Additionally, grounded theory is acclaimed for its flexibility and compatibility with other research strategies and application in various disciplines (Conrad, 1982).

However, despite its precise strengths in generating theory, avoiding perpetuation of dualisms, and being flexible and compatible with other research strategies, grounded
theory has been criticized and even “dismissed as a ‘soft’ approach to research” (Conrad, 1982, p. 260). This dismissal has been on the premise that it focuses on generating rather than verifying or testing theory; it emphasizes use of qualitative data, which cannot be scientifically verified, rather than quantitative data, which can be verified scientifically; and because it bridges the gap between quantitative and qualitative inquiry, it is assumed to have no allegiance to either method of inquiry (Conrad, 1982). Proponents of grounded theory (Conrad, 1982; Corbin & Strauss, 2008; Creswell, 1998; Glaser, 2002; Glaser, & Strauss, 1967) argue that these seeming limitations of grounded theory are actually its strengths, which unfortunately have not been well communicated to skeptics of the theory.

Acknowledging the strengths and critiques into consideration, I applied grounded theory which permitted the collection of qualitative data through interviews and interaction with participants, while facilitating constant comparison as an analytic strategy which accepts use of mixed methods and quantitative data from various sources for triangulation. For example, I relied upon documents as a form of data. One such document was the Final Report Findings of a National Survey on Political Patronage, Access to Entitlement and Poverty in Kenya, a report by the Kenya Episcopal Conference generated using mixed methods of inquiry. Additionally, reports from the Ministry of Education incorporated data derived from quantitative research principles and methods.
3.2.2 Research in Kenya: Grounded Theory Approach to Higher Education

Research

Grounded theory as an approach to research is underutilized in inquiry into the role of Kenyan universities and their service learning curricula. Applying principles and assumptions of grounded theory in this study therefore opens up avenues for research on substantive areas of study in Kenyan higher education resulting in the development of theory or analytic frameworks. Grounded theory tends to be responsive to the context in which it is conducted. This contextual responsiveness makes grounded theory suitable for approaching research that examines Kenyan society taking into consideration factors that have influenced social institutions such as universities in Kenya. Grounded theory approach, enabled this study to raise consciousness about the tacit socio-cultural values and ways of life that are valuable to Kenyans, understand values embedded in Kenyan higher education and determine ways of incorporating Kenyan values into university curricula. Through constant comparison as an analytic strategy that is a central to grounded theory, I examined perceptions of community, civic engagement, citizenship and leadership as expressed by university students, and administrators in comparison to perceptions of similar concepts expressed by external university stakeholders. I analyzed these varied perceptions in relation to their implications on and incorporation into higher education values.

According to Creswell (1998, pp. 55-56), principles of grounded theory posit that a study ought to investigate how people react and act in relation to a phenomenon, that a researcher make multiple visits to the field collecting data from interviews and other
suitable sources, that from these data, the researcher develops and interrelates the
categories of acquired information and consequently write hypotheses (theoretical
propositions), or aim at presenting a visual picture of the theory. These principles were
applied to this research study where I made multiple field visits to Kenya, collecting
During these visits, I studied how perceptions of community, civic engagement,
citizenship and leadership evolved through the phenomenon of the presidential general
elections that were held on the 27th of December 2007. The presidential election and the
resulting events were a poignant phenomenon which required Kenyans to reflect on the
meaning of leadership by considering the presidential aspirants, their values and
campaign promises; the meaning of community before and after tribal violence erupted as
a result of the elections; the meaning of citizenship determining the compatibility of tribal
and national identity; and the meaning of civic engagement with a focus on civic
responsibility towards national and tribal affiliation.

Applying the guidelines on how to conduct research using grounded theory
methodology, I collected data during the above three phases in Kenya, constantly
comparing the emerging concepts and categories. The procedures for collecting and
analyzing the data are detailed in the sections on data collection and data analysis
respectively. The analytic framework that results from this study denotes constructs such
as community, civic engagement, citizenship, and leadership derived from analysis of the
data. This explanatory model derived from the findings is intended to guide the
examination of the role of Kenyan universities and their service learning curricula in
preparing students for civic engagement, active citizenship and leadership.
Grounded theory approach to research offers frameworks for researchers investigating various aspects of higher education in Kenya that can result in the production of knowledge that can be pragmatic, contextual, historically and socio-culturally situated, and capable of initiating action. Grounded theory principles and methods therefore equip researchers to take on the challenge of producing practical knowledge and envisioning new possibilities for higher education and the role of universities in Kenya in advocating for praxis and action-oriented curricula such as the service learning curriculum.

Taking up the challenge to produce knowledge and envision possibilities, and considering the theoretical and conceptual assumptions underlying this study, I proceed to discuss my role as researcher and how researcher subjectivity intersects with the choice of research design and influences the data analysis.

3.2.3 **Grounded Theory: Considering Constructivism**

As a novice researcher applying grounded theory, I experienced the seemingly normal predicament of dealing with the perplexity surrounding the theory and its differences as distinguished by Strauss and Glaser. In their classic book *The Discovery of Grounded Theory* (Glaser & Strauss, 1967), both authors seem to share a similar perspective of what constitutes grounded theory as a methodology and methods for data analysis. In later works however, the two authors portrayed their differing views on how data ought to be conceptualized and analyzed, and how theory ought to emerge (Strauss & Corbin, 1990; Glaser, 1992). In these subsequent works, Glaser proposed that the theoretical outcome of a study ought to be achieved through generation of abstract
conceptualization while Strauss preferred a full description of the emergent theory. Further, Glaser proposed that theory should emerge through a less structured approach while Strauss favored a more structured approach to data conceptualization. Both authors however, emphasized data analysis through constant comparison which remains fundamental to grounded theory.

This study is closer aligned to the Glaser’s approach to grounded theory as it offers flexibility in conceptualization of the concepts, categories, and relationships emerging from the data. I believe that this flexibility is necessary for novice researchers who are in the process of not only developing their research and analytic skills, but also in the process of determining theories that are coherent with their ontological and epistemological values.

Earlier I presented the assumptions of knowledge underlying this study in relation to knowledge existing in various socially constructed and mediated forms some of which are negotiated between researcher and participant. These assumptions represent constructivist influences in the application of grounded theory.

Debate arises as to whether constructivist grounded theory is a legitimate evolution of the classic grounded theory (Charmaz, 2000; Glaser, 2002). Whereas Charmaz (2000) declares that the researcher is actively involved constructing meaning with the participants therefore bias is inevitable, Glaser (2002) maintains that “constructivist grounded theory is a misnomer” on the account that grounded theory can use any data without bias against whether the data is subjective or objective.
In this study, I seek middle ground, drawing upon the “best of both worlds”. I consider that it is possible to use grounded theory that is influenced by constructivist epistemologies. I therefore account for my researcher subjectivity and biases while at the same time using the participants’ responses and meaning making, collected through the interviews, without attempting to influence their responses with my own meanings. I acknowledge my researcher subjectivity, conduct member checks, and elicit the analytic capabilities of peer reviewers in an attempt to present the participants responses unmediated by my biases, while accounting for my biases in my analyses of participants responses.

My allegiance to incorporating constructivist epistemology into grounded theory approach and considerations of my role as researcher are discussed in the following section.

3.3 The role of the researcher

A long standing discourse in research studies has been about the interaction and relationship between the researcher and research participants, and the extent to which researcher biases affect the nature, interpretation and validity of the data and findings. Such debates may be attributed to the researchers varying ontological and epistemological perspectives.

Creswell (1998, p. 82) observes that “the researcher employs a variety of research strategies, making sense of information collected in light of the system of meaning, gaining awareness of the theories and assumptions that guide practice, and viewing himself or herself as part of a wider cultural panorama”.

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This observation has a profound significance on my approach to this study. My role as a researcher intersects with my sense of identity as an individual, a member of the Gikuyu tribe, a Kenyan, an African, and a global citizen existing in the realm of a wider cultural scene. My ontological and epistemological perspectives affect the nature of research strategies, analytic lenses and practice assumptions resulting from the inquiry.

“I am because we are”, is the premise of Ubuntu, an African epistemology which expresses the reliance of an individual’s existence upon relationships with others (Panse, 2006; Tutu, 2004). I have long espoused this epistemology and been interested in understanding the nature and causes of the plight of Kenyans and how we can collectively engage in seeking solutions to improve our livelihood. It is often the case that Kenya is described as underdeveloped and its plight sensationalized with great emphasis on the famine, poverty, tribal clashes, AIDS among a multitude of social ills. Western media often depicts a fatalistic future for Kenya. Much as there is some reality in the media information, I believe that it is only a one sided view of Kenya without due consideration for the other realities that depict a country and a people who are talented and capable of innovative and creative ideas that if nurtured could lead to an increasing quality of life and meaningful contribution to the local and global community. Having lived most of my life in rural Kenya I encountered a range of social and economic challenges of my community members. However, I did not experience the magnitude of these social and economic challenges because I was cushioned by the immunity afforded to middle class families. Though I had not lived in abject poverty myself, I lived among those who lived it every day. By interacting with members of my community it dawned on me that poverty was not caused by a lack of innovative and creative thinking nor was
it an indicator of the character of people but was a mechanism which did not avail equal opportunities to implement innovative ideas and which subjected many to a lifestyle that hindered their pursuit for an increased quality of life. Interacting with the members of my community led me to recognize and appreciate their innovative ideas which were well articulated though often lacked the financial capital necessary to implement these ideas. I realized that they possessed extensive local knowledge that helped them improvise and utilize available resources. These community members were often looked upon as lacking in knowledge and skills and were rarely, if at all, recognized for their very knowledge, skills and enthusiasm to engage in activities that improved their quality of life. I became conscious that so much community knowledge and potential had been ignored and this reflection led me to ponder on what role I played in the alleviation of the social and economic strife experienced by the community members. I thus made choices to pursue academic programs that would enable me to make a greater contribution to my community. Consequently, I embarked on research on the social, cultural, historical, educational, political and economic challenges experienced in Kenya with particular intent on determining solutions to social issues and making the best of the potential of the country and its people.

3.3.1 Reflexivity

Initially for the purpose of this study I tried to detach myself from the context and participants with the aim maintaining objectivity, but I soon realized that I was inextricably connected to the context and participants by virtue of being Kenyan. There is naturally more that connects me to the context and the participants not simply due to national ties but also by shared meanings and life experiences unique to people of
Kenyan nationality who represent various ethnic heritages. The more I thought about the nature of reality in Kenya, the relationship I had with participants, and the values that guided my research the more I realized the need to design a study that acknowledged the innate value of the country’s context and Kenyan ways of knowing. My research inevitably had to be conducted in Kenya, among Kenyans who by this time I referred to as “my people”. This close and personal affiliation meant that I would study my people and to a large extent study myself in the process.

### 3.3.2 Insider and Outsider perspectives

When conducting this research, I soon discovered that there is a fine line between being an insider and an outsider for researchers who are studying their local contexts but who have been removed from the context due to various circumstances for a limited amount of time. In my case as researcher, I began by making the assumption that because I am Kenyan, I am automatically an insider. However, in the course of the research project and upon interaction with participants, I realized that I was an outsider in many instances by virtue of the fact that I had left Kenya approximately six years ago. My view as an outsider was compounded by the fact that I was studying in a Western country, the United States of America, and was acquiring Western perspectives. During informal conversations, some skeptical participants suggested that Western education was not practical enough to address Kenyan issues and that exposure to Western perspectives alienated me from what was fundamentally Kenyan. On the other hand, other participants held a level of fascination with my acquisition of Western education, that they considered a privilege. In such cases, some participants expressed a belief that the academic
preparation I would achieve through my education in the United States could be applied in the Kenyan context and for the benefit of those who would not have had the privilege of studying abroad. I juggled with these two conflicting viewpoints often resolving to work towards ensuring that the education I acquired could be translated into practical use for the Kenyan context by taking into consideration various attributes of Kenyan culture and merging these with positive attributes of Western education. I resolved to be the bridge that connected the best of both worlds. This resolve can be traced to the underlying principles of this research which seeks to determine what is authentically Kenyan by defining community, civic engagement, citizenship and leadership and determining ways in which Kenyans can engage in more dialogue about what it means for Kenyans to define these concepts on their own terms.

One channel through which such dialogue can be facilitated is through carefully designed service learning programs which expose students to their communities enabling them to reflect on life experiences of other Kenyans and facilitate a sense of shared values of what it means to be a community, how to be a civically engaged citizen who exercises leadership through community service. Service learning in this research is a pedagogy that I became exposed to during my academic endeavors in America and that has potential to facilitate leadership, citizenship, critical thinking and problem solving as student learning outcomes. It is a pedagogical approach that ought to be revised to be relevant to the Kenyan context.

3.3.3 Intersecting identities

Upon the realization that I was both local and foreign to my people, I begun to question the assumptions I had brought into the research study as they would inevitably
affect my data analysis. These assumptions were particularly evident when I began conducting research on the constitution of the meaning of community, civic engagement, citizenship and leadership. Through the responses of the participants, I realized that though I shared some common values with my people, some of my perspectives had been transformed in the process of interaction with what could be considered Western ideologies. For example, I was exposed to the first amendment of the United States of America’s Constitution which protects the freedom of expression. By this amendment, American citizens are protected from government interference or harassment and are free to voice their opinions on issues affecting them and speak out against social injustices. By virtue of freedom of speech, American civil society can hold their political leaders and public officials accountable for failing to keep the promises made in election campaigns. In Kenya however, political leaders are placed upon a pedestal and in many cases considered untouchable, unquestionable and above the law. Often a leader is considered as the epitome of his or her community and there are accolades for the leader who is assumed to represent the community in positions of power and authority with the expectation that this leader will work in the best interests of his or her community members. In the dictatorial era of Daniel arap Moi, the second president of Kenya, Kenyan political activists who dared to question his authority, or speak out against injustices resulting from his government’s actions were often arrested if not killed (Daily Nation, 2007). Though these extreme actions against political activists are now decreasing, there is still a fear among Kenyans to hold leaders accountable for their failures to society.
I had to reconcile the Western ideologies of freedom of expression and the right to hold leaders accountable for their promises, with the Kenyan ideologies of unquestioning loyalty to the leaders who are considered the epitome of one’s community regardless of their performance in public office. When I was in America, I was often considered Kenyanized in my perspectives of the meaning of community, civic engagement, citizenship and leadership in that I emphasized the cultural elements that influenced the meaning of these terms. However, when I was in Kenya, I was often considered Americanized when I offered a differing perspective that seemed to challenge the commonly held cultural beliefs that molded these same terms. For example, in speaking informally to some participants, I expressed my view that a leader ought to be held accountable if he or she did not deliver the promises made to the citizens during the campaigns. This remark was met with the reprimand that I had acquired an American trait of challenging authority. This conversation led me to rethink what leadership meant in both the Kenyan and American context and how this variation would determine how I analyzed the data on the perceptions of leadership and how universities in Kenya prepared students for leadership. This incident further reiterated the need for creation of context-specific service learning programs which would address the issue of leadership from a Kenyan perspective since it was becoming evident that leadership development programs could be met with resistance if the meaning and values pertaining to leadership were incongruent with local meanings.

Through this research I had to negotiate my foreign and local identities. Within my foreign identity, I had to determine to what extent I had been influenced by Western education and ideologies and to what extent these would be congruent with the ideologies
I held that were shaped by my lived experiences and education in Kenya. The reconciliation between my foreign and local identities was further challenged when I was consulted to provide input on the post-elections conflict in Kenya in my capacity as a “foreign expert”. Until then, I had not considered my expertise on the Kenyan context as foreign, yet by virtue of my education in America, the perspective I would offer on the Kenyan context was considered by some as foreign. A sense of alienation ensued challenging me to think about where I was grounded as a researcher. I referred to myself as a “researcher in limbo” because I was on the fringe of both societies, I did not fully represent the Kenyan context or the Western context. Though the sense of alienation and limbo grounding may seem like a negative connotation, I took it positively to represent the advantage that I had of access to both contexts. From this vantage point I would face the challenge and responsibility of representing aspects of both environments transferring knowledge and information across both settings so that each may benefit from the knowledge from and about the other locality and its people.

My local identity was also challenged because of my tribal affiliation. Tribal differences became explicit in light of the post-election violence that occurred in Kenya. While living in America I considered myself patriotically a Kenyan. However, during my data collection in Kenya especially in December 2007, the escalating tribal conflict that erupted resulting from the 2007 presidential elections outcome led me to reconsider my national identity in light of my tribal identity. I am a member of the Gikuyu tribe. There are 42 ethnic groups in Kenya of which the Gikuyus comprise 22 percent and Luos 13 percent of the population (CIA World Fact Book, 2007). The Gikuyu and Luos tend to be rival groups. This rivalry among these two groups was accentuated after the recent
elections when the tribal dynamic was explicit with the two major presidential aspirants being members of these tribes. The current president, Honorable Mwai Kibaki is a Gikuyu while the official opposition leader who is also the current Prime Minister, Raila Odinga is a Luo. Kenyans voted for their preferred candidate either along tribal lines or on the basis of the values and qualifications of the presidential candidates. Unfortunately, the results of the elections which were questionable caused an illegitimate forum to engage in violence under the pretext of rigged elections. This claim was reduced to whether it ought to be a Gikuyu or Luo who should have been elected president, which was mistakenly construed to mean that citizens tribally affiliated to the president automatically accrue the benefit of tribal membership. A critique of this assumption that tribal affiliation to the president means automatic benefit for all tribe members is provided later in this paper. As a result of the elections, I constantly had to negotiate my Gikuyu tribal identity, as well as the benefits and dangers associated with being a Gikuyu in the political climate after the elections.

Physical and political ideological clashes existed between the Gikuyu and Luo tribes and there was personal and national insecurity that resulted from these clashes. These clashes were also evident during my research whereby in some cases I was approached with suspicion particularly when asking about perspectives of leadership. One participant felt that I was collecting the data so as to determine the views on the current President, a Gikuyu, with the intention of reporting my findings in a way that would jeopardize the security of the participant. I reassured the participant that this was not the case and the interview continued. Further details on informed consent and protection of privacy of the participants are discussed in a section to follow. On the other
hand, my being a Gikuyu provided leverage for the research where one of participant comfortably opened up about views on the qualifications and skills required of a leader. The participant informed me that he was comfortable discussing his views with me because I would understand where he was coming from. In both cases, I found it necessary to assure the participants that they could provide me with input from their perspectives without any danger that I would jeopardize their personal safety and security. I assured them that their political and tribal ideologies were highly appreciated whether similar to mine or not. The section on credibility of the study further discusses how I conducted member checks to ensure that I represented the participants’ input as they had said it and peer reviews to ensure that my biases were checked and challenged in the processes of data analysis.

The researcher-participant relationship that was created made me feel that was is my obligation to be concerned about the participants. As a result of the insecurities that arose after the elections which had an effect on the research participants, I was concerned about them and their personal safety. On several occasions I tried to contact the participants after the post election violence, often calling them from the United States to determine if they and their families had been adversely affected by the skirmishes. I was able to reach and hear from all but one participant whom I have been unable to reach or hear from to date.
3.3.4 Caveat emptor: Researcher beware

I encountered logistical and ideological challenges in the process of my research.

Logistically, I encountered challenge in trying to design a research and acquire the relevant permissions to conduct the research. The cost of conducting research in Kenya was prohibitively high, grant funds seemed elusive. However, with time, limited funding was secured partially covering travel administrative expenses. I realized my passion for this project when I was determined to conduct research in Kenya at all costs whether on full or limited funding. Once I was clear on the direction and design of my research, I had to solicit the necessary approvals from the Ministry of Education in Kenya as well as the Office of Responsible Research Practices at the Ohio State University. Additionally the phase of data collection in December 2007 was a challenge as it was partially hindered when I was unable to reach the participants due to the increasing insecurity in the country. Travel within and around Nairobi became dangerous and the safety of the participants was a priority. However, during the times when there was relative calm, some participants were available for the interviews and I made it a point to meet them where they felt comfortable to be. I found that data collection during civil unrest affected the research process and had an influence on my analytic capabilities as I was affected first as a Kenyan caught in the violence and second as a researcher on a mission to conduct the study in Kenya.

Ideological challenges included setting aside theoretical ideas or preconceived notions. This was very difficult to do and to a large extent I found the value in having peer reviewers who would challenge assumptions I made. From the outset, I had the
notions of what community may have meant in Kenya. I left Kenya in 2001 and though remaining Kenyan by nationality, I had been influenced by western ideas and ideologies during the time I was away from my country. I was perhaps nostalgic about the sense of community as a close knit group of people living together in harmony, working towards the common good. Ubuntu as a principle I espoused was being challenged by the tribal conflict. On one hand my perception of community was validated when the students I interviewed spoke of the sense of community as “people living together working for the common good”. On the other hand, my perception of community was overhauled especially when I considered what happened to Kenya after the 2007 presidential elections. I became disillusioned when community seemed to have been reduced to mere tribalism. The sense of working for the common good soon translated into working for the good of one’s tribe. As I watched the violence erupt, it became very explicit to me that the tribe was central to one’s definition of and identification with community. As I witnessed how people from different tribes who had previously lived as neighbors and friends now turned against each other it became apparent to me was that tribe was more important than the good of the nation.

It was very difficult for me as a researcher to reconcile with my newly acquired disillusionment. The sense of pride I had in my people as Kenyans was soon challenged and I had to ask myself, were “my people” those who solely belonged to my tribe? Or were my people Kenyans in general? Having lived outside of Kenya for over six years, I felt I had the immunity of thinking that my people meant all Kenyans, and that I could rise above tribe and embrace Kenyans as Kenyans, but at the back of my mind, a constant nagging thought questioned if this were really true. In a similar state of disillusionment,
one of the participants responded that community meant not the tribe but other intersecting identities such as social class whereby the participant could easily relate to someone of a different tribe, but who shared a similar socioeconomic status. The participant mentioned that he had more in common with the members of the same social class standing than with a fellow tribesman of a different social class. The idea that social class intersected with the sense of identity introduced another perspective of the meaning of community. As a researcher I had heeded Creswell’s advice (1998, p. 58) to “…set aside, as much as possible, theoretical ideas or notions so that the analytic, substantive theory can emerge”.

3.4 Data collection

For effective grounded theory, Creswell (1998) recommended that researchers conduct interviews with 20-30 participants over several visits to the field so as to gather data that can be used to saturate the categories that researcher has identified. This recommendation also resonates with Corbin and Strauss (2008) who further recommend that data be collected people and places that may offer a variation in the concepts being investigated. Following these recommendations, I conducted interviews with 22 participants who represented varying views from their perspectives as students, university program administrators, public sector officials, private sector representatives, community program partners or community members served by the university outreach programs. This research was accomplished over three field visits to Kenya in August 2007, December 2007 and March 2008 respectively. Each visit yielded additional information
pertaining to the differing events and perceptions influenced mainly by the political climate.

3.4.1 Purposeful sampling strategy

The data collected demonstrated distinct perspectives based on the pre-, current- and post- elections phases of research. I designated August 2007 the first phase (pre-election), December 2007 as the second phase (current election) and March 2008 as the third phase (post-election). By distinguishing these phases, I developed and interrelated categories of information acquired through the interviews. These categorizations led to the formulation of initial hypothetical propositions about the contrasting and emerging definitions of community, civic engagement, leadership and citizenship. These categorizations are discussed further in the findings section. Grounded theory provides a standard format for the process that leads to the discovery of theory or generation of analytical schema (Creswell, 1998; Corbin & Strauss, 2008). I applied the grounded theory data analysis procedures, and I later provide details on how the systematic data analysis method acted as a map to guide how I analyzed my data leading me to generate an analytic framework as a result of this study.

Participants for this study were selected on the basis of their ability to contribute to a theory or analytic schema of the perceptions of community, civic engagement, citizenship and leadership in the Kenyan context.

I collected and transcribed the data from 22 participants. Students and administrators, considered internal university stakeholders, comprised of 11 students and four administrators and the remaining seven participants were collectively considered as
external university stakeholders. Figure 3.1 presents the composition of both internal and external stakeholders who participated in this study.

Figure 3.1: Stakeholder composition
Through purposeful sampling strategy, the participants were selected based on specific criteria outlined in Table 3.1.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Selection Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>University students</td>
<td>Students currently enrolled at one of the three universities of study and has participated in service learning course</td>
</tr>
<tr>
<td>University Administrators</td>
<td>Faculty, staff or administrator at one of the three universities of study and is aware of the respective University’s service learning courses and the mission statement</td>
</tr>
<tr>
<td>Public Sector Representatives</td>
<td>Representative of the Ministry of Education in the capacity of policy and decision making.</td>
</tr>
</tbody>
</table>
| Private sector representative:      | Informal Sector - Member of the informal sector also referred to as the *Jua Kali* Artisans.  
1 informal private sector - *Jua Kali* industry.  
1 formal private sector representative - service industry. |
| Community Partner                   | Administrative staff member or field worker of a community service site that maintains university-community partnership with the United States International University. This staff member supervises the student volunteers at the service site |
| Community members                   | Residents of an area proximal to the selected university, and are served through that university’s outreach or community service program              |

Table 3.1: Participant selection criteria
I sampled a homogenous group, students who had participated in community service through the community service programs or course at their respective universities. I began to identify themes and patterns arising from the interviews with the students. To confirm and disconfirm the emerging themes, I selected and interviewed a heterogeneous sample of university stakeholders from various sectors affiliated with the university. These participants included representatives of the public sector, formal and informal private sector, community service sites and community members who had been served by university outreach programs. Comparing and contrasting those data provided an analytic scheme which facilitated comparisons on the contextual and intervening conditions surrounding the research and the influences on participants’ responses (Creswell, 1998; Glaser & Strauss, 1967; Strauss & Corbin, 1990, 2008).

3.4.2 Site selection

The focus of this research was on higher education institutions that are accredited as universities in Kenya. Of the twenty six accredited universities in Kenya, I selected three universities, one public and two private universities. The selection of three universities was based on four criteria. Firstly, the selected university had to be classified as prestigious or reputable (Oketch, 2006). Secondly, the site had to be a historically significant pioneer, characterized by the terms ‘oldest’ or ‘first’, reflecting milestone moments in response to the societal needs at the time of establishment. For example, the oldest university – responding to Kenyans demand for higher education; or the first multiracial school – responding to the need for the integration of Kenyans of various races who had been segregated during the colonial era; the first private university -
responding to increasing pursuit for education amalgamated by limited vacancies in public universities. Thirdly, the universities had to identify their mission to provide relevant education for service to the local and global communities. Finally, the sites had to be in Nairobi - the capital city of Kenya, providing logistical access as I would make multiple trips to the field to establish rapport and collect data.

The following three universities all situated in Nairobi met the above criteria:

The University of Nairobi (UoN). This university is classified as a prestigious university (Oketch, 2006). It was established in 1956 as Royal Technical College of East Africa and is Kenya’s oldest public university. The UoN mission is “To provide quality university education and training and to embody the aspirations of the Kenyan people and the global community through creation, preservation, integration, transmission and utilization of knowledge” (UoN, 2008).

Strathmore University is classified as reputable (Oketch, 2006). Established in 1961, Strathmore College as it was known then was the first multiracial school. Its mission is “We dedicate ourselves to the advancement of education through teaching, scholarship and service to society by providing an all-round education in an atmosphere of freedom and responsibility, creating a culture of continuous improvement, fostering high moral standards and developing a spirit of service and respect for others” (Strathmore, 2008).

The United States International University is classified as reputable and prestige seeking (Oketch, 2006). It was established in 1969 as the country’s first private university. Its mission is “…to provide a diverse community of learners with high quality, broad-based educational programs that promote inquiry, mastery and application
of knowledge, concepts and skills while fostering ethical leadership and responsible service to Kenya, Africa and the challenging global community” (United States International University, 2008)

When designing this study I took into consideration Stake’s advise (2000, p. 437) that “understanding them [universities] will lead to better understanding, perhaps better theorizing, about still larger collection of cases”. By purposefully selecting these universities, I sought to understand them well and I believed these institutions would provide a framework for analyzing the changing perceptions of the roles of universities given their historical backgrounds and missions and how they negotiate their roles in current times.

3.4.3 Access and Rapport

In addition to establishing rapport with participant at the university, I also established rapport with various university stakeholders in the private and public sectors and at community service sites. Taking this variety of participants into account, it was necessary to devise strategies to acquire consent to go to these institutions and interview their representatives, and to obtain necessary documents such as syllabi, community service reports, and government documents. Strategies to acquire consent included contact with gatekeepers who would give consent and a green light to proceed with the research in the setting. Prior to conducting this study, I had the preconceived notion that knowing the high ranking officials in the organization would provide easy access for the research. On some occasions this assumption proved true where one participant, a senior administrator at a higher rank position mobilized administrators to provide information.
However, the contrary also held true when I had to rely on a security guard and administrative assistant to determine when I was permitted to speak to the senior administrator.

Though I had communicated previously to this senior administrator at that site, we had not agreed upon a date for the interview and I was to rely on the administrative assistant to schedule the appointment. The scheduling was a long winding process that started with my encounter with a security guard, literally a gate keeper to the organization, who subjected me to a lengthy interrogation of the purpose of my visit and my research topic. I explained to him the purpose of my visit and he asked questions including “Who are you? Where are you from? Does (senior administrator) know who you are and what you want to do? Tell me about your research”. As soon as I described my study he called the office of the senior administrator and spoke to the administrative assistant who then instructed him to notify me that I needed to schedule an appointment with a research associate to seek permission to interview the senior administrator, who was the one ultimately responsible for approving any research. When I explained that I had already discussed my research with the respective senior administrator and had been given permission to proceed, the security guard directed me to the office of the senior administrator where I had to respond yet again to questions similar to those posed by the security guard. This long grueling process eventually yielded approval to go to the office of the senior administrator. Though I had initially negotiated the conditions of access with the senior administrator, I still had to renegotiate with the people who seemed actually more influential in the process since if the security guard, the literal gatekeeper, had not facilitated access, I would not have had access to my research participant.
Through this process I realized that though power and influence are often assumed to be concentrated at the higher echelons of organization, they are not restricted to those in higher positions of command and power, they can also rest in the hands of the gatekeepers who would determine access to research participants. Whichever way power and influence run, it is necessary to be familiar with individuals who can traverse the field and collaborate to ease and support the process of research.

Other issues regarding access included permission to conduct research and obtaining informed consent. In preparation for research, I was required to acquire permission from the Office of Responsible Research Practices (ORRP) at the Ohio State University and since my research was international, I also had to acquire permission from the Ministry of Education, Science and Technology (MOEST) in Kenya. I submitted application forms to both Offices and in some parts of the process I encountered challenges. For example, MOEST required that I have proof of permission from ORRP, while ORRP would not grant permission until I provided proof of permission from MOEST. Once permission was granted and research was underway, I provided informed consent forms to participants and explained the process and procedure of the interviews and assured them of confidentiality, associated risks, benefits and participants rights to voluntarily withdraw from the research without repercussions. See Appendix A for the Informed Consent Form.

3.4.4 Forms of data

I utilized various forms of data to develop and compare patterns and categories emerging from the data. Observations at service sites were compared to data from
university community service reports; visual and print media and government reports were compared to course syllabi and university mission statements. For example, I observed students keenly listening to the clients [volunteer nodding head and remaining silent until client stops talking] and communicating [volunteer maintaining eye contact, holding client’s hand and speaking in a low tone] with clients at the service site who had been traumatized by the post-elections violence. This observation coincided with a statement in one report compiled by a university administrator stating that some of the outcomes of the university’s service learning program were to “…appreciate the need for helping the less advantaged in communities…[and] growth in personal skills such as improved communication and leadership skills…” (USIU, 2005).

In comparing visual and print media and government reports to university documents, I established themes in university mission statements such as “embody aspirations of Kenyans” (UoN, 2008); “atmosphere of freedom and responsibility” (Strathmore, 2008); and “fostering ethical leadership and responsible service to Kenya, Africa and the global community” (USIU, 2008) that featured in media discussions and corresponded with that eight values propagated by MOEST (2005).

*Interviews.*

I conducted focus group and individual interviews. These interviews were structured as open-ended questions. I audio taped the interviews of the participants who consented to audio taping. Two participants declined my request to record the interview and I respected their wishes and wrote down notes to record their responses. I later
transcribed the data from audio-taped interviews. See Table 3.2 for a summary of the interview methods, number of participants and duration of interviews.
<table>
<thead>
<tr>
<th>Interview methods</th>
<th>Number of participants</th>
<th>Duration of interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Focus groups</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>University students</td>
<td>Eight participants</td>
<td></td>
</tr>
<tr>
<td>Two focus group sessions were conducted:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focus group one – Comprised of four students from the United States International University</td>
<td></td>
<td>Focus group one 80 minutes</td>
</tr>
<tr>
<td>Focus groups two – Comprised of four students from the University of Nairobi</td>
<td></td>
<td>Focus group two 60 minutes</td>
</tr>
<tr>
<td><strong>Individual Interviews</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community members:</td>
<td>Two participants</td>
<td>70 minutes</td>
</tr>
<tr>
<td>Two served by a university community service program.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>University students:</td>
<td>Three participants</td>
<td>130 minutes</td>
</tr>
<tr>
<td>Three students - Strathmore university</td>
<td></td>
<td></td>
</tr>
<tr>
<td>University administrators:</td>
<td>Four participants</td>
<td>180 minutes</td>
</tr>
<tr>
<td>One administrator - Strathmore university,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Two administrators - United States International University</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One administrator - University of Nairobi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Public Sector:</td>
<td>Two participants</td>
<td>100 minutes</td>
</tr>
<tr>
<td>Two Civil servants</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Private sector:</td>
<td>Two participants</td>
<td>90 minutes</td>
</tr>
<tr>
<td>One participant from the informal private sector, a representative of the Jua Kali industry.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One participant from the formal private sector, a representative of the service industry.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Partner</td>
<td>One participant</td>
<td>60 minutes</td>
</tr>
<tr>
<td>One representative of a site where university students perform community service.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3.2 Interview methods, number of participants and duration of interviews
These interviews were conducted at various locations as summarized in Table 3.3:

Interview Venues.

<table>
<thead>
<tr>
<th>Interview participants</th>
<th>Interview Venue</th>
</tr>
</thead>
<tbody>
<tr>
<td>University students</td>
<td>Relatively quiet university cafeteria. Sessions were conducted during off-peak hours when there were fewer students frequenting the cafeteria.</td>
</tr>
<tr>
<td>Focus group participants.</td>
<td></td>
</tr>
<tr>
<td>Four students from USIU</td>
<td></td>
</tr>
<tr>
<td>Four students from UoN</td>
<td></td>
</tr>
<tr>
<td>Two community members</td>
<td>At their respective homes. Participants lived proximal to the respective universities and meeting at their homes reduced the transport cost they would have incurred to meet me elsewhere.</td>
</tr>
<tr>
<td>Three students from Strathmore University</td>
<td>University student lounge close to the Chapel, which was said to be one of the quietest locations on campus.</td>
</tr>
<tr>
<td>University administrators</td>
<td>At respective offices on campus. Quiet private offices with few distractions from in-coming phone calls.</td>
</tr>
<tr>
<td>One from Strathmore university, Two from United States International University One from University of Nairobi.</td>
<td></td>
</tr>
<tr>
<td>Public Sector:</td>
<td>At respective offices. These office spaces were shared and often other employees needing to speak to the participants disrupted the interviews. Participants had forewarned me that these distractions would happen.</td>
</tr>
<tr>
<td>Two Civil servants</td>
<td></td>
</tr>
<tr>
<td>Private sector:</td>
<td>The Jua Kali industry representative was interviewed at a restaurant in Nairobi proximal that served the participants’ favorite local food. The participant was pressed for time and could only meet during lunch hour. The service industry representative was interviewed at a “nyama choma” (barbeque) shack. There was nothing stately about this venue; however I was informed that it was the most popular nyama choma venue in town where people from different social classes, from the elite to the lower middle class frequented.</td>
</tr>
<tr>
<td>One participant from the informal private sector, a representative of the Jua Kali industry. One participant from the formal private sector, a representative of the service industry.</td>
<td></td>
</tr>
<tr>
<td>One Community Partner</td>
<td>Respective service site and a tour of the site was organized after the interview.</td>
</tr>
</tbody>
</table>

Table 3.3: Interview Venues
Observations.

I devised three strategies to collect data from observations. These observations were recorded in my field notes.

First, I collected data by observing the context and events as an observer. I did not participate in the community service, rather, I collected field notes during the three hour session where I observed participants volunteering in the collection and distribution of clothes and food that were to assist the Internally Displaced people (IDPs) referring to Kenyans displaced from their homes due to the post-elections violence.

Second, I collected data through observations as a participant. I was an actively integrated into the context, and process of election where I participated as a voter. I was among a group of other Kenyans who woke up at 5am and prepared for the trek to the polling station which was approximately 5 kilometers from my home. I observed the interaction among the community members as they walked towards the polling station excitedly engaging in conversation about going to vote. Others who had already voted flashed their purple ink stained fingers which was “proof of active citizenship” meaning that one had exercised his or her right to vote. I also collected field notes as I waited for approximately two hours in the voting queue.

Third, in my field notes I jotted my perspectives on data collected through my role as an insider and outsider. There were situations where I was conscious of my outsider and insider status. I reflected that my role as researcher was that of both an insider and outsider to the Kenyan society and my perception of my status affected my perspectives on whether I was analyzing my data as an outsider looking in or an insider looking out.
Table 3.4: Observation Strategies

<table>
<thead>
<tr>
<th>Data Collection Method</th>
<th>Observation Strategies</th>
<th>Venue and Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Observation</td>
<td>One participant-observation during community service.</td>
<td>Observed participants volunteering at the community service site. The observation</td>
</tr>
<tr>
<td></td>
<td>One observation as a participant in the election process.</td>
<td>lasted three hours.</td>
</tr>
<tr>
<td></td>
<td>Insider- Outsider perspectives intersecting.</td>
<td>As a voter, I observed events and occurrences during the polls. This observation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>lasted two hours at the polling station.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>These observations were not audio taped. I relied on field notes.</td>
</tr>
</tbody>
</table>

Print and visual media.

I collected newspaper articles and watched the local news channels which provided live coverage of local events. Though there was varying information in the news coverage, I focused on information pertaining to the post-elections violence and its effects on Kenyans. I used the information from both visual and print of media mainly to inform the background of my study as themes and linkages emerged from my study. Table 3.4 describes the types of media and ownership base as either being public or privately owned. In some instances media coverage of the vote-counting process was biased and promoted the agenda of those funding the respective media powerhouses. For example, the coverage of elections results seemed to show that media biases with the
public media favoring the agenda of current government and the private media was favoring the agenda of opposition parties.

<table>
<thead>
<tr>
<th>Type of Media</th>
<th>Media Ownership</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Visual Media</strong></td>
<td></td>
</tr>
</tbody>
</table>
| Private-owned visual media powerhouses | Three Privately owned: Nation Television (NTV)  
|                       | Kenya Television Network (KTN)  
|                       | Citizen Television (CTV)  
| Public or government-owned media power house | One Public: Kenya Broadcasting Corporation (KBC) |
| **Print Media**    |                                                                                 |
| Privately-owned media power houses | Two Privately owned:  
|                       | Daily and Sunday Nation newspaper  
|                       | The Standard and Sunday Standard newspaper, owned by the Standard Group. |

Table 3.5 Media types and ownership

*Documents analysis.*

I kept a researcher journal during entire duration of research, before, during and after fieldwork. I also collected supplemental data from printed memorabilia such as a flier with an invitation to participate in peace talks for peaceful resolution to the post-elections conflict, newspaper cuttings and captions from bill boards.

I also collected and analyzed governmental and non-governmental documents which included the Republic of Kenya’s, “Ministry of Education Strategic Plan 2006-2011”, “Ministry of Education, Science and Technology Sessional Paper No. 1 of 2005

*University documents.*

I collected the syllabi, community service reports and lists of community service sites from Strathmore University and USIU. Though I did not have access to a tangible university document from UoN, I noted down the mission, vision and core values of inscribed on the walls in the administrative building at the University of Nairobi.

Please see Table 3.6 for the types of documents collected and their descriptions.
<table>
<thead>
<tr>
<th>Data Collection Method</th>
<th>Type of Document</th>
<th>Description of Document</th>
</tr>
</thead>
</table>
| Document Analysis      | Five Government of Kenya policy documents | Government documents:  
- The Republic of Kenya’s, Ministry of Education Strategic Plan 2006-2011,  
- Kenya Education Sector Support Program 2005-2010  
|                        | One non-governmental report | Non-governmental report:  
|                        | Four University documents | University documents:  
- Two university syllabi - Strathmore University and the United States International University.  
- Two community service reports with lists of community service sites-Strathmore University and the United States International University |

Table 3.6 Type and description of documents analyzed
3.4.5 Exploring field issues

A skill that researchers ought to acquire is the ability to beware of, foresee or anticipate potential challenges in the field. However, since change is the only thing that is constant, a researcher must also be capable of responding to unexpected situations. At the beginning of this study, I anticipated difficulty with gaining access to some participants. For example, I anticipated difficulty in selecting a participant from the Jua Kali sector since many suitable participants were artisans who worked at a remote part of Nairobi city that was considered unsafe. Little did I know that this would be the least of my worries. It turned out the entire Nairobi city would be rendered unsafe due to the post elections violence. The skirmish came as a surprise since though I had anticipated a level of insecurity as had been common in previous elections, the level to which the post 2007 elections brutality reached unheard of proportions. The duration of the clashes was also very much unexpected since in prior elections it was short lived (Kenya Human Rights Commission, 2008). The magnitude of the violence was also unimaginable with the loss of lives and number of internally displaced people ever rising. No matter how much I had planned and scheduled the interviews, the political unrest had an impact on the data collection process.

3.4.6 Recording procedures

The interviews were recorded with the exception of interviews where participants felt uncomfortable with the use a recording devise. During the interviews, I took notes as the participants spoke. I memorized the sequence of questions and maintained eye contact with the participants in an attempt to make sure that the interview process seemed as
natural as possible. This strategy created an environment suitable for engaging in
dialogue rather than simply asking participants to report their views.

As I was also recording field notes, I often had the opportunity to take time at the
end of each day to reflecting on my observations, participants’ comments, and the
meaning behind these observations and comments. These reflections were entered into
my research journal. It was very important to be in a conducive environment that
facilitated deeper reflection of my findings and experiences. The most conducive
environment was at an aunt’s place in Limuru town, a rural town proximal to Naïrobi
city. Limuru is a serene scenic area endowed with natural beauty, bountiful trees and cool
air. My aunt’s place was a humble abode which contained two beds, one of which
functioned as a seat as the need arose. There was only enough room in the house for the
two beds; two small tables; a makeshift kitchen which contained a small gas cylinder for
preparing daily meals; and a television stand which also functioned as a kitchen cabinet
to store food as there was no fridge, and food was prepared fresh. The bathroom was
external to the house. There were no partitions in this home except for a bed sheet that
functioned as a curtain separating the side with one bed from the other. There was not
much privacy but there was peace. This “home of research” as I termed it, was humble
yet lacked nothing. It provided me with a sense of serenity when so much information
whirled through my mind. My aunt’s lifestyle was also very humble, she did not have
luxuries to offer, but the basic needs were all I needed, and she made sure I lacked
nothing. This environment facilitated my reflection mode.
Though I had not anticipated it, Limuru became one of the towns in the limelight of the post-elections violence. Though to some extent Limuru was a dangerous place to be in the face of the violence, it provided an opportunity for a first hand observation of how tribe and nationality were being negotiated since there is an intermingling of different tribes living in Limuru. My aunt was also well known to members of the surrounding community and by being associated with her, I had access to informal conversations between her and her friends who engaged actively in discussions of politics and depending on circumstances their views would either be aired openly or under hushed voices lest there were spies in their midst. This leverage I acquired based on the influence of a gatekeeper, my aunt, enhanced the data for my research study as I had access to actual dialogue that was occurring among the common mwananchi (common citizen) and introduced new perspectives and lenses through which I would analyze the data.

3.5 Data analysis

3.5.1 Interviews

I recorded twenty interviews on audiotape, and wrote notes from interviews with the two participants who had declined to be recorded. The interviews were transcribed and the transcripts and notes were imported into NVivo 7, a qualitative data analysis software. As I read through the transcripts I manually coded them for themes emerging from the participants responses. I also relied on NVivo 7 for a more detailed coding and identification of patterns and themes and linking of codes to facilitate the formulation of assertions and inferences.
Initially, 899 references from the student responses were coded as free nodes; 120 from administrator responses and 561 stakeholder responses. From these responses, I sought patterns and overlapping themes that converged at 58 tree nodes. Further analysis resulted in six thematic categories: Community, Civic engagement, Citizenship, Leadership, University role, and Service learning programs.

These categories were determined as the patterns and themes emerged from the data, and were supported by evidentiary warrant reinforced by constant comparison, the process of going back to the body of data and searching for confirming and disconfirming evidence. For the purposes of this study, disconfirming evidence refers to evidence arising from the varied data sources that may either be contrary to what majority of the participants discuss or what I expected to find through researcher preconceived notions. Confirming evidence refers to similarity in the participants’ responses. An example of confirming and disconfirming evidence can be found in the responses to the questions on the perceptions of civic engagement. In the confirming evidence, participants’ defined civic engagement as “participating in community building”, and “process of involving citizens in public issues”, however, participants held differing views on the process and level to which citizens could be empowered to participate actively in community or public issues. I classified these differing views as disconfirming evidence, based not only on the participants’ conflicting responses but also on data from document analysis of the Political Patronage, Access to Entitlements and Poverty in Kenyan report (KEC-CJPC, 2007).
Though confirming and disconfirming evidence were not limited to perceptions of civic engagement, I considered similar lenses through which I could assess the patterns of evidence as they arose in the data. As I will discuss in the Findings chapter, in some cases I assigned attributes of gender and age which I identified as factors that could affect how participants perceived and defined community, civic engagement, citizenship, leadership and the role of the university.

Applying the strategy of constant comparison, I undertook several coding procedures and analyze data from the interviews leading to the six thematic categories were as follows:

Open coding. I formed six thematic categories on community, civic engagement, citizenship, leadership, university role and service learning programs. Each category was subcategorized into conforming and disconfirming dimensions that depicted differing perspectives which I attributed to the political climate what changed over time in the pre-, current and post-election phases of this study.

Axial coding. I identified the central themes as community, civic engagement, citizenship, leadership, and university role. I established conditions that may have had an influence on how the participants’ perceived and responded to questions related to the central themes. These conditions included political climate and educational privilege. I determined educational privilege to be the advantage of direct access to higher education which was considered as having obtained or the process of obtaining an undergraduate degree. The intersection and interpretation of the effects of these conditions are explained in the findings.
Selective coding. I integrated the categories that emerged in the axial coding phase and are represented in the form of narratives and vignettes. At this phase, preliminary hypotheses arose. These hypotheses included:

Hypotheses 1: Students develop a greater sense of civic responsibility and leadership when they engage in community service.

Hypothesis 2: The more context-specific an educational program is the more likely it is to achieve student learning outcomes such as awareness of community issues, and self reported gain in leadership skills.

Analytic schema. Considering that the purpose of this study is to develop an approach to research on civic engagement and service learning in Kenya, I provide a conceptual model of the relationships and patterns of concepts arising from the data. This analytic schema is detailed in the Findings chapter. This matrix is a model of conceptually integrated categories of data conveying the social, cultural, historical, political, and economic conditions, and contexts that influenced the perceptions of community, civic engagement, citizenship, leadership and the strategic role of service learning programs in light of the phenomenon of violence and changing perceptions of community arising from the 2007 general elections.

3.5.2 Documents

The five official government documents, one non-governmental report, four university documents, media reports, and notes from the observations at the community service site and elections polling station were analyzed as sources data necessary for
triangulation of information from the interviews. These sources were examined for predominant themes. For uniformity of themes from the university syllabi I established three themes that were comparable to both syllabi: First, the understanding of community issues. Second, the number of hours required to complete the course unit. Third, the course assessment and evaluation. I also provided a synopsis of a best practice project that the respective university administrators identified as a successful institutionally-supported community service project.

Ultimately, codes, themes, patterns, confirming and disconfirming evidence and assertions were linked and displayed primarily through data display models (Erickson, 1986; Glesne, 1999; Denzin, & Lincoln, 2000; Corbin, 1986; Richards, 2006; Miles & Huberman, 1994).

The results from these processes of data analysis are expounded in the Findings section of this study.

3.6 Methods of verification

3.6.1 Credibility and trustworthiness

As discussed earlier, I reconsidered my epistemology that espoused the principle of Ubuntu. The belief that “I am because we are” soon became “Who are we and how does that determine who I am?” I had to take into consideration that much is constantly changing in Kenya and it would be naïve of me to think that the cultural aspects of community, leadership, citizenship, civic engagement and civic responsibility had not changed. But to what extent had these notions changed? How did I deal with information that disconfirmed my hunches? I had to be very intentional in discarding my
preconceived notions so as to be open to new meanings. I understood that my perspectives could easily be reflected in my research without due recognition of alternate perspectives. This realization led me to incorporate peer reviewers into my research study.

In the process of data analysis, I accounted for my subjectivity in the formulation of assertions and relied on peer reviews to ensure the precision of my assertions. I found the peer review method of trustworthiness beneficial and relied on my reviewers unique characteristics to inform my analysis. My peer reviewers had the following qualifications which contributed to auditing my research findings: One peer reviewer was familiar with the local setting in Kenya, its history and social developments and the topic of civic engagement; Another was familiar with local context but not field of higher education; A third one knew the field of higher education in general but not in the local Kenyan context; and finally, the last reviewer knew neither local context and nor familiar with the field of higher education.

I conducted member checks. I shared the transcripts with the interview participants to ensure that I represented them and their ideas accurately and requested that they feel free to inform me of what I ought to edit in order to accurately articulate their thoughts and perspectives.

Additionally, I relied on alternative literature that was external to the field of education and service-learning and that included literature on political philosophy that elaborated firstly the role of government towards society and the factors affecting the provision of social services by the government; and secondly the intersection of the role
of government and the university affecting their response to social issues (Robinson & Groves, 2003). To an extent understanding the government’s and universities intersecting roles illuminated my understanding of how students would envision the role of politics and government in the solutions to social problems.

3.6.2 Triangulation

I used multiple data-collection methods and sources. These included focus group interviews, service two site observations, supporting documents from governmental, non-governmental and university reports. To improve credibility and trustworthiness, Conrad (1982); Corbin and Strauss (1990; 2008), Denzin and Lincoln (2000), Glesne (1999) and Schwandt (2001) recommend that the researcher solicit literature from other disciplines so as to introduce different perspectives for data analysis that may help the researcher to be attentive to preconceived notions he or she had brought into the analysis. I consciously searched data for negative cases that disproved my previously held beliefs and research hunches. I also sought new ideas, and literature, which provided a new set of theoretical perspectives to illumine the already familiar data. This exposure to literature outside the field of higher education led to new discoveries and insights into what I had been oblivious to.

3.6.3 Dependability

Dependability refers to criteria utilized to ensure that procedures for systematic data analysis are appropriate to the tradition of inquiry used in the study (Schmidt, 2001). NVivo 7 enhanced the ability to systematically record and store the data, allowing for opportunities to track analytic processes, reorganize the material as patterns emerged, and
input memos. NVivo 7 assisted me in recording and storing data in a way that can be traced and easily extracted, thereby creating transparency.

I ensured that the process of data collection and data analysis was logical, traceable, and documented in four ways in NVivo 7. Firstly, I took into consideration my relativist assumptions of knowledge that formed the basis upon which I determined the interrelations between my research questions, design of research method and conceptual framework. Secondly, I recorded my peer reviewers’ feedback after conducting member checks to confirm the actual responses and to avoid distortion of responses that may arise from my interpretations and to determine the accuracy of my interpretations. Thirdly, I followed Glesne’s advice (1999) to keep a journal. In my journal, I recorded my reflections, observations of circumstances, events and information from billboards and roadside advertisements. Finally, I included memos and annotations within NVivo 7 that tracked the emergence and development of new ideas. Memos provided contextual information such as the place and environment where interviews and political events took place, while annotations indicated my thoughts and ideas on participants’ responses. I constantly reflected on my approach to the data analysis examining myself to determine if I was analyzing data based on my preconceived notions and perspectives and noted shifts in my mind set upon analysis of the participants’ responses. I was open to perceiving, recording, and reflecting on evidence that disconfirmed to my preconceived notions and commitments as acknowledged my researcher subjectivity. Tracing these processes ascertains the criterion for dependability.
3.7 Challenges in Applying Grounded Theory

In previous sections, I discussed challenges I encountered during my research ranging from logistical details to reconsideration of ideological perspectives. This section specifically addresses the challenges I encountered in the application of grounded theory in the process of data analysis. I would like to clarify, however, that these challenges I discuss below refer to those I encountered as a novice researcher applying the principles and methods of grounded theory and not to the limitations of grounded theory itself.

*Out with the old, in with the new.*

I had to discard preconceived notions regarding the concepts I was researching on. For example, one preconception was that community referred to people one lives proximal to. However, when post-elections violence broke out and people of different tribes started threatening and killing their immediate neighbors, I realized community meant a stronger bond by tribe regardless of having lived in proximity to these same neighbors. I also set aside, as far as was humanly possible to do, the theories that I thought would be applicable to this research from what was available in the literature review. For example, I assumed that students would be aware of the magnitude of social issues affecting many Kenyans. I came to find out that student participants were not necessarily aware of the magnitude of these social issues until they participated in community service and they often felt overwhelmed in dealing with these issues. At later stages I revisited the cognitive-structural theory, reflective judgment and experiential models applying them as a lens through which I could assign value to the themes, patterns, codes and categories I discovered.
Systematic approach to data analysis.

In the data analysis section above, I detailed the process through which I analyzed the data, from coding to saturating categories of data. The systematic nature data analysis recommended by Corbin & Strauss (1990) for grounded theory approach to qualitative inquiry often hindered me from recognizing the emerging and evolving data, themes and categories. Qualitative research is attuned to the emergent nature of research and data analysis in some instances seemed to be a stumbling block as I sought to temporarily set aside emerging themes until I felt a particular category was well saturated. I wondered what I would do with all the data and information I had collected if I had focused on particular themes and patterns. In the process of analyzing the data, I soon came to realize that there is a time and a place for everything and this applied to the study.

When is enough really enough?

Understanding how to begin the data analysis following the grounded theory approach was a daunting task. I was intimidated not only by the requirement to code and categorize the data suitably, but also by how to determine if a category was saturated. This is a skill I continue working on since I often discovered that just when I thought that a category was saturated to its limit, a peer reviewer would offer a different perspective which introduced another element that could fit into what I had considered a saturated category.
4. FINDINGS

In this chapter I present the findings of themes and patterns that emerged in the analysis of participants’ responses. I present information on results of coding assigned initially at free nodes that overlapped in tree nodes, showing the process along which themes begun to be evident. The preliminary list of fifty-eight codes at tree nodes was later refined resulting in six thematic areas: community, civic engagement, citizenship, leadership, university role and service learning programs each with respective properties. The thematic considerations and properties demonstrate the way I made sense of and categorized the participants’ responses. Additionally, emergent attributes of gender, age and educational attainment are displayed in consideration of the significance they acquired during data analysis. In the analysis, I took into consideration the advice from Corbin and Strauss (2008, pp.80-81) that as a researcher I ought to “walk a fine line between getting into the hearts and minds of respondents, while at the same time keeping enough distance to be able to think clearly and analytically about what is being said or done”. This prompted me to keep a journal to record my perceptions, thoughts and ideas as they arose in relation to particular events, observations and interactions. Furthermore, I followed guidelines offered by Corbin and Strauss (2008), Creswell (1998) and Richards
(2006), about the need to create diagrams as conceptual guides representing the abstract relationships and processes. I did so, and throughout the chapter, I include tables and figures, that portray my conceptualization of the data. From the respective themes and properties, I made inferences on the range of responses that resulted from the perceptions of community, leadership and the role of the university. These inferences stemmed from the data and were examined by peer-reviewers in an attempt to ensure clarity and validity.

This chapter concludes with a summary of the findings. The implications of the findings for theory and practice will then be discussed in Chapter five.

4.1 Coding

Coding of participant responses was both manual and computer-assisted using the NVivo 7 qualitative data analysis software. To analyze the data I used open, axial and selective coding.

I started coding the data at free nodes which provided flexibility for exploring the data. This flexibility was important as it ensured I did not begin to assign value to participants responses based on my presuppositions. This first round of coding yielded 899 references from student responses, 120 from administrators and 561 from external stakeholders responses. Table 4.1 presents the results of the First Round of Coding as Free Nodes, including the number of references and overlapping themes.
Table 4.1: First Round of Coding as Free Nodes

<table>
<thead>
<tr>
<th>Sources</th>
<th>Nodes</th>
<th>References</th>
<th>Overlapping themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student Responses</td>
<td>882</td>
<td>899</td>
<td>17</td>
</tr>
<tr>
<td>Administrator Responses</td>
<td>119</td>
<td>120</td>
<td>1</td>
</tr>
<tr>
<td>External stakeholders Responses</td>
<td>421</td>
<td>561</td>
<td>140</td>
</tr>
</tbody>
</table>

Through axial coding, the themes and patterns converged into abstract concepts to which I assigned codes, resulting in the 58 codes listed in Appendix E, Second Round of Coding at Tree Nodes. Few patterns and themes were identified from these codes and I further analyzed the responses which I clustered around tree nodes which I summarized into six thematic categories, community, civic engagement, citizenship, leadership, university role and service learning programs. These categories were considered the third round of coding and are summarized in Table 4.2: Third Round of Coding into Thematic Categories below. Properties of the respective code are recorded within the quotations marks, for example, “sense of community” is a property attributed to the thematic category, Community.
When presenting the findings about community, civic engagement, citizenship and leadership, I provide a background that is specific to the Gikuyu cultural context that may and shed light on the cultural impetus of the perceptions. Information about the Gikuyu context is primarily drawn from the expertise of Kenyatta (1963) recorded in his
epic book, *Facing Mount Kenya*. The sections on university and service learning do not include a Gikuyu interpretation since at the time of Kenyatta’s book on Gikuyu culture, the role of the university and service learning curricula had not been defined in relation to their existence in or effects on the Gikuyu culture.

In each of the six thematic categories, I incorporate the variations appearing in the participants’ perception pertaining to the theme and its respective properties that manifest ranges in data. For example from “spatial to temporal” descriptions of community, is a range that takes into consideration the changing perceptions of the concept of community. In a similar process, respective ranges are established for civic engagement, citizenship, leadership and the role of the university. The political climate over the pre-, current and post-election phases of this study may have contributed to the changing perceptions. The properties pertaining to the thematic categories mentioned above provide a more specific meaning derived from how participants defined a concept, or event and I analyzed these characteristics at later stages to determine how they may be interrelated to other properties.

4.2 Community

*Background*

According to the latest population estimation, Kenya has 33.4 million inhabitants (Kenya National Bureau of Statistics, 2005) who may identify with the 42 ethnic groups in the country. Of this population the Gikuyus comprises 22 percent and Luos 13 percent of the population (CIA World Fact Book, 2008). Other ethnic groups include the Luhya – 14 percent; Kalenjin 12 percent, Kamba 11 percent, Kisii 6 percent, and Meru 6 percent,
while other Africans constitute 15 percent of the total population (Nations Encyclopedia, 2008)

This background provides the context in which I present the findings on how the concept of community is constructed and how affiliation to tribe influences the conceptualization.

In addition to providing the contextual information, I also make a disclaimer that my analysis of community was influenced by my understanding of the term in relation to the Gikuyu tribal organization owing to my membership in this tribe. Realizing how my tribal affiliation would influence my analysis, I discussed my assertions and interpretive commentaries with peer reviewers. Though I make reference to Gikuyu tribal organization, I acknowledge that I cannot generalize its tribal structures, values, cultural norms, and beliefs to other tribes in Kenya which must be recognized for their distinct cultural values and beliefs. Though there are some similarities in regards to the collective values of Kenyan cultures, I do not assume that tribal organization of Kenyan cultures all approach collective responsibility from the same perspective.

I provide a background of Gikuyu tribal organization to depict how the concept of community and responsibility of community members are conceptualized. This framework provides the basic premises that influence my assertions which I later review taking into consideration multiple perspectives of participants responses, literature, and peer reviewers.
The Gikuyu sense of Community

According to the Gikuyu tribal organization, the concept of community is based on three most important factors and governing principles “without which there can be no tribal harmony in the tribal activities” (Kenyatta, 1963, p. 1). These factors include: 

*Mbari* - the family group; *Moherega* – the clan; and *Riika* – the systems of age-grading. These factors determine the status of every individual in the Gikuyu society.

The family group (*mbari*) “brings together all those who are related by blood” (Kenyatta, 1963, p. 1) and this notion not only refers to one’s nuclear family but also to the extended family. Thus the concept of community begins to take shape with the acknowledgement of the communal existence that is beyond the realm of the individual. The clan (*moherega*) “joins in one group several mbari units who have the same clan name and are believed to have been descended from one family group in the remote past” (Kenyatta, 1963, p. 1). This further extends the notion of community beyond the extended family thus enlarging the scope of the community to include an even larger group of community members who have a common ancestry. The age-grouping (*riika*) is a “factor in unifying the Gikuyu society” (Kenyatta, 1963, p. 1). The *riika* (age-grouping) is what bound men from all parts of the country. A major initiation rite was circumcision which was conducted very specifically to one’s coming-of-age, creating a more cohesive age-grouping. The age-groups did “more than just bind men of equal standing together. They further emphasize grades of junior and senior, inferior and superior...The older group takes precedence over the younger and has rights to service and courtesy which the younger must acknowledge” (Kenyatta, 1963, p. 116). The age-grouping ensured that the
community members understood their role in the society and would channel their service and courtesy accordingly.

**Respondent meanings**

One can assume that the conceptualization of community is affected by factors such as one’s family and cultural background, geographic area of domicile, interactions through schooling or in other social venues such as churches, sports events and other places of social interaction. The perception of “community” could therefore be subject to various sources of influence. Taking this perspective into account, the reflections and experiences of the participants revealed a dynamic, complex and transformational perception of community that was characterized by the participants’ definition of the relationship between oneself and others, that is, in relation to those whom he or she considered to comprise community.

In Table 4.3 Perceptions of Community, I list the properties that emerged in describing the “Community” thematic category.
As proposed earlier, how one defined “community” could be subject to influences such as cultural or family background, and socialization in school, church or other social venues. My researcher assumptions of what community means became explicit when comparing my own perception of community to that of the research participants. My limited definition of community comprised of two properties, family centrality, and tribal affiliation. Participants’ responses indicated that community: (1) included “people you live with” without explicitly defining if this referred to one’s family; and (2) implied cultural and tribal elements as sharing “values and culture” without referring to bloodline, as tribe is often referred to, as central to these values. Though the reference to community
as “more than bloodline” emerged it was not explicit whether tribal affiliation was a primary determinant of membership to a community.

I contrasted researcher biases to the data on participant’s meanings of the concept of community, as depicted in Table 4.4 Researcher-Participant Perceptions of Community.

<table>
<thead>
<tr>
<th>Researcher perception of community</th>
<th>Participant perception of community</th>
</tr>
</thead>
<tbody>
<tr>
<td>The family is the basic element of community</td>
<td>Family unit not explicitly identified as component of community</td>
</tr>
<tr>
<td>Tribal affiliation is prominent attribute in defining community</td>
<td>Bloodline as pertaining to tribe not prominent determinant of community</td>
</tr>
</tbody>
</table>

Table 4.4 Researcher-Participant Perceptions of Community.

Though I considered myself to be a part of what Creswell (1998, p. 82) refers to as a “wider cultural phenomenon”, it became necessary to distinguish between my biases resulting from being a part of this wider cultural phenomenon, and my role as researcher so that I could conduct this study with the necessary analytic rigor fundamental to grounded theory. I recorded this quandary in my memo below:
Memo: My dear community, you are such an elusive term! (8th December 2007)

Community is not what it used to mean. For some reason I assumed that community meant family, and tribe. But clearly it does not. Maybe that is what I still wanted it to mean without thinking about what may have caused it to change…

I continued to conceptualize the data and emerging patterns, often formulating analytic questions to guide me in the interpretation of the data, for example, what are my assumptions? What is the basis of my assumptions? What is the data ‘saying’? What does the data represent? Guided by these questions, I traced my evolving understanding in the continuation of the memo:

Memo: My dear community, you are such an elusive term! (8th December 2007)

…Granted I think that family is still central to what comprises community but I did not think that it would not feature prominently. Maybe I was hoping or assuming that Kenyans had maintained the values that I had growing up with, of closeness to family, knowing my tribal roots and maintaining the spiritual rigor of our forefathers. Well I was naïve in thinking that there have been no external influences that could affect how we see ourselves. Well it’s not a bad thing to think of neighbors as the definition of community; after all even in Gikuyu culture the clan encompassed more than the immediate family and riika even went beyond that. Or maybe, the assumption that family and tribal ties as a definition of community are so inherent to who we are as Kenyans that it does not warrant mention…
Peer reviewers contributed to the analysis of the researcher-participant differences in perception of community explaining that the elusiveness of the term community could be a result of various factors such as external influences and ideologies affecting how people view themselves in relation to those beyond the local realms. Additionally, my perception could have been tainted by resistances I may have developed having lived in America where the society is generally individualistic while I had grown up in a collective society. I could have been holding on to nostalgic memories.

These important suggestions from the peer reviewers led me to examine the data further in relation to how people view themselves in relation to “local realms”.

The patterns begun to expose the possibility that the definitions of community were derived from three considerations: “where” community could be found, “what” community encompassed, “when” community existed. For example, where community could be found indicated by “close to you”, “around you”, and “in your neighborhood”; what community encompassed included “share same values” “share same culture” “same expectations”; and when community existed included “People coalescing around an issue”. These considerations indicated that the perception of community ranged from spatial, tribal and temporal conceptualizations. I classified these as: “where” – spatial range; “what” –tribal or cultural value range; “when” - temporal range.

The spatial range was related to the space or proximity to the participant as he or she defined it. The properties of spatial range were therefore, close, around, and neighboring. The tribal range particularly reflected a sense of culture which is a set on inherent values; therefore participants viewed community as it encompassed values,
culture and expectations that were tacit yet similar. I presumed these values to be tacit because the participants did not mention exact values, though they referred to them as being similar. Properties of the tribal range included values, culture, expectations. The temporal range was derived from responses about community being based on dealing with or solving issues. I assumed these issues could change or be solved in which case I presumed community would cease to exist in the event that the issue were to be solved. The temporal range referred to community as being relevant in response to issues which occurred over time. Properties of the temporal range included: issue-specific, and problem-solving.

Participants discussed a combination of two or more of these ranges in their responses, for example, KG, a student, in his response implied tribal and spatial elements when saying,

Community is a social gathering of people who share the same values
[tribal]…community is those people you live with [spatial].

Another student’s response indicated a combination of temporal and tribal elements when saying:

…Being part of a community means people solve problems [temporal] together, and these people have the same culture and same expectations [tribal].... AG

Yet another student, SW, combined the three ranges when stating,

It is a group of people who share the same culture [tribal], compound [spatial], health [temporal], families, language, job and environment…
Though to some extent similar perceptions were held by non-university stakeholders, some differences arose such as the introduction of “mixed bloodline” and “socio-economic status” (SES) into the perception of community. In Table 4.5 Summary of Participants’ Perceptions of Community, I list the definitions of community offered by students, university administrators and university stakeholders.

<table>
<thead>
<tr>
<th>Participants’ perceptions</th>
<th>Students</th>
<th>University Administrators</th>
<th>Non-University stakeholders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants’ definitions of the concept of Community</td>
<td>People you live with</td>
<td>People around you</td>
<td>People with similar SES</td>
</tr>
<tr>
<td></td>
<td>People around you</td>
<td>Group of people who share same values</td>
<td>People coalescing around an issue</td>
</tr>
<tr>
<td></td>
<td>People in your neighborhood, Group of people who share same values</td>
<td>Group of people who share same values</td>
<td>More than bloodline – Mixed bloodlines</td>
</tr>
<tr>
<td></td>
<td>Group of people who share same culture</td>
<td>Group of people who share same expectations</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group of people who share same expectations</td>
<td>Group of people with whom you share same realities</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group of people most likely to interact on daily basis</td>
<td>Friends</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group of people who you understand and who understand your needs.</td>
<td>Work colleagues</td>
<td></td>
</tr>
</tbody>
</table>

Table 4.5 Summary of Participants’ Perceptions of Community
A poignant distinction in definition of community arose in consideration of the element of mixed bloodline and SES as determinants of community affiliation. These two elements were consistent with responses from non-university stakeholders than from the students. For example, TK stated;

Technically I am a Mgikuyu…Me I speak language of Gikuyu but I do not identify as a Gikuyu (laughs) in fact, I think this country of ours needs to be liberated from ethnic definitions. There are very many people of mixed bloodlines in our community so they do not identify as one tribe over another… Actually I can say I belong to middle class community because I have more in common with people of my same socio-economic status even if we are not the same tribe. I can say I have more in common with my Luo neighbor than I have with a MGikuyu in Mathare [an informal settlement]…

In TK’s response, components of community affiliation were affected by tribe and socio-economic status (SES). In TK’s perception, one could be a Gikuyu yet not espouse Gikuyu values. In the background provided about Gikuyu culture, one can assume that “similar values” in reference to tacit cultural values, would be shared Gikuyus by virtue of their affiliation to the Gikuyu tribe. In this case however, one could have less in common with fellow tribesmen but more in common with people in similar SES classes regardless of their tribal affiliation.

Constant comparison of responses between university and non-university stakeholders intercepted by the outbreak of elections-related violence, resulted in the following memo.
In the data it seems community is being defined a lot as “people who live around you”. In this case, then the Kenyan community turned against itself because “people who live” together are the same ones killing each other. The community bond of those who have lived with each other seems to have become diluted when tribal affiliations became more concentrated, like a potent formula. People seemed to forget those whom they have lived with for so long, sharing the same concerns and values. Neighbors who have always shared their possessions now take each other’s lives. Yet those of the same tribe but in a different socio-economic class shared nothing else in common besides the tribe. So what really is community? Some have defined it as people sharing similar values and goals. What are these values? How come they are not shared any more when elections occurred and results were announced? Did the values change? Blood is thicker than water…who is blood and who is water considering that a Luo in Kibera has close to nothing in common to Raila besides tribe, yet shares the same social issues and life difficulties with a fellow Gikuyu in Kibera and is affected in similar ways by issues of unemployment, poverty etc?

Assertion. Community is a broad concept whose definition can be altered along the dimensions of localization of the term, inclusiveness of the term and agenda for its definition. Community therefore is a term that paradoxically encompasses yet fluidly transcends space, tribe and time.
Interpretive commentary. The concept “community”, is spatial, tribally or temporally inclined. The localization of community incorporates “people who live around you”, “people living within your vicinity”. The property classifying “people who share similar values, same culture, and same expectations” refers to a level of inclusiveness; and the property for “coalescing around issues” refers to community as forming around an agenda. These properties can be placed along dimensions ranging from localized proximity to wider ranging elements of community that initially could not be incorporated into the definition of community limited to locality. I realized the relationships between inclusion and agenda formation therefore I considered elements of community such as shared culture, bloodlines and issues experienced by those sharing similar values that were not limited to proximity. For example, one can assume culture to be defined by tribe such as Gikuyu culture and this culture can be shared by a Gikuyu in Western Kenya or one in Central Kenya so they are not living in proximity to each other but share culture.

The perceptions on the community were affected differently by the phenomenon of tribal affiliation elucidated by the elections. Owing to the influence of the elections the perception of community could be viewed from different dimensions that are perceived as spatial, tribal or temporal. Spatial and temporal dimensions seemed flexible as they were either a result of “people living in your vicinity” (spatial) or “people coalescing around an issue” (temporal) such that if a member of the community moved away from the vicinity or if the issues of concern to the community members were achieved within a given time, then those respective communities could dissolve and would have to be redefined. Tribal dimension was more fixed and could be incorporated into both spatial
and temporal dimensions such that one could be living within the vicinity of fellow tribe members or coalescing around issues affecting the tribe but the bloodline, if one identified with membership to a particular tribe, remained constant regardless of if that community member moved or the issues were solved. In Figure 4.1 Ranges in Perceptions of Community, I illustrate the dimensions of the perception of community from spatial to temporal sense of community.

Figure 4.1 Ranges in Perceptions of Community,

4.3 Civic engagement

Background

As earlier established in the Gikuyu way of life, members of the community were organized by *mbari, moherega* and *riika*. Members of the community were bound by
riika (age-grouping), which outlined codes of behavior and expectations set for those belonging to a particular riika. Circumcision, a major rite of passage, distinguished the “boys from the men” therefore placing certain expectations upon the boys who had newly acquired the status as men. Kenyatta (1963), records the relationship among the age groups indicating that older men were responsible for transitioning the boys in the circumcision process. The older men who took precedence over younger men had the right to courtesy and services which the young men had to render to their elders.

Gikuyu sense of civic engagement

In the Gikuyu community riika not only describes age groups but also refers to responsibilities of these age groups in relation to their elders and implicitly to the rest of the community. Being members of a particular age group conferred responsibilities associated with that age group. The elders were responsible for matters of governing the community, settling disputes, and handling issues as they arose with consideration to the intensity with which those issues affected the members of the community.

The circumcision way a key transformative moment in the community as it marked the legitimate conference of power upon the next generation. Those who had been initiated into manhood begun to be trained and prepared for their roles, for posterity’s sake, as they would be the men who would soon be elders.

Respondents’ meanings

With the above background comes the assumption that the perception of civic engagement would stem from an understanding of responsibility to one’s community, and based on this understanding, that one would be proactive in accordance to one’s responsibilities.
The participants’ responses portrayed a concurrence to this assumption in varying extents, while in some cases the responses diverged from it.

The variety of responses is summarized in Table 4.6: Perceptions of Civic Engagement below.

<table>
<thead>
<tr>
<th>Civic Engagement</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Governance – Legal framework engaging citizens to give back to community</td>
</tr>
<tr>
<td>• Working with non-profit organizations</td>
</tr>
<tr>
<td>• Pulling resources together for community service</td>
</tr>
<tr>
<td>• People helping themselves rather than wait for government intervention</td>
</tr>
<tr>
<td>• Administrative responsibilities of government – funding for development and development related issues such as infrastructure and education</td>
</tr>
<tr>
<td>• Participating in things that improve your community or country</td>
</tr>
<tr>
<td>• Being patriotic</td>
</tr>
<tr>
<td>• Not ignoring things that can improve lives of others.</td>
</tr>
<tr>
<td>• Outcome of long process of coalescing with people</td>
</tr>
<tr>
<td>• Outcome to ensure there is civic awareness – access to information, political culture, autonomy of civic commons</td>
</tr>
<tr>
<td>• Engaging people in issues</td>
</tr>
</tbody>
</table>

Table 4.6: Perceptions of Civic Engagement

From the above responses, I assigned three properties to the civic engagement thematic category. Civic engagement was thus perceived as pertaining to:

governance, issue response and civic empowerment.
Bearing the Gikuyu tribal system in mind, some participant responses were congruent with the Gikuyu sense of civic engagement which included governance, dispute management and addressing issues as they arose. For example, some perceptions of civic responsibilities included: (1) “Legal framework engaging citizens to give back to community”, which could be linked to the Gikuyu element of governance in the community; (2) “Pulling resources together for community service”, which could address disputes that may arise from lack of or unequal distribution of resources; and (3) “Funding for development and development related issues like infrastructure and education”, which would be the purview of the elders to determine the direction for the community’s future development, a direction which could include education.

Other responses not directly encompassed in the Gikuyu scope included “ensure there is civic awareness”, “access to information, political culture, autonomy of civic commons” and “engaging people in issues”. These perceptions of civic engagement were a broader definition that required a greater extent of participation by members of the community. The extent ranged from awareness of responsibilities, to awareness of political culture.

Patterns from the definitions revealed that students, university administrators and non-university stakeholders held similar perspectives regarding the meaning of civic engagement as an act of citizens participating in community building; a process of involving citizens in public issues and creating civic awareness, and effective governance as the means through which civic engagement could be accomplished most effectively.

Though there seemed to be a common understanding of civic engagement, a comparison of the responses illustrated a differing perception of what civic engagement
ought to be and what civic engagement is. In the case of “civic engagement aspiration”, a term referring to what would be ideal for a member of the community to do, participant perceptions included “participating in community building”, “process of involving citizens”. However, what civic engagement is, referred to action based on individual initiative and fulfillment of one’s responsibility, which I referred to as “civic engagement action”.

The difference between what ought to be (civic engagement aspiration) and what is (civic engagement action), seemed to rest in the possibility that people may aspire to something but not necessarily have the means to achieve it. For example, in civic engagement aspiration, a participant may want to be aware of issues happening in his or her community (civic awareness), but may not have the means to acquire such information. However, this desire to be knowledgeable of issues in the community simply remains a desire until the participant seeks the information by all means. In such a case, the participant identifies his or her role in actively acquiring the information rather than passively waiting for the information to be disseminated to him or her. Being civically aware presents potential for action based on what the participant views as his or her role and responsibility to the community. This process of awareness that can be acted upon is considered “Civic engagement action”.

The properties of civic engagement are classified according aspiration and action elements as presented in Table 4.7: Elements of Civic Engagement Aspirations and Action
Elements of civic engagement aspiration

- Participating in community building
- Process of involving citizens in public issues
- Civic awareness
- Governance

Elements of civic engagement action

- Understanding political culture
- Understanding of rights and entitlements
- Access to information
- Empowered to challenge status quo
- Role of government

Table 4.7: Elements of Civic Engagement Aspirations and Action

Civic engagement perceptions illustrated that participants held differing views on how citizens were participating in community building, how empowered the citizens were to engage in civic issues and how the government facilitated the process of civic engagement in Kenya.

For example, TG, a community partner stated:

Today there is a lot of influence from grassroots because the community has more to say and there are many changes happening because of that... Nowadays, there are many deliberate efforts being done by the government and agencies such as ourselves to train them. What this is doing is that it is increasing the need for
money for community development projects so there are many proposal being sent out to solicit funds for capacity development, *si* [Swahili word that emphasizes a question] you have know how those CDF [Community Development Funds] work. So because of the community knowing that there are CDF funds, they make sure they hold the government accountable to give them these funds so there is no corruption of government officials misusing the funds. *Na* [and] in fact the government has become very streamlined and effective [laughs], they have really taken a whipping from this Kibaki government to put them in check [laughs]. I am sure you have even noticed *sindiyo* [isn’t that right]. Nowadays the common mwananchi has access to services where before if they went to government offices they were treated badly, or if you were someone important you got preferential treatment. But today the common mwananchi can file a report if they are treated inhumanly or if they do not get the services they went to get. Public offices now have performance contracts [laughs] something that was unheard of. The mwananchi can now call radio stations to complain and get feedback immediately. I’m telling you, Kenya has really been opened up in ways like never before. We are hearing voices we have never heard before. The media has helped a lot…

This statement implied that citizens were involved in the process of civic engagement and were benefiting from governmental intervention which was ensuring they received access to public information, and had access to their rights and entitlements. Further, by mentioning the Kibaki government, which was in power in 2002-2007 but at the time of this interview had not been reelected, the participant claims
positive effects of the role of the government in ensuring that citizens were capable of challenging the status quo, and enjoyed their rights and entitlements, and were empowered to exercise them.

These views were however contradicted by those of the community members and the private sector participant who felt that citizens still did not have access to their entitlements and rights and though there had been advancements in CDF projects, media and government offices, they were not experienced by all citizens equally. Further, the political culture was still seen to be one favoring the elites and the government had not done much to dissolve such elitism.

A community member, AK, stated:
*Enyewe* [truly] this *serikali* [government] of Kibaki has done something for community projects like digging boreholes for us. *Lakini* [but] for you to even get that money to do projects you have to be a *mkubwa* [prominent person] in the community. Like for us by the time we got that borehole, we had been asking for it for a long like *lakini* when [name of prominent person] decided to help us, we got that borehole dug very quickly. *Isitoshe* [not only that] have you seen how some CDFs are doing many projects in some places and places like ours are *bila* [without] projects? First of all, some of those MPs [Members of Parliament] just pocket the money pretending they will do projects. *Na* [and] if you ask where the money is going to, you can even be *nyimwad* [denied] the little you could have had. Then you see these MPs driving those big cars when us guys are walking on these dusty road which the CDF could have built [pause, and a sneer which turned
into a look of lament on the participants face]. But anyway, we just nyamaza [keep quiet] and hope for the best.

This statement expressed a feeling of exclusion from the process of civic engagement due to tensions in political culture, lack of access to rights and entitlements and not feeling empowered enough to challenge the status quo. This sense of resignation expressed by the community member was reiterated by TK, a representative of the private sector, who declared that:

I think civic engagement for me is an outcome where people can be able to coalesce together and ensure that they claim their rights [pause] from the people who are duty bound. And by rights we can also use the word as basic services, as they engage the duty bearers to ensure that their rights and services are delivered. For example, their need to water, health, good roads, good communication, infrastructure in general… [pause] it is for them to have, the best of what they can have or in your language, the language of where you come from, they call it the American dream, is realized. They not only inquire, they also contribute towards realization of the American dream in such a way that for them to be able to realize their potential they just not only inquire from the leadership about their rights they also contribute towards realizations of those rights that means they exercise their responsibilities as citizens of a given polity and erhh therefore in realization of civic engagement is a situation where we have two parties, those who are the claim holders or the right holders and those who are duty bearers, and in most cases in the context of a polity the state versus the
people...as I said before civic engagement is an outcome which needs a lot of inputs or like to ensure that there is civic awareness because people cannot engage without knowledge to ensure there is culture, a political culture that is the attitudes and opinions and to have a certain disposition to which ensure that they are not pushed like cattle. That they can rise up on their own therefore for me autonomy of the civic commons is primordial for any civic engagement to happen...

These varying viewpoints indicate that the perception of civic engagement may be affected by the extent to which participants felt that they could be engaged in civic activities out of their own accord, versus feeling that participation in civic activities could be curtailed by other individuals in society, such as politicians or the elite. This proposition led to my assertion that,

**Assertion:** Rights are inherent to humanity, entitlements are conferred upon individuals and political culture is the fine line that separates the two.

**Interpretive analysis.** According to the KEC-CJPC Final Report of Findings from a National survey on Political Patronage, Access to Entitlements and Poverty in Kenya, “entitlements are broader than human rights [social, economic, civil and civic] and extend to include obligations and responsibilities. For instance, access to life is a human right but access to quality life is an entitlement” (KEC-CJPC, 2007, p. 25). Entitlements include benefits resulting from social, economic or political privileges while rights are inherent to what’s most basic and necessary for survival such as food, shelter, clothing, and education. In Kenya, basic rights are even considered a luxury since over fifty percent of
the population lives below poverty level. When even basic rights are not met, claiming for entitlements seems inconceivable. However, rights and entitlements can be demanded from public officials whose duty it is to ensure the general well being of the citizenry and ensure equal distribution of wealth and resources.

The complacent mentality of many Kenyans hinders citizens from claiming what is rightfully theirs though what’s rightfully theirs is being enjoyed by others. In the case of the community member there is a sense of disempowerment such that he or she cannot be vocal about the lack of provision of basic rights to water for fear that even other rights will be revoked or denied.

The private sector participant, TK, however challenges this mentality stating that it is a two way traffic such that citizens should not wait to be handed their rights on a silver platter by the state, rather citizens should be responsible for acquiring their rights by holding public officials accountable for delivering resources that ensure access to the basic rights. TK further suggests that it is the responsibility of the citizens to promote a political culture where people’s attitudes and opinions can be voiced and hold their ground protecting them from being “…pushed like cattle”. How such empowerment can be achieved is subject to debate. The previous public sector and community partner participants alluded to media being a channel through which citizens can voice their opinions and reach the public officials. I believe that strategies can be discussed by Kenyans on how to hold public officials and politicians accountable without fear of repercussions such as the deprivation of basic rights.
4.4 Citizenship

*Gikuyu sense of citizenship*

Among the Gikuyu, the sense of citizenship can be determined as the factors pertaining to one’s status and sense of belonging in the community. The sense of belonging revolves around the *Moherega* – the clan, which transcends family relations encompassing other family groups who together form the community. Community superseded the individual placing emphasis on communal existence. All members of the clan had to abide to the rules and regulations so as to ensure peaceful coexistence. I presumed that the mentality behind what was required for the functioning of the clan could be reflected in the meanings of citizenship held by the research participants as I noticed patterns of similarity emerging from the data. The perception of citizenship extended however beyond clan, which was tribally defined, to include Kenyans in general.

*Respondents’ meanings*

Perceptions on the meaning of citizenship included a sense of patriotism, acknowledgement of Kenyan values, abiding by the laws of the land and the citizens’ obligation towards their government. The properties of each perception are presented in Table 4.8: Perceptions of Citizenship
Table 4.8: Perceptions of Citizenship

From the data, citizenship extended beyond “membership” in the community, to “membership” in the country, and in some cases, encompassing both tribe and country. A student, KG, determined that citizenship meant,

… being loyal and patriotic to your country and being ready to serve your country in a community way.
The perception of citizenship seemed to be one that involved a complex interaction of issues of membership, values, adherence to laws and governance.

According to MM, citizenship meant,

… Being a loyal, patriotic individual towards your country. You have to be one who is abiding to rules, respecting the leaders, conducting things in legal terms, and being ready to serve the country in whatever capacity. You have to be responsible individually towards your own country and doing what is expected. A good citizen works ethically in whatever job they are given and they care about the wellbeing of other citizens.

This view was supported by EM, whose perception of citizenship introduced the requirement to respect the freedom of other members of not only of the same community but also members of the same country. EM’s response was possibly influenced by the understanding that community could be defined concretely, and the abstract conceptualization may complicate the rights and entitlements of others who were not considered to be members of the community, despite living within the same geographic confines or same borders. According to EM,

First you must understand that citizenship is a compound word which can mean people’s domicile, living in the place, acquiring and using domicile as a right to stay. As citizens, people must be responsible for living with the rest because they all depend on each other. And for me I think that citizenship and community cannot be separated because we need to help other citizens through relationships with them... But as citizens we must not interfere with freedom of other citizens.
and we must learn to work within our own rights and those of others. We must observe the rights of others and help them relate well with you. What this means is that we must understand people’s customs, relations with people, and traditions and you must understand them so that you do not violate the rights of people around you. Citizenship is again about living within specific laws.

From analyzing the above participants’ responses, I arrived at the following assertion supported by the interpretive commentary.

**Assertion:** A sense citizenship is associated with a sense of national affiliation often to a defined nation-state. The dynamics of this nation-state incorporate: a complex set of values held by citizens; rules and regulations by which citizens of the nation abide for coherent living; and finally process through which citizens can elect public representatives whose roles and responsibilities are directed towards protecting and promoting rights and entitlements of the citizens.

**Interpretive commentary:** Citizenship seems to mean what the natives or inhabitants of the nation-state have in common. These commonalities include values and factors that unite them and speak to their common bond. Even with a set of shared values, the sense of responsibility for others’ welfare is reinforced by the laws of the land which if adequately enforced ensure the freedom and security of all citizens. The government of Kenya is charged with the responsibility of ensuring this freedom and safety and provision of services which improve the quality of life for the citizens. Since the government is mandated with this responsibility, it is becomes the obligation of Kenyans to elect government officials who will meet the needs of the citizens. To this effect, the
Electoral Commission of Kenya (ECK) supplied voter information requesting Kenyan citizens to exercise their right to vote. If they failed to exercise this right, they should not complain about the leadership of the country.

The relationship among citizens gives emphasis to their responsibility for the welfare of others with whom they share nationality and senses of obligation to improve the livelihoods of other citizens. National unity often overrides ethnic ties, gender and class differences. However, in the case of Kenya this national bond and national identity proved to be very fragile since tribe seemed to supersede national bonds as was experienced with the tribal conflict occurring as a consequence of the general elections results. The tribe-nation identity tension was highlighted by the post-elections violence as tribes fought against each other regardless of previous commonalities in life experiences.

As a Kenyan and a researcher, I experienced identity intersection and unearthed more questions about nationalism and tribalism and conceptualization of the relationship between the two. This dilemma is expressed in the following memo that I wrote following the unfolding of the massive killings between tribes.

*Memo from Journal reflection (January 7, 2007)*

When I am in America, my first identity becomes that of a Kenyan. Then when I am in Kenya, I identify as a Gikuyu. I never really thought that these identities could hold so much weight in determining if life for me will be a do or die just because of who I say I am even if I had no part to play in giving myself the identity. I did not ask to be born Kenyan nor did I ask to be born a Gikuyu…Now
I am just wondering why someone else should come and determine my right to live or die just based on an identity I had not part in choosing. Yesterday they killed a Gikuyu man thinking that he was Luo and in Kisumu, a Luo man was killed because he was assumed to be a Gikuyu. The only crime these people committed was in looking like someone else, looking like the ‘enemy tribe’. All this is senseless. Sometimes I wonder why one identity has to seems to be better, stronger or more legitimate than another… Yet I feel that when all is said and done, at the end of the day, I will be held accountable for what I, regardless of my tribe, did to help others whether they are Gikuyu or not. And in such instances, being a Kenyan makes more sense than being a tribe! Maybe that is why I like the song by Eric Wainaina, “Black for the people, green for the land, red for the price of freedom, and white for peace in Kenya, My pride, my strength, my joy, Always will be Kenyan, In pride and strength and joy” [see Appendix F: Full version of the lyrics to the song “Kenya Only”]. It reminds me of what we as Kenyans fought for at our independence, acknowledges our intrinsic value as black people, our natural resources which are our national wealth and the peace we ought to seek and maintain.

I think we must find a way to reconcile the differences between the tribes. We must not seek to create uniformity because that would just mean that the dominant ways of life would supersede others, rather, I think we must find a way to celebrate and be proud of our differences in cultural heritages and realize that these unique cultural heritages enrich the fabric of our society. We must also
realize that tribal distinctions should not stop us from living our national identity….

Comparison of participants’ responses seemed to indicate that the sense of citizenship was influenced during the three phases of this research. Prior to elections, in the pre-elections phase of the study, being a patriotic citizen was a prominent perception of citizenship. During the elections, though patriotism remained dominant, the element of voting as an indicator of patriotism was introduced. At this time, voting seemed to be linked to patriotism implying that voting was every citizen’s right and responsibility, and was a display of patriotism. In the post-elections phase, the element of patriotism seemed less prominent, almost non-existent, as more participants defined citizenship as the ability to not only vote, but also be critical of the voting process and of government officials. At this stage, the imperceptibility of patriotism as an indicator of citizenship may have arisen from the disgruntlement about the people’s voice, expressed through their votes not being heard.

4.5 Leadership

Background and Gikuyu sense of leadership

Among the Gikuyu, leaders are held in high esteem and possess characteristics that distinguish them from other members of the community. Generally, leaders tend to be those who are advanced in age and have shown responsibility for whatever tasks assigned to them. Young people are often assessed for their leadership potential on the basis of exemplary behavior that shows an ability to complete tasks and be role models to others.
Respondents’ perceptions

According to the participants in this study, various leadership traits and expectations placed upon leaders were identified and can be summarized as shown in Table 4.9: Perceptions of Leadership

<table>
<thead>
<tr>
<th>Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Exemplary - Leading by example, Role Model</td>
</tr>
<tr>
<td>• Visionary</td>
</tr>
<tr>
<td>• Inspiring</td>
</tr>
<tr>
<td>• Servant</td>
</tr>
<tr>
<td>• Aware</td>
</tr>
<tr>
<td>• Creative</td>
</tr>
<tr>
<td>• Encouraging</td>
</tr>
<tr>
<td>• Responsible - Taking responsibility</td>
</tr>
<tr>
<td>• Followership - Having people to lead, and interchanging role between leading and following</td>
</tr>
<tr>
<td>• Concern for bettering lives of others</td>
</tr>
<tr>
<td>• Shepherd - Guiding others towards achieving goals</td>
</tr>
<tr>
<td>• Initiator - First mover</td>
</tr>
<tr>
<td>• Translate desires into goals</td>
</tr>
<tr>
<td>• Translate dreams into realities</td>
</tr>
<tr>
<td>• Accountable</td>
</tr>
<tr>
<td>• Political Leadership</td>
</tr>
<tr>
<td>• Community Leadership</td>
</tr>
<tr>
<td>• Gender influence on leadership</td>
</tr>
</tbody>
</table>

Table 4.9: Perceptions of Leadership
In the process of comparing the data and following the recommendations of a university administrator and a peer reviewer, I sought evidence indicating that gender, age and educational may have influences on the perception of leadership. Though participants were not asked to disclose their age or educational attainment, I made these inferences based on references to period within their responses. For example, the formal private sector participant in the interview mentioned “I graduated from [name of University] in 1997 with my Masters degree in [field of study]”. From this I concluded that the participant must be at least thirty years old based on the admission cycles of Kenyan universities and that the participant had an undergraduate degree. I further assumed that the student participants were of traditional age undergraduate students in the process of educational attainment having the privilege of higher education. For educational attainment attribute, I termed those with an undergraduate degree or in the process of getting one as ‘formally educated’ and those without as ‘informally educated’ having achieved at least the primary education

These characteristics of the respondents are summarized in Table 4.10:
Respondents by Gender, Age and Educational Attainment
<table>
<thead>
<tr>
<th>Participants</th>
<th>Gender Attribute</th>
<th>Age attribute</th>
<th>Educational attainment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td></td>
</tr>
<tr>
<td>University students</td>
<td>7</td>
<td>4</td>
<td>20-29 years</td>
</tr>
<tr>
<td>University Administrators</td>
<td>1</td>
<td>3</td>
<td>30-60 years</td>
</tr>
<tr>
<td>Public Sector</td>
<td>2</td>
<td>0</td>
<td>30-60 years</td>
</tr>
<tr>
<td>Private sector:</td>
<td>2</td>
<td>0</td>
<td>30-60 years</td>
</tr>
<tr>
<td>1 informal private sector -</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jua Kali industry.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 formal private sector -</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>service industry.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Partner</td>
<td>0</td>
<td>1</td>
<td>30-60 years</td>
</tr>
<tr>
<td>Community members</td>
<td>1</td>
<td>1</td>
<td>30-60 years</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>13</td>
<td>9</td>
<td></td>
</tr>
</tbody>
</table>

Table 4.10: Respondents by Gender, Age and Educational Attainment

### 4.5.1 Gender differences on perception of leadership

Following the hunch that the perception of leadership may be influenced by gender biases, I returned to the data seeking evidence of this supposition. I found that there was a gender bias that was discernable by examining the language used to describe qualities of leadership. These grouping of leadership qualities were made based on whether the leadership quality was mentioned by a male or female participant. Some qualities were common to both categories such as leadership as awareness of social issues
and community needs, concern for improving lives of others, creativity, leadership by example, and assumption of responsibility. Other qualities, as summarized in Table 4.12 tended to be gender-specific.

These descriptions are illustrated in Table 4.11: Perceptions of Leadership Qualities by Gender

<table>
<thead>
<tr>
<th>Female Participants</th>
<th>Male participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accountable</td>
<td>Aware of social issues and community needs</td>
</tr>
<tr>
<td>Aware of social issues and community needs</td>
<td>Community Leadership</td>
</tr>
<tr>
<td>Concern for improving lives of others</td>
<td>Concern for improving lives of others</td>
</tr>
<tr>
<td>Creative</td>
<td>Creative</td>
</tr>
<tr>
<td>Encouraging</td>
<td>Exemplary - Leading by example, Role Model</td>
</tr>
<tr>
<td>Exemplary - Leading by example, Role Model</td>
<td>Follower - Having people to lead, and</td>
</tr>
<tr>
<td>Inspiring</td>
<td>interchanging role between leading and following</td>
</tr>
<tr>
<td>Responsible - Taking responsibility</td>
<td>Initiative - First mover</td>
</tr>
<tr>
<td></td>
<td>Innovative</td>
</tr>
<tr>
<td></td>
<td>Political Leader</td>
</tr>
<tr>
<td></td>
<td>Responsible - Taking responsibility</td>
</tr>
<tr>
<td></td>
<td>Servant – Service to others</td>
</tr>
<tr>
<td></td>
<td>Shepherd - Guiding others towards achieving goals</td>
</tr>
<tr>
<td></td>
<td>Translate desires into goals</td>
</tr>
<tr>
<td></td>
<td>Translate dreams into realities</td>
</tr>
<tr>
<td></td>
<td>Visionary – See opportunities in society fr benefit of others</td>
</tr>
</tbody>
</table>

Table 4.11: Perceptions of Leadership Qualities by Gender
Examining gender bias of leadership arose from the gender differences highlighted by a university administrator, FB, who suggested that I analyze the data taking into consideration gender influences on leadership stating:

A significant way of looking at leadership is through the lens of gender. Women are more of peacemakers while men are more of fighters. This explains why Raila and Kibaki are reluctant to cede power as it may be construed as less manly because giving up is not a manly task, giving in is not manly, it is a sign of weakness where the one who backs down is assumed to be acknowledging that the other man is a better man. Men are more tenacious than women. Men stick to their own views. Men insist on keeping their grounds while women say just let it go and move on for the sake of peace. Men stick to it to prove point of their manhood. Men view leadership as holding ground while women take a pacifist approach to leadership.

As I was considering the implications of gender on the perceptions of leadership, I experienced an event which reinforced the statement made by FB. The following event which transpired in a public sphere led me confirm how deeply rooted gender bias is in Kenya.

5th September 2007

Scenario: I was leaving home heading into town where I was going to meet a participant. I walked to the bus stop and waited for a few minutes for a matatu (passenger service vehicle) to arrive. The matatu arrived a few minutes later and I boarded it waiting for it to depart - Matatus do not operate on a timed schedule. They can be said to be proponents of the saying ‘there is no hurry in Africa’ – There were seven other passengers in the matatu which often carries 27 passengers. With so few of us in the matatu we knew we were in for a long wait. Little did we know that the wait would
include free entertainment resulting from a conversation between the matatu driver and a passenger and later other passengers joined in the conversation.

The discussion took place between the following characters:

Matatu driver, from the Akamba tribe. He was an avid supporter of presidential candidate Kalonzo Musyoka who is also Kamba.

A passenger, from the Luo tribe. He was a fan of Raila Odinga, a fellow tribesman.

Few intermediary comments by other passengers.

The discussion was on based on the result of the preliminary elections where each party had to declare its nominee. The respective winners were both Mr. Odinga of the Orange Movement party – ODM and Mr. Musyoka of the Orange Democratic Movement – Kenya party – ODM-K two opposing parties. Mr. Odinga was competing with five other male party members while Mr. Musyoka competed against a woman, Julia Ajiambo.

Passenger – P

Matatu driver – M

P: Kalonzo aliingia kwa nyumba ya mwanamke ndiyo maana alishinda
Literal translation: Kalonzo entered the house of a woman that is why he did not win.

M: Kwani wewe hujui ya kwamba wanawake ndiyo wanashikilia nchi yetu eh, wacha kuwadharau
Literal translation: Don’t you know that women are the ones holding our country together eh, do not disrespect them.

P: Hata kama, Raila wetu alikuwa anashindana na jogoo wengine ehhh na yeye ndiye jogoo halisi. Huwezi shindana na wanawake na useme ati wewe ni jogoo. Jogoo ya aina gaini imelewa na kuku?
Literal translation: Even if [as a phrase used to disregard a valid point], Our Raila was competing against other cocks ehhh, and he is the one who proved to be the legitimate cock [symbolizing winner]. You cannot compete with women then say that you are a cock. What kind of cock is raised by a hen?

[Laughter in the matatu]

M: … Kalonzo ndiye jogoo halisi!
Literal translation: … Kalonzo is the legitimate cock!

The conversation seeming like friendly banter was light hearted and continued with further remarks that caused laughter in the matatu.
I translated the word *jogoo* to the English word, cock, intending to maintain the masculine connotation. In Kenya, the term *jogoo* is applied to a male who embodies a sense of masculinity and dominance. I assumed the metaphor of *jogoo* to mean the kind of leadership that is symbolic for a robust male leader. When the cock crows, the world awakens, implying an authoritarian kind of leadership which requires having followers who do what the leader commands them to do. Such is the kind of leadership that was experienced in Kenya with the authoritarian rule of Daniel arap Moi, the second president of Kenya who clung to power from 1978 to 2002.

In the conversation between these two men in the *matatu*, the passenger actively discriminated against women and undermined their leadership capacities. The *matatu* driver was more conscientious and tried to uphold the dignity and potential of women. I wondered if the driver would vote a woman for president, considering that in the 2002 elections Charity Ngilu, a Kamba woman, failed to garner support from her home town. Women are perceived to be homemakers but not leaders, and the above conversation exposed some deeply rooted assumptions about women.

The metaphor of the *matatu* is significant. *Matatu* is a Swahili term meaning ‘for three’. In the 1960s when *matatus* were introduced as passenger service vehicles, Kenyans could travel around the country for three shillings. I took this metaphor to represent the vessel through which stereotypes, discrimination and biases are carried and perpetuated in society. As the *matatu* is the mode of transport for the common mwananchi who cannot afford to buy a car, the *matatu* represents the transmission of
these negative messages among the mass of the population who are not empowered to challenge these assumptions.

The perceptions of male participants such as “having people to follow” and “first mover” represent traits associated with the kind of leadership that was idolized by the passenger.

Delving into gender biases in the perception of leadership would be suitable for future research.

4.5.2 Age and educational attainment on perception of leadership

Students reported the need to respect the authority of leaders but maintained that leaders were those who led by example and not by force. These patterns arising from student responses seemed aligned with the Gikuyu perception of leadership as having established authority and as a result deserving respect. Leaders who had acted in a way that was far from admirable had lost the respect afforded them because they had insisted on clutching to power unconditionally. They were therefore considered to be poor role models. Admirable qualities of leaders included “being a role model” and “leading by example” which are tenets in the Gikuyu perception of leadership. One student, MM, felt it necessary to emphasize the need to combine these two tenets, and stated:

…Being a good example to others…Being a role model for others to look up to you…I must emphasize being a leader by example…leading through your actions and not by set of rules…”. MM
A university administrator added another dimension to perceptions of leadership implying that the educational attainment level was an indicator of leadership qualities. According to FB,

If you check the systems of education that these political leaders went through, you will find an indication that their educational backgrounds influence their philosophies and ways of dealing with social problems. For example, Raila has an engineering background so his thinking is very linear. Kibaki studies economics so he sees more links and lineages between causes of issues and solutions. I think we must start being very analytical of these leaders and start asking ourselves what their philosophies are, their views about social and world issues, the education that led them there and how it causes problems…

Assertion: Education and academic disciplines have implicit influence on how graduates develop and apply critical thinking and problem solving skills necessary for addressing social issues.

Interpretive commentary: The field of study may influence the students’ ways of thinking, the value attributed to a particular nature of knowledge and ways in which that knowledge is validated. In Kenya, people who have access to higher education are deemed more cultured. The implication is that in Kenya a lot of emphasis is placed on the liberating power of education, that is often associated with formal education. The assumption is that learning occurs best within a formal academic context. This means that those who do not have access to higher education continue to be marginalized and are assumed to be less knowledgeable than those who have been formally educated. I believe
that education within an academic context may provide certain skills but does not always provide skills necessary for daily survival. It is necessary to consider local knowledge possessed by those who have not had access to higher education for they too possess a wealth of knowledge.

Education loses its emancipatory power when it becomes yet another process of domination and maintenance of hegemonic structures. This potential effect of education calls for a deeper analysis of mass education (Boli, et. al, 1985) to determine how students are socialized to assimilate certain ideologies; how mass education creates and maintains elitism or sustains dominant groups and ideologies; and how mass education contributes to the functions in society, such as responsiveness to social, political and economic inequalities. Other considerations include: “To what extent can hegemony be employed in the service of social transformation, rather than merely to maintain social order? What actors and institutions are involved in the dissemination of ideas throughout society?” (Clayton, 2002, p. 6).

Another dynamic in the perception of leadership emerged as I examined the data, when I came across a discrepant case of leadership qualities in relations to aspects of followership. According to the article The two sides of leadership, Matusak (1997), proposes the need to examine leadership in the context of the quality of followers and the act of serving others rather than being served. Viewing this second side of leadership was expressed by only one presidential candidate Kalonzo Musyoka, who expressed the desire to be a servant of the people. Unfortunately, the attitude that a leader is one who ought to be served rather than one who ought to serve has pervaded Kenyan society. This
mentality of aspiring for leadership so that the “leader” may accrue financial or fringe benefits, and the herd mentality prevalent in Kenya were expressed succinctly by a respondent from the private sector, who stated,

Kenyan people have a problem as do their leaders. Ethnicity is a tool that is used by the political elite to make use of the masses using the divide and conquer principles. And the funny thing is that Kenyans allow these leaders to do such things. People fight in the name of these political leaders and on top of that they do not hold these leaders accountable for all the negative things that happen as a consequence of such fighting. And as if that is not bad, Kenyan people do not ask their leaders many questions. For example, (Minister X)’s house is the only one with tarmac while the roads to the common mwananchi’s homes are dusty and full of potholes. Yet you will see these people supporting (Minister X) singing his praises all over the place. Why should his house have a good road while everyone else walks along dusty paths?”. TK

**Assertion:** The quality of a leader is determined by the nature and qualities of the followers.

**Interpretive commentary:** African leadership has symbolized prestige and power and often people feel that a leader in high office represents the achievement for the tribe. Prestige and power can also be analyzed through the lens of the impact of foreign or western education on students’ leadership philosophies and interaction with their communities. Wangari Maathai, the first African woman to be awarded the Nobel Peace Prize for her work and contribution to environmental sustainability, peace and democracy
commented that African leaders who were educated in the west become westernized and lost ties with their communities by not being exposed to the realities of the local people. She made this remark at a speech delivered at the 4th UN World Women’s conference in Beijing, China (Maathai, 1995).

Perceptions of the qualities and role of a leader were influenced by the political climate surrounding the elections phase of this study. These perceptions ranged from words to action orientation of the leaders. The participants reported that a leader had to be more than just an eloquent speaker, a trait often associated with charismatic leadership, as many Kenyan politicians tend to be. Leaders had to be practical, and action-oriented, traits associated with pragmatic leadership. Whether a leader was identified as charismatic or pragmatic, the leaders had to have common qualities such as being visionary, creative, responsible, and accountable. In Figure 4.2: Dimensions of leadership, I illustrate the range of leadership from charismatic to pragmatic leadership and qualities associated with each kind of leadership that are highlighted by factors such as political climate.

Political leadership in Kenya tends to be more charismatic than pragmatic where leaders tell the people what the people yearn to hear, messages of hope and liberation from poverty. However, very few leaders are practical enough to follow through on these promises. This view was shared by some participants who called for the need for Kenyans to hold political leaders accountable to deliver the promises they made and become exemplary practical leaders. Community leaders who tend to be unpopular politically were more practical at achieving the necessary goals for community members,
translating their dreams into reality, and their desires into actionable goals which could collectively be achieved. Though community leadership was not popular especially around elections time, there was a need for people to encourage such leadership where a leader is perceived more as a servant of the people rather than a status symbol.

Leaders are drawn from various sectors in society and it is inevitable that some graduates of universities are in the pool of potential leaders.

Figure 4.2: Dimensions of leadership
One university administrator, a public sector participants and the informal sector participants suggested several avenues through which universities can promote learning environments in which student leadership potential and citizenship can be developed. As shown in Figure 4.3: Learning Environments that Promote the Development of Students’ Leadership and Citizenship Skills, there are opportunities for participating through active membership in student clubs and student-run organizations on campus, participating in organizing committees that plan and implement conference and symposia, and participating in service learning courses and community service events.

Figure 4.3: Learning Environments that Promote the Development of Students’ Leadership and Citizenship Skills,
4.6 University Role

The role of the university was categorized based on respondents’ views about its responsibility towards the individual students, the community and the nation. Since the introduction of universities in Kenya, these institutions have been held in high regard and have been perceived to fulfill certain functions.

From the participants’ responses, the university juggles between its three roles: Firstly in meeting needs for the students enrolled at the institutions, offering better prospects for the preparation of active change agents. Secondly, in fulfilling its responsibility to the community in which it exists, often defined by the institution’s proximity to a community and its amenities. Thirdly, addressing the needs of the nation without confinement to a particular region.

Essentially, the responsibility of the university towards the students was communicated by the participants in phrases such as “Provide education to students”, “Not just focus on academics but in developing all rounded individuals”, “Not just focus on grades but explore talents to benefit others”, “Develop competent individuals within the field of study and how individuals make impact in their field”, “provide skills to tackle the world”, “create socially responsible graduates with conscientious minds”, and “educating people and research on AIDS, Environment…”. Though these were perceived as the responsibilities of the university towards the students, there is an implication that educating the student would benefit more people besides the students. The responsibility towards students could also be considered as having fulfilled a responsibility towards the
community. Despite this inference however, the participants identified more specific roles of the university towards its community.

The university was perceived as having a responsibility towards its proximal community, which included: “Form partnerships with institutions that will absorb youth”, “translate youths potential into benefit for society”, “get students interested in civic world”, and “foster leadership and civic engagement”. These responses were stated by non-university stakeholders who seemed to propose that educating students and preparing them for leadership and civic engagement was already a service to the community.

The perception of the role of the university in the nation included: playing a “Pivotal role in development”; being “Model for governance” and “Centers and hives of political activity”; as well as representing or manifesting the university as “Epitome of where debate and exchange of ideas occurs”, “center of excellence where innovation comes from”, and “Push frontiers of knowledge”.

Kenyan universities can be said to have three distinct roles ranging from responsibility towards the micro unit, in this case the students, towards the macro unit that is the nation. The universities fulfill their responsibilities towards the micro unit by providing these individual students with an education, molding them into citizens who can achieve social, political and economic goals. To perform this role, universities partner with the intermediate unit, community institutions and service sites, which absorb the youth and provide them with a platform to learn about social issues and come up with solutions to these issues. On the macro level, universities play a pivotal role in the development and creation of models of ‘perfect’ society and governance. Further as an environment for interaction and as the locus of debate and exchange of ideas, universities
have an opportunity to advance the frontiers of knowledge. For a depiction of the varying roles and responsibilities of Kenyan universities, refer to Figure 4.4 for the Perceptions of the Role and Responsibilities of Kenyan Universities in Society.

Figure 4.4: Perceptions of the role and responsibilities of Kenyan universities in society
The university has a role to play in educating students and equipping them with the necessary knowledge and skills to lead lives as active citizens in society. Some discrepancy in evidence showed that the university stakeholders believed that students were not adequately prepared for life in the real world, while student participants self reported that they acquired the necessary skills, knowledge and attitudes to prepare them to make meaningful contributions to society.

Private and public sector representatives reported that students had to possess the sense of self-worth, social responsibility, morals and ethical inclinations, creativity, and initiative. These were the paramount skills, knowledge and attitudes necessary for the roles they will take up in their work places upon graduation. The desirable skills are expounded in Table 4.12: Desirable Skills for Success in the Work Place

<table>
<thead>
<tr>
<th>Skills, knowledge and attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sense of self worth</td>
</tr>
<tr>
<td>Concern for others not just themselves</td>
</tr>
<tr>
<td>Service to society not only financial gains</td>
</tr>
<tr>
<td>Civic values – sense of history and culture</td>
</tr>
<tr>
<td>Morals and ethical inclination</td>
</tr>
<tr>
<td>Technical skills – information technology literacy and occupational skills</td>
</tr>
<tr>
<td>Creativity – for solving problems</td>
</tr>
<tr>
<td>Initiative</td>
</tr>
<tr>
<td>Independence – ability to make decisions</td>
</tr>
</tbody>
</table>

Table 4.12: Desirable Skills for Success in the Work Place
Student participants demonstrate a sense of having developed the necessary skills as a result of their service learning and believed that the experiences and skills acquired have prepared them for their future positions in society. Table 4.13 below shows the taxonomy of skills acquired as a result of service learning. This taxonomic identification is a result of what students reported to have learned from the service experience in consideration of what they had expected to learn at the service site.

**Skills, knowledge and attitudes acquired as a result of service learning**

1. Occupational and Technical skills
   - Administrative skills
   - Physiotherapy skills

2. Leadership skills
   - Team leading
   - Initiative
   - Creativity
   - Interchanging leadership and servanthood
   - Perseverance
   - Time management
   - Organizational planning
   - Critical thinking
   - Problem solving

3. Values
   - Patience
   - Collective and social responsibility - Concern for others needs, think of others before yourself
   - Appreciation for diversity and appreciating multiple perspectives
   - Empathy
   - Civic engagement
   - Need to make a difference

Table 4.13: Skills, knowledge and attitudes acquired as a result of service learning
The following Table 4.14: Participants’ Perceptions of the Role of the University in Achieving Outcomes of Educational Processes, summarizes the kinds of skills, knowledge and attitudes, considered by respondents in this study as outcomes of educational process that are necessary for students to acquire in higher education. The outcomes are categorized as relating to the concepts of community, citizenship, ability to understand ill-structured problems, cognitive skills, motivation for community service and leadership skills. Each concept includes a common attribute of the outcome. For example, I assigned the attributes “Initiative and Creativity” to the concept of leadership. Therefore, university students, and university administrators reported that students had achieved leadership as defined by their ability to take initiative and to be creative. For the same attribute however, the public sector representatives reported that students had not achieved leadership perhaps since they (public sector representatives) believed that students did not demonstrate initiative and creativity which are attributes pertaining to leadership. The private sector representative, community partners and community members reported that students had somewhat achieved leadership skills since students somewhat demonstrated initiative and creativity.
<table>
<thead>
<tr>
<th>Participants</th>
<th>Community Appreciation of Diversity</th>
<th>Citizenship Civic engagement</th>
<th>Ill-structured problems Understanding complexity of social issues</th>
<th>Cognitive skills: Critical Thinking and Problem Solving skills</th>
<th>Motivation for community service To make a difference</th>
<th>Leadership Initiative and Creativity</th>
</tr>
</thead>
<tbody>
<tr>
<td>University Students</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>University Administrators</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>Public Sector representatives</td>
<td>SA</td>
<td>SA</td>
<td>NA</td>
<td>SA</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>Private sector representatives</td>
<td>SA</td>
<td>SA</td>
<td>NA</td>
<td>SA</td>
<td>SA</td>
<td>SA</td>
</tr>
<tr>
<td>Community members</td>
<td>NA</td>
<td>SA</td>
<td>NA</td>
<td>A</td>
<td>A</td>
<td>SA</td>
</tr>
<tr>
<td>Community Partner</td>
<td>SA</td>
<td>SA</td>
<td>SA</td>
<td>SA</td>
<td>SA</td>
<td>SA</td>
</tr>
</tbody>
</table>

Key: Achieved (A); Somewhat achieved (SA); Not Achieved (NA)

Table 4.14: Participants’ Perceptions of the Role of the University in Achieving Outcomes of Educational Processes.
When identifying the role of the university in the development of student leadership skills, a representative of the informal sector said that universities,

…play or should play a very pivotal role in ensuring leadership skills are developed I think within the motto of [the leadership program implemented at the site] to ensure that the universities are playing a critical role in nurturing future African leadership. You see in the colonial era, and around the time of our independence, universities used to nurture African leaders for the future prospects. Today we see that Africa has been messed up by Mobutu and his brothers *kina* (the likes of) Idi Amin therefore universities today realize they must educate youths to play better leadership roles. I have witnessed how universities can translate the youths’ potential into leadership not only for political leadership but also business leadership and corporate leadership and other leadership areas which require ehm the youth to play a critical role once they graduate…Many of our current leaders have passed through universities and look at the dismal job they are doing? But the youth are our future and so universities but nurture them.

AMM

**Assertion:** Universities do not provide an adequate platform necessary for leadership skills development. Students perceive themselves to be adequately prepared to fulfill their contribution towards society while university stakeholders believe that students are underprepared to deal with the working and living experience in the real world.
Interpretive commentary: Kenyan universities are assumed to have curricula that emphasize learning of theories rather than the application or contestation of those theories. This focus on theoretical education does not provide room for praxis so students do not have a platform to learn the skills necessary for assimilation into the realities of society nor do students acquire the skills necessary to achieve the responsibilities which they will be entrusted to in their work places. Abstract knowledge tends to be valued more than concrete knowledge which can address societal issues rather than theorizes them.

Since universities have roles to fulfill towards students, community and the nation, a community partner felt that the role of the university in the past, present and future of the nation is to:

Universities should go to communities not the community to come to the university and these universities need so cease being aloof and be more aware of realities…Also, I think there is a big gap between the university and the community. You see the university thrives on abstract theorization while the concrete reality of the common man is ignored. The common man wants solutions not theory eh [laughs]. Will the common mwananchi eat those lecture notes or does the mwananchi want a solution to their lasting solution to his poverty and hunger eh [laughs]. Surely universities should be more pragmatic and supplement theory with concrete life. KW.

Assertion: The universities in Kenya are sources of knowledge acquisition and dissemination and have the capacity to put this knowledge into practice through
educating the students, researching on social issues and disseminating findings that facilitate action towards addressing social issues.

**Interpretive commentary:** A fundamental mission of higher education institutions thus becomes determining ways in which students can interact with the community members with the aim of providing a platform on which there is exchange of knowledge and expertise between the students and the community members. Such an exchange could facilitate collective problem-solving and decision making that will better the lives of the community while making students more aware of their responsibilities and obligations to their society. An interaction between the students and community members has the potential to expose students to the kind of knowledge that is necessary, applicable, practical and contextualized (Katz, 2004). Universities attempt to disseminate information to various sectors of society such that the community stands to gain access to knowledge and resources that are provided through higher education institutions. This sharing of knowledge and resources becomes the essence of the engaged university. Higher education must respond to a call to reform the curriculum to incorporate alternate ways of delivering course content such as through the pedagogical approach of service learning. Integrating service learning into higher education depicts the commitment of universities to prepare students for civic engagement and active citizenship. Service learning also enables students to understand their roles and responsibilities towards their communities and nations and by extension towards the global community (Taylor, 1995).

The potential for the universities to meet the needs of their communities by actively engaging students in relevant activities was reiterated by the students who reported about the criteria they had used to determine their choice of community service,
activities done during their community service and activities enabling them to acquire the
skills, knowledge and attitudes:

I wanted to do something hands-on where I could use my hands and head. I know
some sites had people working with orphans, others with health issues and many
other things. For me I was interested in a site where I could think of something
creative to do and be free to run with the idea. I mean I know helping feed the
children is something good to do but that is all I would have done. But I wanted
something where I could plan something from the beginning and see it to the end.
So that why I chose [name of site]. It was an environmental program that included
road construction and planting trees along the road but I thought people could just
plant trees anywhere [laughs], hey I came to find out that you have to organize
something for example reconstructing a road you need a charter from the
government which was such a long process. And then we had to find out what
trees are most viable for that environment and me I just thought trees were trees
[laughs]... Then when all as done, we wanted to have a ceremony to open the road
to public use and that again had some bureaucratic steps to follow. I had to get
hands-on approach of publicizing which I had never done. I learnt how to make
fliers, digitally eh [smiles emphasizing digitally, as a sense of achievement]. It
was so much fun. In the whole process I came to understand the pressing needs of
the people to that community who badly needed a road, how to form a committee
including these people, aki [truly] it was so hard to meet with people I’m telling
you eh. And then with the committee to come up with plans, each person to be
responsible enough to finish their tasks by the due deadlines wawawa it was a lot
of work. Then sometimes people did not do what they had to do or we had to keep waiting for some approval from one place or other aiii [laughs] But after that opening ceremony happened, it was so worth it. WK.

**Assertion.** Students engaged in community service programs develop skills to multitask, knowledge from a wide range of sources and attitudes about collaborative efforts that are necessary for effective leadership.

**Interpretive commentary.** Service learning programs provide students with an opportunity to learn varied kinds of knowledge they may not have learnt in college. They learn to appreciate multiple perspective, other people’s talents and assets; and learn to combine their own assets with those of others to achieve the task at hand. DG, a student, advocated for the knowledge acquired beyond the university courses, saying:

Me I came to learn the value of team work because teamwork because you cannot accomplish things alone. At my service site, we were dealing with many complex issues and so we needed to synergize because synergy means the sum of the parts is greater than the whole so we all contributed out skills and energies and accomplished the larger tasks.

Additionally, students developed an awareness of other people’s realities and displaced formerly held stereotypes as DG further explained,

…In the process, me I learnt about people’s lives and us as people, the challenges people face and how I needed to change my mind set about so many things. Like sometimes I used to think poor people were just lazy but when I went into [name
of community service site] I found them working with poor people who were very hard working and I started changing my attitude and actually feeling sad that their situation was the way it was and clearly it was not because they were lazy [pensive look]. I seriously started thinking of more can I and we do. Working with those people made me feel like we were empowered to make a difference together. Enyewe (truly) it was an eye opener.

**Assertion.** Participating in service learning programs provides students with an opportunity to interact with and learn from and about people they may not have formed relationships with were it not for the immersion experience of community service.

**Interpretive commentary.** People hold prejudices and assumptions about others. It is likely that we judge people from what we see, external factors. These judgments can either be reinforced or altered depending on the opportunity to know people as they really are. For example, poor people are often assumed to be lazy and therefore deserving of their situation in life. Rarely do we consider that there are personal choices that intersect with structural injustices that could contribute to ones state in life. Many people living below the poverty line work many hours a week but only minimum wage. This discrepancy in amount of hours worked and money earned implies that working hard is not always a predictor of success.

4.7 **Service learning courses**

The service learning courses at Strathmore University and the United States University are exemplary programs that demonstrate institutional commitment towards developing civic engagement, citizenship and leadership skills among students. These
universities have incorporated a variety of learning approaches which are formulated in response to the call to reassess national higher education. Such approaches include the introduction of community service into the classroom. According to Taylor (1995), the aim of service learning approaches is to provide students with a learning experience that enables them to understand how their knowledge applies to social issues and their role in service to others and the society at large while at the same time appreciating new knowledge and skills acquired outside the realms of the classroom.

Bringle and Hatcher (1995, p. 112) describe the service-learning approach “course-based, credit-bearing educational experience that allows students to (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility". The following description of program characteristics is consistent with the service-learning approach proposed by Bringer and Hatcher (1995).

4.7.1 Program characteristics

The structure and design of a service learning curriculum has an impact on achieving student outcomes established above (Eyler & Giles, 1999). For example, the quality of placement where students participate in community service has an impact on students’ ability to take initiative and responsibility for tasks at the site, and enhance their social interaction with clients and staff at the service site (Eyler & Giles, 1999; Canada & Speck, 2001). Additionally, clarity of course objectives provides students with a sense of program goals and an incentive to work to achieve those goals. Evaluation measures
instituted as part of the service learning course provide adequate assessment measures to
determine if the course goals were reached. I found that the Strathmore and USIU service
learning programs were structured to adequately achieve the course objectives and
enhance student learning outcomes. These program characteristics consist of hours
required for course completion, university-approved sites, course objectives, and course
evaluation measures. See Table 4.15 for the summary of program characteristics.
### University Program Characteristics

<table>
<thead>
<tr>
<th></th>
<th>Strathmore</th>
<th>USIU</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of hours required for course completion</td>
<td>200 hours</td>
<td>90 hours</td>
</tr>
<tr>
<td>Number of university approved service sites</td>
<td>221</td>
<td>77 - Based on reported sites for Spring Semester. There are additional sites during other semesters.</td>
</tr>
<tr>
<td>Course objectives</td>
<td>To create awareness of the many varied social, economic and cultural problems experienced in the disadvantaged communities of the society To help alleviate these problems through training and empowerment.</td>
<td>To prepare students to become active civic participants in today's society. To reduce negative stereotyping and increase tolerance for diversity</td>
</tr>
<tr>
<td>Course Evaluation measures</td>
<td>Student reports – reflection papers about how students’ community service experience bridges theory and practice. Student activity log Faculty performance evaluation forms Customer survey – Administered to gather information about how the student got the site placement, student experiences at service site and how to improve the program. Site satisfaction Evaluation form</td>
<td>Student reports – reflection papers about how students’ community service experience bridges theory and practice. Student activity log (Student’s Daily Diary) Two student presentations (in-class). One during mid-semester and one at the end of the semester. Faculty performance evaluation forms Site satisfaction Evaluation form (Community Service Evaluation Form)</td>
</tr>
</tbody>
</table>

Table 4.15: Service learning program characteristics
Students are also encouraged to initiate contact with sites other than those provided by the university. In such cases, the service learning administrator must approve the selected site. The quality of placement was determined by the availability of a staff member at the service site who was willing to supervise the student and discuss learning outcomes with both the student and faculty supervisor.

**Assertion.** Encouraging student initiative in establishing partnerships with other sites empowers students to gain a sense of their leadership potential.

**Interpretive commentary.** Students when presented with the opportunity to lead a particular initiative tend to understand their capacity and qualities for leadership. Such empowerment increases their sense of self-worth and motivates them to want to accomplish the tasks that they were responsible for initiating. Perhaps through empowered leadership, students gain a greater sense of ownership of the project and its desired outcomes. It could be possible that when students feel restricted to choosing from established service sites, they are more prone to being overwhelmed by responsibilities they did not feel prepared to accept, and may even resist the nature of community service they are participating in. The danger of developing an attitude of resistance is that students may reinforce negative stereotypes they have about clients at the service site, and fail to appreciate the mission of the service learning programs.
Students write a final report about their community service experience addressing questions such as tasks and responsibilities they were involved with at the service site; reflections about their role and contributions at the service sites – relationships formed, perspectives transformation; implementations of the knowledge, skills and attitudes they had developed as a result of engaging in community service; and finally recommendations for improved courses and activities at the service site.

During the interviews, the students reported that through their service learning experience, they learnt valuable skills, knowledge and attitudes such as collective responsibility (referring to working together in teams), social responsibility (meeting the needs of the underserved and marginalized), how to lead by example, the need for taking initiative and how to be empathetic. The learning outcomes that students reported are summarized in Table 4.16

<table>
<thead>
<tr>
<th>Service learning programs – Skills, Knowledge, Attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collective responsibility</td>
</tr>
<tr>
<td>Social responsibility</td>
</tr>
<tr>
<td>Leading by example</td>
</tr>
<tr>
<td>Initiative - Trailblazing</td>
</tr>
<tr>
<td>Empathy</td>
</tr>
</tbody>
</table>

Table 4.16: Students reported learning outcomes
Student activity log.

An activity log is a form used to document the number of service hours and nature of service activities students have participated in at the site over the duration of the semester. The form is signed at the end of the semester by both the student and the service site supervisor.

Student presentations.

Students at USIU are required to prepare two presentations, one during mid-semester and the other at the end of the semester. During the mid-semester presentations, each student discusses topics such as rationale behind site selection, mission, vision and goals of the respective site, activities the student is performing at the site, number of hours completed to date, macro and micro social issues the service site faces. In the second presentation, the students report on their learning experiences, social interactions, perspective transformations as a result of relationships with clients at the site, benefits and challenges encountered during community service, and possible solutions to some of the issues faced at the service site. Students may also indicate if they intend to continue volunteering at the site or elsewhere.

Faculty performance evaluation forms.

A faculty member is appointed by the course administrator at the university to supervise students during their semester of community service. The faculty member provides the necessary support to the students and is required to visit each student’s site at least once over the duration of the semester. The respective faculty meets with the site
supervisor to discuss how well the student is achieving the necessary tasks and if the student is positively contributing to fulfilling the mission of the site and service projects. Students evaluate their faculty supervisors, and provide input on how supportive the faculty member was, and make recommendations to improve faculty supervision.

*Site Satisfaction Evaluation Form (Community Service Evaluation Form).*

The site supervisors evaluate individual students at the site on measures such as punctuality, social interaction, task achievement and problem solving skills. Through these site satisfaction evaluation forms, the partnering service sites have expressed an interest in continued collaboration with the universities. In responding to the question outlined in USIU’s Community Service Evaluation Form, “Please indicate and other comments here (if any)” site partners have requested for more student volunteers. The community partner interviewed for this study stated that student volunteers were “invaluable” and further commented that the students did “good work around here” and had a “positive impact” (Community Partner, January 2008). Such comments could be considered by the course administrators as an achievement of service learning goals.

### 4.7.2 Faculty-student interaction

In a study by Eyler and Giles (1999) on service-learning outcomes, the authors determined that the service learning experience gave the students an opportunity to get to know at least one faculty member better. Their study further indicated that “…one of the values of service learning is in creating these relationships, which have subsequent positive effects on student learning and cognitive development” (p. 52). These positive effects were however dependent upon the amount of time that the student and faculty
spent interacting during the quarter and the effects were higher for students who interacted with the faculty member weekly.

In the case of service learning in Kenya however, both programs at Strathmore and USIU did not incorporate weekly meetings between students and the faculty member. At best, the student could interact with the faculty member once during the service learning experience and upon the student’s initiative to meet the faculty member.

The dissatisfaction with faculty supervision was reported by one student, and I considered this a valuable discrepant case because research on the role of faculty in service learning (Eyler & Giles 1999) indicated that faculty resistance or lack of support for faculty members could have a negative impact on the quality and outcomes of a service learning course. In my study, the issue of students not having adequate supervision or support from faculty was addressed by an administrator who gave insight into the challenges that faculty and service learning program administrators faced that hindered adequate student supervision stating:

We try our best to find a faculty member who will take time to visit the students at their community service sites and meet with their supervisors there. But we have many problems because there are not many professors who would like to go out of their way and supervise over 30 students in addition to their teaching load already…(laughs)…you know what they are paid is already peanuts and then you ask them to go an extra mile for very little money [laughs] you see there is no incentive. But anyway aside from that…[pause]…the faculty are given bus fare to go to the sites to check on the students. But even if we are giving them bus fare it
can be very hard to find anyone who wants to sit in this Nairobi traffic of ours and just sit in a matatu for so long and have to do the same thing for all the students. You see we would like to supervise our students better but we do not have enough resources to entice enthusiastic faculty members. RR

Assertion. Lack of financial benefits for faculty impedes effective implementation of service learning programs.

Interpretive commentary. The administrator’s statement provided insight into the challenges that service learning program administrators faced in attempting to meet student and faculty needs. The lack of financial incentive and logistical support for faculty supervisors would hinder the implementation of service learning courses. This hindrance seems to be compounded by a teaching load that is not commensurate to the faculty salary therefore supervision of students in service learning courses is considered an addition to the already unreasonable teaching load.

4.7.3 Student support mechanisms

Though all the students interviewed had engaged in community service prior to taking the service learning course, they had never participated in a service learning course. Their volunteer services had been on a non-academic basis and sometimes it was a one-time experience at one service site. The 11 students reported a feeling of lack of support and preparation for the nature of service required for the service learning course. Table 4.17 provides an overview these sentiments of the students and support challenges which I categorized as having occurred at the pre-, during, and post-service learning stages.
Table 4.17: Expressions of lack of student support mechanisms.

One student reported experiencing a “mini-culture shock” due to lack of preparation for what to expect through service learning.

Hey me I was not prepared to witness what I saw at [service site]! [Widening eyes as expression of shock]. I can *sema* [say] I honestly got a mini-culture shock and it was scary. I volunteered for a project in Kibera slums and wawawa I came to find out that there were brothels, drunkards everywhere, the houses were even brothels, the women seemed so so [pause] desperate. For real, I was not prepared for this culture shock *kwanza* [Swahili term referring to especially] in my own country. DM
Another student felt somewhat prepared for the service learning experience but the preparation was based on previous community service activities not related to the service learning course. This student though expressing a sense of preparation was concerned about another student who may not have had similar experiences and encountered moments of depression.

I had no preparation for this experience. The most community service I had done was at one site here, one there like that. But even if I was not prepares, I can’t say I was scared. I knew I could manage somehow, I’m a survivor [laughs but soon becomes solemn]. Even if I knew I could handle this community service, I know of some pals of mine who couldn’t handle. One of them became very emotional after going to the site for the first time and almost dropped the class. You know for such people it can be hard and the way I saw my friend getting depressed was serious… [distant, woeful look]. AG

**Assertion:** Cooperative learning strategies, where peers learn from each other, enhance students’ cognitive development and facilitate the formation of effective support networks during the service learning course.

**Interpretive commentary:** Part of the service learning experience is embedded in the student’s ability to reflect on their service activities in light of the academic requirements for the course. Reflections can be facilitated by guided discussions and peers sharing about their experiences. Students can benefit from listening to each others’ perspectives on community service experiences and coping mechanisms for the stresses associated with what students encounter at the service sites. Cooperative or peer learning
is a learning experience in which students are organized into groups of two to six students to work together towards a specified goal or educational result (Kagan, 1997). Though cooperative learning is essentially executed in groups of students, it should not be confused solely with group work as there may be varying goals and outcomes between group work and cooperative learning. Group work does not necessarily stimulate social skills such as collaboration (Palliscar & Herrenkohl, 1999), communication and cognitive skills development as is the aim of cooperative learning. Group work may hinder cognitive and social skills if the goal is task-completion as opposed to the process of actual learning. Cooperative learning provides opportunities for students to learn from each other and negotiate meaning of the content and contexts of the coursework they are pursuing. This learning process can be referred to as peer learning which is “an educational practice in which students interact with other students to attain educational goals” (De Lisi & Golbeck, 2002, p.3). De Lisi & Golbeck (2002) in reference to Piaget’s theory of constructivism acknowledge that when students work together they deconstruct and reconstruct knowledge through a process which begins with the individual reflecting on and organizing “experiences to create order in and adapt to the environment” (De Lisi & Golbeck, p.5). This process enables students to engage in high order thinking as well as broadens their communication and social skills. After the initial individual reflection, students participate in their groups to discuss individual skills, required skills, and how these skills can be applied to solve the social issues they will have identified in the community service environment.
Though the lack of preparation was not directly attributed to the faculty supervision, the students recommended service learning program administrators take into consideration student preparation for service.

### 4.7.4 Financial barriers to effective service learning programs

**Assertion.** It is difficult to justify financial support for service learning programs if the course is not considered part of the core curriculum.

**Interpretive commentary.** Finding adequate funds to support service learning programs may prove elusive since service learning has not been considered a part of the main curricula at the universities though it is beginning to gain momentum. Most research on the effectiveness of service learning curricula is done internally by the respective universities but not at the national level.

Another challenge that may exist is the failure to identify service learning programs as opportunities for faculty to advance their research agenda. Through student learning and interaction with community service sites, faculty may tap into the opportunity for researching and addressing social issues. For example, faculty may access the invaluable knowledge about these social issues from the lived experiences of community members, and together with the community members, site staff, and students, the faculty may collaboratively identify solutions to these problems. In doing so, innovative solutions may be highlighted in various research forums. Though funding for research on and implementing of service learning curriculum may be inhibitive, integrating service learning aspects into extant curricula may be a cost-effective way to achieve the benefits of service learning.
4.7.5 Student advantage in job market

Universities in Kenya incorporate community service courses and activities into their curricula. At both Strathmore and USIU, the service learning course is a requirement for graduation and students have to participate in community service activities.

Students at both Strathmore and USIU reported that they enrolled in the courses because it was compulsory, while student at the University of Nairobi enrolled as an elective.

From a focus group interview, students declared:

Yeah, it was a must but for me I had already done community service during like school holidays just so I do not get bored because enyewe [really] it is easy to get bored…[laughs]…so me I already juad [knew] that I wanted to do it [referring to community service] also in school so when it was time to enroll I just enrolled.

Uzuri [the good thing] is that you can get a grade for it and you can put it on your CV so that employers can know that you have some other skills not just the kawaida [usual] ones. MM

And a student from the University of Nairobi reported:

I have some friends who ask me why do you keep helping people? And I just laugh…[laughs]…yaani its like a shida [problem] to be helping people or maybe they are thinking ati [that] there must be something in it for me. Ok to say the truth, I know it looks good on the CV lakini [but] that is not all I am about. Maybe for those friends I can tell them it is good for the CV so they can even try to do community service even once…[laughs]…but for me, me I just like helping
others. I keep going back because it has something...[pause pensively]...yeah like when I see someone laugh or smile...I feel good coz I know I don’t have to save the world but I can save my own small world. SW

Regardless of the motivation for enrollment in course, students expressed satisfaction at having engaged in community service. The motivation for future job prospects as a result of engagement in service learning seemed implicit but it was a contributor to the students’ choice to volunteer.

**Assertion.** Participating in service learning experiences offers students more advantages when it comes to competition in the job market since the students can include the experience in their curriculum vitas.

**Interpretive commentary:** On one hand, students demonstrated altruistic reasons for wanting to engage in community service but on the other hand, a keen realization that the skills acquired as a result of service learning were valuable to future employers became a driving force.

4.7.6 **University-community relations**

In addition to institutional commitment and support for service learning courses, the universities achieved better university-community relations as the service site supervisors expressed gratitude for the relationship with the university and its students and hoped for further collaborations with the university:

Ohhh the students from [name of university] are just great and good to us. They have done so much for the children here. In fact recently the students organized a theatre program for the children here and the children have becomes so excited
that the keep asking me ‘mama [name of community partner] watakuja tena ama wameenda kabisa?’ [will they come back again or are they gone for good)…[pause with a smile upon her face…] and I always tell them ‘msijali nitaongea na mwalimu wao nimwambie awaambie wakuje tena. Mgependa nifanye hivyo? [do not worry, I will talk to their teacher and tell him or her to tell them, referring to students, to come again. Would you like me to do that?”] and the children start screaming and jumping around laughing and singing hapa na pale [here and there]”

This relationship is reciprocal in that the university and its students achieve the desired learning outcomes while the sites benefit from students’ voluntary services reducing the sites budgets for labor.

With the evaluations of internal reports from service learning programs, Strathmore University and USIU have incorporated new service sites, and enhanced their programs as a result of community partner and student feedback.

4.7.7 Service learning outcomes

Research on service learning can be categorized based on findings on: student learning, effects of program characteristics on students, impact on faculty, and impact on university-community relations (Elyer, & Giles, 1999; Eyler, et. al., 2001). I categorized the self-reported perceptions of the benefits of service learning programs into properties relevant to personal outcomes, social outcomes, learning outcomes, career development, relationships with institutions and service learning processes and contexts. Table 4.19:
provides a summary of the Service Learning Outcomes Properties, Qualities And 
Student-Reported Illustrations. For example, the properties like “Personal Outcomes”
incorporates corresponding qualities such as “Attitude transformation” which is 
exemplified by the respective “self-reported illustrations” such as “Empathize with the poor”. 
1. **Personal Outcomes** – **Qualities** | **Student-reported illustrations**
--- | ---
• Sense of self worth – | Make a difference
• Identity formation – | Know who you are and why you participate in service learning
• Spirituality – | Feel blessed
• Communication skills – | Publicizing community service events
• Leadership skills – | Initiator of change
• Attitude transformation – | Empathize with the poor

2. **Social Outcomes** – **Qualities** | **Student-reported illustrations**
--- | ---
• Alter stereotypes – | “Mini-culture shock” experience overcome with Continued service
• Social responsibility – | Create socially responsible graduates with Conscientious minds
• Citizenship – | Peace and fulfillment of humankind
• Commitment to service – | Solidarity of cause among students

3. **Learning Outcomes** – **Qualities** | **Student-reported illustrations**
--- | ---
• Real world experience – | Hands-on approach to service learning projects
• Ill-structured problems – | Important to know and address real needs of the community

4. **Career Development** – **Qualities** | **Student-reported illustrations**
--- | ---
• Job marketability – | Develop students to make impact in their field “Graduate for the World”

5. **Relationship with Institutions** – **Qualities** | **Student-reported illustrations**
--- | ---
• Institutions support – | University administration supports service learning courses
• Faculty supervision – | Evaluate student performance
• Engaged university – | Collaboration with other community and social institutions

6. **Service-learning processes and contexts promote** **Qualities** | **Student-reported illustrations**
--- | ---
• Identity formation – | Sense of community, Perspective transformation
• Civic engagement – | Knowledge about people’s lives and empowered to make a difference together
• Citizenship skills – | Interaction with necessary authorities to achieve community service goals
• Leadership skills – | Forum to acquisition and application of skills in Community context
• Institutional collaborations – | University outreach programs

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Table 4.18: Service Learning Outcomes Properties, Qualities And Student-Reported Illustrations.

4.8 **Summary of the findings**
The electoral process influenced the participants’ perceptions of community, civic engagement, citizenship and leadership. These concepts were defined differently depending on the political climate and socio-cultural assumptions underlying the period of this study. The various phases of research which coincided with electoral phases were characterized initially by certain freedoms, which however seemed to have been revoked once the tensions erupted. Through the lens of the coinciding electoral phases, I analyzed the nature and dimensions of the emerging concepts. I summarized the result of this analysis in Table 4.19 Influence of the phases of research coinciding with electoral process and their influence on research concepts.
PHASES OF RESEARCH COINCIDING WITH ELECTORAL PHASES

<table>
<thead>
<tr>
<th></th>
<th>Pre-Elections</th>
<th>During-Elections</th>
<th>Post-Elections</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>August 2007</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Characterized by:</td>
<td>freedom of expression in public spaces</td>
<td>Censored discussion on choice of presidential candidate</td>
<td>Leader of:</td>
</tr>
<tr>
<td><strong>December 2007</strong></td>
<td></td>
<td>Characterized by:</td>
<td></td>
</tr>
<tr>
<td>Election date: 27th December, 2007</td>
<td>Tensions resulting from elections results</td>
<td>Fear of resurgence of violence</td>
<td></td>
</tr>
<tr>
<td><strong>March 2008</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**CONCEPT**

<table>
<thead>
<tr>
<th>Community</th>
<th>Civic Engagement</th>
<th>Citizenship</th>
<th>Leadership</th>
<th>University Role</th>
<th>Service Learning Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spatial</td>
<td>Civic awareness</td>
<td>Patriotism</td>
<td>Charismatic</td>
<td>Obscure</td>
<td>Remotely relevant</td>
</tr>
<tr>
<td>Tribal</td>
<td>Awareness of political culture</td>
<td>Patriotism</td>
<td>Charismatic</td>
<td>Visible</td>
<td>relevant</td>
</tr>
<tr>
<td>Tribal and Temporal</td>
<td>Political culture plateau</td>
<td>Critical of voting process and government</td>
<td>Pragmatic</td>
<td>Prominent</td>
<td>Highly relevant</td>
</tr>
</tbody>
</table>

Table 4.19: Influence of the phases of research coinciding with electoral process and their influence on research concepts.
These influences on research concepts contained in the above table can be summarized as follows:

Community. The conceptualization of community changed from the pre- to the post- election research phases and was exemplified by a shift in from the perception of community being spatially limited to the term community incorporating the tribal and temporal elements. Whereas initially the sense of community seemed to incorporate proximity to neighbors, and friends, the element of proximity was challenged when the tribal affiliation element was introduced. Tribe seemed to be a predominant identifying factor during the elections since the two main political aspirants represented major tribes that happened to be rival groups. There is a saying that “blood is thicker than water” which could be applied to express why some Kenyans expressed a stronger bond between members of their tribes rather than towards their neighbors of a different tribe. It became evident that tribe was, and I believe it still is, a time bomb waiting to explode if people unquestioningly rely on tribe as an indicator of privileges and entitlements to social benefits. From the elections results, one could assume that all Gikuyu’s will benefit directly from the leadership of President Mwai Kibaki, a Gikuyu himself, yet an overwhelming number of Gikuyu’s still live below poverty. Few Luos are also benefitting from Raila Odinga’s office as Prime Minsiter. This shows that benefits of tribe only accrue to the cronies of the elite and not to the common mwanchi who despite being members of the same tribe as the elite have no way of accessing the alleged benefits of tribe. Further, the common mwanchi is affected by social issues such as poverty, lack of access to health facilities, education and other social problem, which
demonstrated that these social problems affect the common mwananchi regardless of tribe.

Granted that nepotism is a benefit acquired due to tribal connections, it is still only applied to Kenyans affiliated with the political elite. The average citizens with no direct and personal links to political leaders in higher echelons would not necessarily benefit from the unfair advantages of nepotism. Being members for the same tribe as the elite simply does not a guarantee for access to an improved quality of life or accrued privilege.

Civic engagement. Prior to the elections, several campaigns were conducted to sensitize Kenyans on their right to vote and what the presidential aspirants stood for. This civic awareness was then translated into attentiveness to Kenya’s political culture which meant an being informed of the attitudes and beliefs underlying Kenya’s political system. At this stage, presidential aspirants articulated their agendas, values and leadership skills and counteracted those of their opponents. After the elections, mass actions, political rallies and citizens demonstrations were held but these activities settled down by March 2008. The political climate between December 2007 and March 2008 was highly volatile. Despite increasing awareness of the political culture, censuring of discussion during the elections phase in December prohibited dialog, eliminating avenues for challenging the political aspirants about their agendas and values. As violence escalated, so too did the fear to express one’s ideologies. As people were killed in the ethnic cleansing rituals, so too did the Kenyan spirit of peace, love and unity, die. The trauma and fears seemed to move Kenyans to a point of apathy, where actions and stances of political leaders were
not challenged, any actions were acceptable, just as long as the actions restored peace. I termed this indifference political culture plateau, meaning a level ground, a pseudo-stable phase which meant that all seemed settled, power-sharing agreements had been reached, yet it seemed to be the quiet before the storm. I believe that the issues of tribal intolerance, causes for conflict, ignorance of political tactics to oppress the masses are only submerged, perhaps to resurface at the next elections. Complacency at the political culture plateau stage may mean that Kenyans are not fully informed; are not enthusiastically increasing their civic awareness and are not actively challenging the nature and history of the political system. Unfortunately, history often repeats itself.

Citizenship. Before the elections participants reported patriotism as a definition of citizenship. Though this definition prevailed during the election phase in December, it was compounded by the enthusiasm about the right to vote. After the elections the electoral and vote counting processes were challenged as was the legitimacy of the government and opposition parties. Human Rights agencies were instrumental in the process of advocating for the right of citizens to express their views on the outcomes of the elections without fear of reproach. At the phase during elections, various media campaigns were launched to inform Kenyans about their voting rights, and citizens were urged not to ‘sell their votes’ as had been common in prior elections. Politicians would offer poor Kenyans, mainly the illiterate and those living in poverty in rural areas, money in exchange for a voter registration card, and when a Kenyan accepted money in exchange for their card, they were considered to have sold their birth right. In the 2007 campaign period however, this vote buying practice was shunned and public decry of the practice was echoed. Voter turnout during the elections was high and I observed that
there seemed to be a sense of pride when voters returned from the polling station waving their little finger that had been dipped in purple ink, a symbol of having exercised one's right to vote. On the election day, a purple finger signified an honorable action as proof of patriotism. Unfortunately, the electoral counting and reporting process was flawed, exposing the fraud and rigging ploys. This corrupt process seemed to dampen the spirits of Kenyans who became increasingly critical of the voting process and government and opposition tactics to amass power. The critical voices were mainly from citizens who seemed undeterred by the fear of resurgence of violence.

Leadership: The pre- and during-elections phases were characterized by a fascination with charismatic leadership. At these two stages, presidential candidates traversed the country campaigning. Though the presidential aspirants were more popular in their respective regions – home ground, their charisma was influential in regions, such as Nairobi, that were tribally neutral. After the elections, however, the perception of the qualities of a leader changed and a demand for pragmatic leaders who would understand issues affecting the common mwananchi and would implement solutions to address these needs was manifested. Participants expressed the need for leaders who would think about the people, rather than line their pockets. Unfortunately, pragmatic leadership is not evident in Kenya as politicians, whether from both the government and the opposition parties, continue deliberating about increasing benefit packages for cabinet members (Daily Nation, 18th June 2008). This greed for perks is regardless of the fact that cabinet members are already overpaid and do not adequately perform their duties. The Kenyan presidents and Vice president earn more than the president of the United States of America and the British Prime Minister. Additionally, Kenyan Vice president and
attorney general earn more than the U.S. Secretary of State of USA earns (Kamotho, 2008).

University role. Universities in Kenya have been important institutions that service society in various ways and promote national development. However, during the pre-elections phase, their role specifically in addressing electoral issues was obscure. Unlike the Kenyan universities tradition of promoting political activism during the colonial era, the universities in this millennium were not explicitly endorsing political activism. However, during the December elections phase, the universities visibility increased especially after the post-elections violence erupted. USIU became prominent due its engagement of students and staff in addressing problems caused by the traumatic experiences of violence. In the post-elections phase, universities became prominent as they collaborated with other social institutions to respond to the aftermath of the elections and to promote peace and dialogue. Questions still remain about the extent to which universities should participate in political processes, the qualities which students develop through their educational process, the concern with which students empathize with the underserved and marginalized, and the competence with which college students deal with ill-structured problems.

Service learning programs. Service learning programs shifted from being remotely relevant to highly relevant at the time of the study. Service learning programs were not explicitly relevant during the pre-elections phase of the research since the value of service learning as a pedagogical approach was not institutionalized in universities across the country. In designing this study to investigate extant service learning
programs, I became exposed to the argument supporting the need for service learning programs. This argument was mainly advocated for by the university administrators. Though not all universities in Kenya support service learning programs, the example of USIU engaging students to respond to current issues was exemplary and students attested to the value of service learning leading to an increase in their relevance. In the post-elections phase service learning programs were deemed highly relevant as the universities role in society increased in visibility. Administrators reiterated the immense potential of service learning programs as a strategy for solving social problems achieved through mobilizing students and university resources, acknowledging community assists and enhancing these assets for the benefit of the communities. Service learning programs were structured to increase university-community relations promoted collaborations not only with community members and community partners but also with the private and public sectors.

Many political changes occurred in Kenya society from August 2007 to March 2008. Kenya which was once a haven of peace and exemplary country in Africa fell from its glory and succumbed to a state of disarray. There were more deaths within a span of three months than there has been in the history of tribal clashes in Kenya. The elections were an intervening power that forced Kenyans to reconceptualize what they mean by community and how they hold leaders accountable. It is unfortunate that so many lives had to be lost for the process of national and tribal identity formation to be highlighted. Kenyans had to redefine community with the understanding that community did not mean being limited to space and time but incorporated values and cultures of the people. Kenyans had to synthesize and renew their responsibilities as citizens and the extent of
their civic engagement. They also had to challenge the status quo of political leaders in whose hands the fate of the common mwananchi was held, and unfortunately in the same hands their fate was crushed and lives lost because the prominent leaders were too power hungry to reach peaceful settlements for the sake of the people. Universities in due time became proactive and sought solutions to address the aftermath of the elections. They were forced into this position after years for being complacent about being prestigious institutions in society. One of the strategies that the universities implemented was incorporating service learning pedagogy where students from USIU’s Psychology department offered counseling services to internally displaced persons. Eventually, people, media, and institutions collaborated in the process of seeking lasting peace and discussing the events that had unfolded and strategies to prevent a similar occurring in upcoming elections. This is an on-going process which will be fruitful. Perhaps at the next election in 2012 we, Kenyans, will be able to tell how effective we have been as nation in building peace, providing opportunities for success and achieving a better quality of life for all Kenyans.
CHAPTER 5

5. IMPLICATIONS OF THE STUDY

The findings from this study highlight the results of the problematic notions of community, civic engagement, citizenship and leadership as well as the role of universities in Kenyan society with specific focus on preparation of students for leadership and citizenship. Literature suggests that universities play a vital role in supporting national development goals and they accomplish this task owing to their reputation for generating new knowledge, and preserving knowledge through the generation and perpetuation of values and ideals of the society (Dias, 2004; Olssen, 2004). The findings suggest that universities are responsible toward the individual, community, and the nation in a constantly changing society.

5.1 Implications for higher education reform

It may be debated that change or reform in higher education in Kenya in itself is a self-limiting process; for no sooner has reform been implemented than it will need to be
re-reformed since it may by then have become status quo. However, reform is necessary and ought to be accompanied by reengineering and reinvention of national systems, such as the political, cultural and educational systems. In particular, the Kenyan system of higher education is in need of reform to ensure that it is fulfilling its role in society with greater emphasis on fostering national unity and development. This reform is ever more necessary in light of the social and political instabilities after Kenya’s 2007 presidential elections which resulted in several unanticipated results. First was the disintegration in national unity; second was the heightened awareness of the underlying tribal differences; third, was the decline of a once growing economy as a result of the violence; fourth was the destruction and damage to personal and collective property; and finally, was the general sense of insecurity and instability.

The findings from this research and the effects of the post-elections events also indicate the need also for reengineering of the higher education curriculum, viewed as curriculum reform, especially in the consideration of curriculum as a product; curriculum as process; curriculum as praxis; and curriculum as context. Curriculum reform will ensure that relevant information, knowledge, skills and attitudes are nurtured in students in anticipation of their leadership and citizenship roles. Kenyan society often places high expectations upon university graduates and they ought to be prepared to meet these expectations. Curriculum reform ought to incorporate service-learning which facilitates the development of student learning outcomes such as increased leadership skills, critical thinking, problem solving skills and a sense of citizenship. It is not only students but Kenyans in general who could benefit from a greater sense of understanding of what it means to be a citizen, which would call for rising above tribalism and aspiring for a sense
of citizenship, which would require a concerted effort by all Kenyans irrespective of social class, political affiliation, cultural heritage and educational attainment to participate in nation building.

The higher education system in Kenya is also in dire need for reinvention of its vision and mission so as to fulfill its role in national development better. Reinventing the mission should take into consideration the internal (national) and external (global) phenomena which shape society such as fluidity of borders which challenge the notion of nationalism, technological advancements and the speed of communication, transfer of ideologies among other occurrences. In Kenya, the university has been on a pedestal for its perceived role in society and from its place of honor, the university ought to become more relevant to Kenyan society. The universities should determine their core competence, addressing the question, what does the university do best? And their competitive advantage, reflecting on how much does it cost to do it best? Based on these questions, universities can seek collaboration with other institutions such as corporate, government, non-governmental, and civil society, to maximize efficiency. The responses to these questions may guide the university in its strategies towards maximizing its core functions in teaching, research and service. Maximizing these areas of expertise would be beneficial to Kenyan society through the universities ability to advance knowledge and find innovative solutions to social problems ensuring that the universities become proactive in their contribution to society. For example, in the wake of the post elections violence, universities played a role in the national reconciliation and healing process by offering symposia and forums for dialogue about truth and justice. This dialogue was done in collaboration with non-profit organizations, the corporate sector and media.
powerhouses. Students from USIU were mobilized to volunteer in soliciting for food and clothes for the internally displaced people (IDPs). Other voluntary services included counseling the displaced victims. Counseling services were also provided by faculty and students in USIU’s Psychology Department.

Universities should be in a position to apply their research, scan the environment, preempt turbulence and respond to unexpected issues. These multiple strategies would enable the universities to be at least partially prepared rather than being caught totally off-guard when responding to social issues and turbulent times. This recommendation arises from the observing the unfolding of the post election violence. Though the magnitude of the violence was generally unanticipated and reached alarming proportions with the death of approximately 1,200 persons and the displacement of 350,000 victims (Kenya National Human Rights Commission, 2008), emergency responses could have been better prepared for by mobilizing university and other institutions’ resources to assist victims of the violence. Universities in collaboration with other institutions could also offer skills training programs that are more accessible to the average Kenyan youth who live below poverty line. These programs could train youth to utilize their skills and talents and channel their energies into more productive means of livelihood that would not only be beneficial to the individual but would contribute to society whether economically or socially. Such training programs may be a response to curtail what was witnessed in the post elections violence where disenchanted youth were the culprits responsible for the heinous crimes committed, such as arson, looting and other such destructive activities (CJPC, 2003). Professor Kibwana, recommended that the Ministry of Youth should play a more active part in formulating a national youth policy that would
promote creative arts and funding for youth enrichment programs. This recommendation provides an opportunity for the universities to collaborate with the Ministry of Youth to develop curricula for creative arts programs as well as collaborative grant writing for youth enrichment programs. Such programs may reduce youth’s despondency and enable them to channel their energies positively for the development of the nation (Kibwana, Daily Nation, 2007). Universities in Kenya have been highly regarded for their ability to train the minds of youth and prepare them for their roles in society. Perhaps it is time the universities took this mandate a step further and developed programs that reached out to disenchanted youth and to those who cannot afford access to university resources.

The universities ought to constantly re-evaluate their long and short term goals and objectives to ensure that they remain relevant in addressing macro issues affecting their society. Such reevaluation requires the promotion of ‘partisan-proof’ think-tank and evaluation teams committed the mission of the university and its responsibility to society. This commitment should supersede the gains of the individuals members of these evaluation teams.

5.2 Implications for curriculum reform

Often recommendations from research on Kenyan universities provide limited guidelines on empowering Kenyans to determine Kenyan-centric solutions. It is not unusual to find altruistic development programs that have been proposed as solutions to perceived needs of underserved communities only to find later that these projects are not sustainable because the needs assessment was inaccurate. For this reason, programs such as service-learning can be beneficial since through them the university mobilizes students
to interact with the community members who are often the targets of development programs. This interaction gives the students an opportunity to experience firsthand the lived realities of these community members and through this interaction students have a chance to discuss with community members what they identify as their needs.

In light of this potential for student-community member interaction, there are several factors to be taken into consideration in the formulation of service-learning curricula if intended for application in the Kenyan context. These factors include consideration for the historical, political, social, cultural, educational and economic aspects of the nation. These considerations would have an impact on the effectiveness of the application of the service-learning curricula and would be beneficial to local or foreign researchers and practitioners in higher education. Programmatic interventions that are supposed to help Kenyans are often implemented without due regard for what kind of help Kenyans need. Often programs are designed to address certain deficits and needs without taking account for the capacities and assets actually possessed by Kenyans which, if nurtured, may lead to more sustainable and beneficial programs for development (Kretzmann & McKnight, 1993).

This research proposes greater involvement and visibility of the underserved community members in university decision-making especially in regards to university-led programs for civic and community outreach programs. It should be noted that involving or empowering underserved community members into the university agenda simply for the sake of seeming inclusive does not always result in achievement of goals for the university. Instead, it is necessary to involve those with high stakes, such as those
affected by issues that university is trying to address through its outreach programs, and those with expertise, and passion for reform for the common good. University community service and outreach programs should be streamlined to decrease the bureaucracy of community service program implementation. Previously, the universities in this research would offer students a list of sites which students were mandated to choose from. However, this requirement was revised and the university administrators stated that the options for site selection for community service were offered to students leaving some room for students to propose additional sites of their interest. This is a good practice of flexibility that should be encouraged. Such streamlining would enable students to be free to apply their creativity and leadership into planning, implementing and fund raising for community service projects they would like to participate in.

Community service program administrators should also strengthen financial management of funds and resources raised through community service programs. An example of a good practice in the management of community service funds is the United States International University (USIU) whose community service programs have been running for well over ten years. In this case, students apply their proposal and grant writing skills to search for funds or in-kind support towards a project at an identified service site. These funds are then disbursed through the University’s financial system, ensuring that the funds received are allocated to the respective service sites. The students who are involved in the fund-raising efforts are publicly acknowledged for their contribution through the University newspaper.
5.3 Implications for civic education programs

During the interviews, some students seemed to have difficulty responding to the question of what civic engagement meant. Two public sector stakeholders, who interact frequently with university students, stated that universities lacked civic education programs and explained that students were not adequately prepared for ‘real life’ after their graduation due to their limited knowledge on civic values and responsibilities. Universities ought to bridge this knowledge gap and adequately engage students in activities that enable them to be active agents, responding to civic and citizenship education programs. Universities must make sure that civic education programs are not planned and implemented blindly, or merely as a response to a checklist of recommendations. Universities should engage their faculty, students, staff and (in)tangible resources in developing research that recognized the richness of local contexts, shared values, future aspirations, citizens’ capacities and skills and other information that will built on the tangible and intangible wealth of the nation. In the unfortunate turn of events after the elections where tribal differences displaced the notions of patriotism and nationalism, discourse turned to pursue the ideas of “Kenya is greater than all of us”, “we are all Kenyan”, “Kenya ni yetu” (Kenya is ours) and “No one is more Kenyan than the other”. These messages were disseminated through the media on a large scale in efforts to restore the sense of national unity versus tribal affiliation. This discourse has only just begun though it is possible that there has been underlying conflict between tribal affiliations versus national identity.
Democratic spaces for discourse can be promoted so as to engage more citizens in the process of national identity and values formation. For example, some of the most involving political debates occur in public spaces such as in public means of transport (matatus and buses), restaurants and nyama choma (barbeque) locations which are very popular for many Kenyans, market places, and other highly populated social venues. These venues are accessible to the common mwananchi and can be venues where organized forums for discussion and debate can occur. The universities can extend their ivory walls to incorporate these social venues to meet the people where they are at and where they are comfortable being. In such venues, there can be discourse on conceptualizations of community, civic engagement, citizenship, leadership, and the role of the university in society in formulating and implementing civic education programs.

Through civic education programs universities may conceptualize then address key issues such as:

1. What is distinctively Kenyan in regards to community, civic engagement, citizenship, and leadership?

2. What role do foreign civic education programs and values play in informing Kenyan civic education programs? Kenyan universities can make efforts to examine best practices from other countries and regions. A critical evaluation of these foreign civic education programs should be conducted to establish the elements that can be adapted into the Kenyan context. Additionally, the assessment of foreign programs ought to determine the benefits of the program to Kenyans. Programs should not be imposed on Kenyans.
3. What values can Kenyan civic education programs contribute to the international arena? There is mounting pressure on Kenyan universities to participate in the global field while remaining nationally relevant. Universities must be conscious to promote skills and values that will enable students to contribute to national development as well as be active global citizens.

5.3.1 **Approach to service-learning and civic education programs**

The founding of the Kenyan Nation was based on certain values towards civic responsibility and civic engagement for the common good. These values may be implicit in Kenyan culture and it would be beneficial to revisit them in attempts to determine ways in which they can be problematized and applied for the common good. One way of reexamining these values, beliefs and attitudes can be advanced through universities which possess the capability for the advancement of knowledge in society. For this reason their mission is to educate students and equip them with the necessary leadership skills, knowledge and attitudes that empower them to be the much needed change agents.

Service learning curricula can be an adequate strategy for reexamining Kenyan values, beliefs and attitudes and can incorporate activities facilitating reflection on issues of leadership, politics, culture, history and other relevant issues. An activity that can enable students to reflect deeply about leadership in Kenya, is one where students are asked to scrutinize the political candidates’ stand on various national issues, and from this information students can make a more informed decision on the most suitable political leader to elect, whether for presidential or parliamentary positions. Table 5.1, Political candidates’ stance on national issues, is an example of an activity for increasing civic
awareness and understanding politicians’ agendas and strategies for addressing social issues.

Adapted from: The Columbus Dispatch, (2008). “It’s Primary Season: Who would you vote for?” What do the following political candidates have to say about the following national issues? These candidates can be presidential aspirants during the respective election campaign period.

<table>
<thead>
<tr>
<th>National Issues</th>
<th>Education</th>
<th>Health</th>
<th>Economy</th>
<th>Gender Issues</th>
<th>Poverty Eradication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political Candidate</td>
<td>[Name of candidate] [Insert picture]</td>
<td>[Name of candidate] [Insert picture]</td>
<td>[Name of candidate] [Insert picture]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.1: Political Candidates’ Stance on National Issues

Through such an activity, students can discuss which leaders represent admirable leadership qualities, an understanding of national realities and realistic solutions for
addressing social and economic problems in Kenya. Such reflection activities can be facilitated by university stakeholders such as civic leaders, community partners and community members who can be invited into the universities to engage students in debates and dialogue about political and community leadership. These experienced university stakeholders can be invited as guest lecturers who provide a perspective of actual realities in the community and can challenge students to put theory into practice.

Though this is one example of the potential of service learning curricula, it illustrates how imported educational programs can be localized and tailored to meet the needs of Kenyan society with regard to how universities fulfill their mission in society.

5.4 Directions for Further Research

Resulting from this study, several issues arise that warrant further investigation. These issues included: (1) The role that Kenyan government and the universities ought to play in society, particularly in addressing the social issues; (2) The relationship between the government and universities and promotion of national values; and (3) The potential for multi-sectoral collaborations that could foster national development. Subsequent studies could investigate these issues further applying adequate methodologies and methods.

A methodology that could be beneficial for future research could be critical theory combined with the analytic rigor of grounded theory approach to research. Critical grounded theory may not only contribute to the investigation of social structures but also provide a theoretical or analytic framework that can provide insight into the complex relationships between social institutions in Kenya.
The critical theory is a paradigm that examines structures in society through historical, political, cultural, and economic lenses, with particular attention to those structures that create and maintain inequality and injustice (Henry, 2000). Critical theorists could study, explore, and interpret meanings of social life, and the transformation of social institutions taking into consideration the histories of domination, social struggles and alienation as a result of power structures (Creswell, 1998; Denzin & Lincoln, 2000; Erickson, 1992).

In the context of Kenya, critical theorists can examine and challenge hidden assumptions about the role of the government and universities and other social institutions in relation to how these institutions impart social values. Critical theorists can therefore expose and challenge ideologies that serve to oppress and marginalize people in the society. This exposition could be attempted with the intention of empowering the disempowered members of society and could be achieved through soliciting allies who may act as the voice for the voiceless and restore human dignity to those who have been stripped of their dignity through the afflictions they have suffered as a result of social inequalities. Denzin and Lincoln (2000), challenge critical theorists to determine “...practical, pragmatic knowledge that is cultural and structural, judged by its degree of historical situatedness and its ability to produce praxis, or action”, (p. 160) a challenge that ought to be taken seriously.

By applying critical grounded theory, an opportunity may arise to reexamine the social interests of institutions such as universities whose role in society often goes unquestioned. For example, society holds Kenyan universities in high regard without
necessarily examining whose interests they serve. The benefits of the universities are often not shared by all members of society, such that those who have not had access to a university education continue to be marginalized. Critical grounded theory could then be utilized to investigate whose interests are served, whose knowledge is being acknowledged by the university and how the university is fulfilling its responsibility and mission towards its society.

In future studies, grounded theory and critical theory could intersect as a strategy for developing a research approach aimed at proposing theoretical and practical guidelines for inquiry on the role of and relationships among social institutions in Kenya and their impact on Kenyan citizens and society in general.

5.5 Dissemination of research

African epistemological perspectives and their contribution to knowledge in the field of education have been untapped and underexposed resulting in exclusion of these important perspectives from higher education discourse. This exclusion is evident by the limited presence of African scholars in western scholarly publications. In addition, knowledge and information generated from research of African scholars does not tend to be widely disseminated or easily accessible. African scholars must however continue in the research endeavors and seek avenues through which their findings can be disseminated, whether as theoretical contributions or for practical purposes. To increase the presence of African scholarship in the international arena calls for efforts from African scholars to determine ways to integrate their empirical studies on higher education with those of other scholars. Kenyan scholars are no exception and should
pursue opportunities and initiate research agendas with support from other Kenyan universities to collaborate with other universities in the region to promote research projects. These collaborative initiatives could enhance the south-south partnerships among developing countries. Such cooperative efforts can enable these countries to become allies and support each other on various projects as opposed to solely relying on seeking validation from the developed countries that have been the locus of power in determining research agendas.

There is much that Africa has to offer by way of research about various aspects of African society and African scholars ought to become more confident that their knowledge is valid knowledge and should actively seek to disseminate it among those truly interested in African issues. Understanding the intellectual wealth among the community of African scholars can provide motivation to those interested in responding to the findings of research conducted about that continent. Africans scholars should learn to recognize their own competencies and capitalize on them to advance the region through the sharing of best practices in teaching, research and service. In disseminating research findings, which ought to incorporate implications for practice, African scholars can fulfill obligations towards addressing the social issues in their societies rather than simply theorizing about these issues. In this way, African research can be both instrumental for praxis and instructional for theoretical purposes.

5.6 Conclusion

As discussed in the section about the rationale for selection of grounded theory approach, the purpose of grounded theory is to generate a theory or analytic framework
from the study (Chen, 1990; Creswell, 1998). Often this end goal of the data analysis was elusive and I had to constantly recall that the primary outcome of my research is an analytic schema composed of five intersecting elements: phenomena, conditions, contexts, strategies, and consequences. These elements were: Phenomena such as ethnic violence as a result of the elections in Kenya that intercepted varying perceptions of concepts of community, civic engagement, citizenship and leadership; Influential and intervening conditions such as political, historical and cultural conditions that may have affected perceptions of the concepts; Strategies such as implementation of civic education and service learning curricula, in Kenya; Contexts including geographical areas in which the phenomena were experienced making such contexts viable areas for program implementation; and Consequences (actions) such as introduction of university outreach and engagement programs which could include service learning and civic education programs into various universities’ to prepare students for active citizenship and leadership.

Figure 5.1 illustrates the analytic schema showing how the perceptions, conditions and contexts can yield to strategies for action (consequences) in higher education.
Figure 5.1. Analytic schema relating phenomena, conditions and contexts, to strategies and consequences (actions) in higher education.
In the process of data analysis, several questions arose, providing guidelines on how to analyze the relationships between the concepts investigated in this study and the implications of these relationships to the overall research goal of arriving at an analytic schema. These questions included:

Phenomena. What happened here? What was the data on the perceptions community, civic engagement, citizenship and leadership referring to? The phenomenon of the ethnic violence was central to the research concepts. For example, the eruption of the violence highlighted a new perspective on how the definition of community implied that the spatial, tribal or temporal dimensions of the concept, could affect the justification of the violent actions. Document analysis of media reports depicted some Kenyans justifying the murder of fellow citizens, from a different tribe, under the pretext that one tribe had rights and entitlements that other tribes did not. In such a case, affiliation to tribe overarched common rights of all citizens regardless of tribe. The tribal affiliation of the political leaders seemed to fuel the animosity among the common mwananchi.

Influential conditions. What are the political, historical and cultural conditions that may have affected perceptions of the concepts? The politics surrounding the election period, the history of ethnic violence since colonial times to date, and the tribal-cultural affiliations affected the perceptions of the concepts. Media analysis and a participant’s response on violence erupting due to struggle for command over resources could be traced back to colonial times when artificial boundaries were demarcated, and after colonialism the reallocation of this land proved problematic. Additionally, long-standing conflict among tribes emerged as a result of the elections and the divisive political
strategies by political candidates. This rift was further compounded by a resolute tribal-cultural identity.

Intervening conditions and contexts. What are the conditions and contexts in which the phenomenon existed? The phenomenon of ethnic violence evolved over the time of the research with majority of the casualties occurring in the “during-” phase of the research in December 2007 and January 2008. The skirmishes however continued into the “post-” phase of the research in March 2008. During these times, the patterns of violence and displacement were traced to geographic areas such as Western, Coast and Central provinces in Kenya. I conducted my research in Nairobi which though afflicted did not suffer the carnages as did the three provinces.

Strategies. What are the strategies for addressing the phenomena? What is the process necessary for application and implementation of educational programs such as service learning curricula for the Kenyan Context? The occurrence of the phenomenon affected by influential conditions, (political, historical and temporal), as well as the intervening conditions of time and geography, led to the need to determine strategies that could combat the problem identified in the phenomenon. Ethnic violence could potentially be addressed through implementing civic education programs into higher education curricula that promote problematizing notions such as community, civic engagement, citizenship, and leadership. To implement such programs however, it would be necessary to examine the conditions leading to the necessity of service learning and civic education programs and also the geographic location in which these programs would have the most impact and prove to be more viable.
Consequences. What considerations would lead to the achievement of desired outcomes, such as introduction of educational programs into higher education? What is the potential of these educational programs? How would these programs affect other conditions and contexts? A proposed action arising from this research is to implement a service learning curriculum (please refer to Appendix D: Proposed service learning curriculum for higher education in Kenya) which could potentially address issues of leadership while enabling students to develop their critical thinking and problem solving skills. As literature on service learning theories stated, students can develop leadership skills that would enable them to provide solutions to social problems. The service learning curriculum proposed in this study is based on experiential learning and the assignments that students are required to take are a means of assessing the students’ cognitive levels and skills through the reflective judgment. Perhaps data from these student evaluations could yield an opportunity for future research on the potential of service learning curricula in developing student leadership, or on the contrary, research on whether service learning reinforces negative stereotyping as Jones (2002) found.

Using the above analytic schema as a precursor for understanding the relationships between the research concepts and action, I attempt to provide a framework for investigating educational programs from their inception (understanding the phenomena and problems which the programs are to address) to the evaluation of these programs that can be considered strategic solutions to the problems identified. Figure 5.2: Analytic schema for service learning programs from problem identification to evaluation of strategic solutions, proposes a process through which educational programs such as
service learning can be introduced into the Kenyan context and evaluated for their impact on addressing issues pertinent to Kenyan society.

Figure 5.2: Analytic schema for service learning programs from problem identification to evaluation of strategic solutions.
Problems or phenomena. Identification of problems or phenomena may arise from what is identified through the analytic schema presented in Figure 5.1. However, researchers may determine other problems or phenomena relevant to their research. For example, the problems or phenomena included increase in ethnic violence, increasing social problems such as poverty, and lack of access to education.

Community Assets and Needs. Researchers may consider the community needs, assets, and capacities that may enrich the educational program or that are inherent to the communities’ ability to ensure the sustainability of the program. Community assets and capacities may include wealth of local knowledge (such as indigenous knowledge of herbal medicines), high literacy rates and zeal for education. The community needs could include access to higher education, empowerment for civic engagement enabling citizens to claim their rights.

Desired results, solutions or outcomes. These could include increased university-community outreach and engagement programs, multidisciplinary service learning programs, multi-sectoral collaborations between the university and sectors such as the public sector. Other desired outcomes could include the university facilitating safe spaces for discourse on issues such as community, leadership, ethnic violence and other pertinent issues. It is worth noting that the nature of these strategies may result from what I term “strategic assumptions” which are suppositions that arise from theoretical sensitivity, enabling the researcher to propose strategies that may be feasible to achieving desired outcomes. Strategic assumptions are made based on how they may support the desires outcomes. For example, one of the desired outcomes is increased university-
community outreach programs, such as service learning programs. Strategic assumptions, arising from theoretical sensitivity described in chapter two, that may support this desired outcome include: (1) “service learning programs foster development of leadership, and citizenship skills”, derived from self-reported student participant responses, and verified by literature; (2) “students are enthusiastic about community service”, derived from student and administrator interview responses; and (3) “university will support student volunteers and service learning programs” expressed by university administrators, and through document analysis of university documents.

Influential factors. These factors ought to be taken into consideration in relation to how they may affect conceptualizing the phenomenon or problem and their impact on agreeing upon desired outcomes. These factors include political climate, historical influences, cultural values, local educational system, local and global influences. These influential factors may facilitate or hinder the achievement of desired outcomes.

Strategies for achieving desired results. These could include creating a service learning clearinghouse for research and a database for recording student interest and site needs. Such a database may enable the university to match eligible students to the respective site where the students, university and community service site may mutually benefit.

Evaluation of strategy and solutions. Evaluation of the proposed programs could depend on what the desired outcomes are. In this study’s proposed service learning curriculum, evaluation criteria could include service program evaluation, student evaluation (please see Appendix D), faculty evaluation, and site evaluation.
There is much potential for service learning programs in Kenya to be incorporated into higher education curriculum with the intention of mobilizing the university, its stakeholders and other social institutions to bring about the change necessary towards national development. This study lays a foundation for praxis and is intended to facilitate the application of the frameworks and schemas proposed herein. Perhaps with trial and error in application, opportunities will arise for further investigation into the implementation of service learning programs in the context of Kenyan higher education. This is a challenge I am prepared to take, a challenge that I look forward to.
APPENDIX A

INFORMED CONSENT FORM
Appendix A: Informed Consent Form

Research Title: Civic engagement in Kenya: Developing student leadership through service learning
Researcher: Valentine Mukuria (Co-Investigator)

This is a consent form for research participation. It contains important information about this study and what to expect if you decide to participate.

Your participation is voluntary.
Please consider the information carefully. Feel free to ask questions before making your decision whether or not to participate. If you decide to participate, you will be asked to sign this form and will receive a copy of the form.

Purpose:
The purpose of this research study is to develop an approach to research on civic engagement and service learning in Kenya which examines the role of Kenyan Universities in preparing students for civic engagement, active citizenship and leadership.

Procedures/Tasks:
You are invited to participate in this research study. This informed consent document is presented to you prior to the interviews to enable you to understand the purpose, risks, benefits and confidentiality associated with the research. This is aimed at enabling you to determine whether you would like to participate in the study. You may choose not to participate and/or to withdraw at any time without penalty.

Duration:
Interviews will be conducted once with the interview lasting between 60 to 90 minutes. You may leave the study at any time. If you decide to stop participating in the study, there will be no penalty to you. Your decision will not affect your future relationship with The Ohio State University.

Risks and Benefits:
The participants will not encounter risks while participating in the study. The knowledge expected as a result of the study will be important in providing a framework for understanding the current perception on civic engagement in Kenya among various University stakeholders and the role of Kenyan Universities in society.
There are no direct benefits to individual participants. The results of the study may be generally beneficial in contributing to the understanding of civic engagement, citizenship, leadership and community service in Kenya.

Confidentiality:
No identifiable data will be collected. Precaution will be taken to ensure that interviews recorded do not include identifiable data.

Participant Rights:
You may refuse to participate in this study without penalty.
If you choose to participate in the study, you may discontinue participation at any time without penalty.
An Institutional Review Board responsible for human subjects research at The Ohio State University reviewed this research project and found it to be acceptable, according to applicable state and federal regulations and University policies designed to protect the rights and welfare of participants in research.

**Contacts and Questions:**
For questions, concerns, or complaints about the study you may contact Valentine Mukuria,

Email: mukuria.1@osu.edu
Phone: 0723218575

**Signing the consent form:**
I have read this form and I am aware that I am being asked to participate in a research study. I have had the opportunity to ask questions and have had them answered to my satisfaction. I voluntarily agree to participate in this study.

I am not giving up any legal rights by signing this form. I will be given a copy of this form.

<table>
<thead>
<tr>
<th>Printed name of participant</th>
<th>Signature of participant</th>
</tr>
</thead>
<tbody>
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</table>

<table>
<thead>
<tr>
<th>Date and time</th>
</tr>
</thead>
</table>

**Investigator/Research Staff:**
I have explained the research to the participant before requesting the signature(s) above. A copy of this form has been given to the participant.

<table>
<thead>
<tr>
<th>Printed name of co-investigator</th>
<th>Signature of co-investigator</th>
</tr>
</thead>
<tbody>
<tr>
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</table>

<table>
<thead>
<tr>
<th>Date and time</th>
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</thead>
</table>
APPENDIX B
RESEARCH PROTOCOL
Appendix B: Research Protocol

CIVIC ENGAGEMENT IN KENYA: DEVELOPING STUDENT LEADERSHIP THROUGH SERVICE-LEARNING

DISSERTATION RESEARCH

FOCUS GROUP PROTOCOL

Adapted from ‘San Diego Region Youth Mapping Project’

Key words or concepts: Community Service, Civic engagement, Citizenship, Student leadership, Kenyan Universities.

During the Meeting, the Recorder will:

- Write the answers from participants on “Recorder Response sheet” or on a laptop (This sheet will be divided into sections aligned with the Moderator script)
- Pay attention to time
- Ensure that everyone has signed the ‘sign in’ sheet and place in provided box (This will be necessary especially if there are multiple focus groups being conducted)
- Place written notes or flash drive or CD (from laptop) in provided box – please remember to label the notes or saving devices (This will be necessary especially if there are multiple focus groups being conducted)

An overall introduction will be conducted. The following provides the protocol once the focus groups are seated in their designated groups in their designated rooms.

<table>
<thead>
<tr>
<th>TIME</th>
<th>SESSION CATEGORY</th>
<th>SCRIPT FOR MODERATOR</th>
<th>COMMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.00</td>
<td>INTRODUCTION</td>
<td>Good afternoon (morning or evening), my name is Valentine Mukuria. I am a student at The Ohio State University. Give brief explanation of research (refer to dissertation summary).</td>
<td>Additional introductions as necessary.</td>
</tr>
<tr>
<td>0.02</td>
<td>METHOD</td>
<td>How many of you have participated in a</td>
<td>Release anyone not part</td>
</tr>
</tbody>
</table>
### Focus Groups

**focus group? What is it?**

When people get together like this it’s called a focus group because it focuses on one topic or a few related topics. In this case the focus is on civic engagement, student leadership and higher education in Kenya.

In our focus group, I am going to ask you:

- Questions that will focus on your experiences and perceptions of civic engagement and citizenship
- Questions that focus on perceptions of student leadership skills
- For your opinion about the role of Kenyan Universities in society and how Kenyan Universities prepare students for civic engagement, active citizenship and leadership.

Because this focus group is targeted to (name the characteristics of the participants e.g. Students, University administrators, Community members, Community partner organization staff) participants, we need to make sure that this group is only made up of those participants.

### PROCESS

We will spend the first 60 minutes of this focus group in full-group discussion where I’ll ask you a series of questions.

I am going to guide you through the series of questions you have on a sheet in front of you. I will take notes periodically so that your ideas aren’t missed. I won’t record your names, just the things that you say. I will also record your responses on this tape recorder and will need to pause midway into our discussion to turn over the tape (omit this part if it is not that kind of recorder e.g. if it a digital recorder)

Does anyone have and questions about the focus group process?

Briefly address any questions.

The goal here is to get started.

Make sure each participant has the sheet of questions.

**Ensure recorder is upright and operating.**
| 0.10 | PARTICIPANT INTRODUCTIONS | I would like to begin by asking you to introduce yourself to the group starting our name, and where you live, beginning on my right. 
(If the group is already familiar with each other, ask them to introduce themselves and their favorite hobby 😊) | Go around the room and re-introduce yourself at the end. |
|------|--------------------------|-------------------------------------------------------------------------------------------------|----------------------------------------------------------|
| 0.12 | GROUND RULES             | As we move through the next 60 minutes, please honor the following guidelines (also included in their sheet of questions):
• Please speak up so we can hear you and so that I can capture your voice on the tape recorder.
• I really want to hear from each of you, so I encourage you all to participate actively.
• This is a guided session with a question and answer process between me as the moderator and all of you as individuals. After the focus group refreshments will be served and informal discussion and interaction with other participants is encouraged. That informal session will not be recorded.
• It is not necessary for everyone to agree on answers – the more different opinions we get the better.
• I am NOT looking for any particular answers, and there are no ‘right’ or ‘wrong’ answers just your ideas.
• It is ok if you do not have an answer or opinion about a particular question. It is important to know that too. ‘I don’t know’ is an okay response.
• Please do not hesitate to ask me a question if my questions or comments are not clear.
• Because the time is short and I have a number of questions, I Switch on recorder or delay until the next session category: CONTENT Timing will be adjusted to 90 minutes for focus groups with 6 people |
<table>
<thead>
<tr>
<th>Time</th>
<th>Section</th>
<th>Content</th>
<th>Actions</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.15</td>
<td>CONTENT</td>
<td>Let us start our focus group with an introductory question:</td>
<td>Probe if there is need for additional responses</td>
</tr>
<tr>
<td></td>
<td>Introductory Question</td>
<td>What would you define as civic responsibility?</td>
<td>Turn on tape recorder</td>
</tr>
<tr>
<td>0.20</td>
<td></td>
<td>Okay, now we are going to go to the first question:</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>HERE ASK THE QUESTIONS PERTINENT TO THE FOCUS GROUP PARTICIPANTS.</td>
<td>Turn over the tape recorder mid-way</td>
</tr>
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<td></td>
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<tr>
<td>1.15</td>
<td></td>
<td>Okay, now we have concluded the discussion portion of the focus group.</td>
<td>Please put ‘sign in’ sheet, CD or flash drive, and surveys back in the designated box provided.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thank you for your input.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Please let me know if you have any questions.</td>
<td></td>
</tr>
<tr>
<td>1.15</td>
<td>Refreshments</td>
<td>Please enjoy the refreshments provided.</td>
<td>Direct participants to refreshments area.</td>
</tr>
</tbody>
</table>
APPENDIX C

INTERVIEW QUESTIONS
Appendix C. Interview Questions

The following questions address Kenyan notions of community service, civic engagement, citizenship and leadership. Further, the questions address the question of the role of Kenyan Universities in society and how Universities prepare students for civic engagement, citizenship and leadership.

Key:

Q: Central Question

P: Probe questions for additional responses

The questions will be available in English (Kenya’s Official language).

STUDENTS

Selection criteria: Current student at one of the three Universities of study and has participated in community service.

Q: What does ‘community mean to you?

Q: What does ‘community service’ mean to you?

Q: What does “civic engagement’ mean to you?

P: What does “civic responsibility” mean to you?

Q: What does “citizenship” mean to you?

P: What are the responsibilities of a citizen?

P: What does “being an active citizen” mean to you?

Q: What does “leadership” mean to you?

Q: How does engaging in community service make you a more active citizen? Please explain.

Q: How does engaging in community service help you develop your leadership skills? Please explain.

Q: Why did you choose to enroll in a community service course?

P: Where or from whom did you receive information about the community service course?

P: What got you interested in community service?
P: Do you think every student in the University should participate in community service?

P: Do you think community service courses ought to be compulsory in the University curriculum? Please explain.

Q: Why did you choose to enroll in community service at the site you selected?

P: What community service site did you choose to volunteer at?

P: What got you interested in that service site?

P: What kind of community service activities did you participate in?

P: Describe the community you interacted with during your community service.

Q: How well do you feel you were prepared to engage in community service?

P: What activities did you participate in that prepared you for community service?

Q: What did you anticipate to learn through participating in a community service course?

P: Did you learn what you hoped to learn?

P: Did you learn anything unexpected? Please explain.

P: What new things did you learn?

P: What was the most memorable experience you encountered and why was it memorable?

Q: What skills, knowledge and attitudes did you learn through participating in community service?

P: What leadership skills did you acquire as a result of participating in community service?

P: What new skills did you receive through your participation in community service?

P: What new knowledge did you receive through your participation in community service?

P: What new attitudes did you receive through your participation in community service?

Q: What would you define as a successful community service program?

P: What are the characteristics of a community service program that you would consider successful?

P: What activities should be included in community service program so as to make it successful?
P: What specific activities, programs or services would help a participant engage actively?

Q: What do you think can be done to improve community service courses at (name of University)?

P: What can specifically be done to improve enrollment into the community service courses?

P: What can faculty do to improve the community service courses?

P: What can your University do to improve community service courses?

Q: I am talking to participants from other Kenyan Universities. What do you want others to know about what makes your University’s community service course unique?

P: What specific characteristics do you want others to know about your experiences?

P: What specific characteristics do you want others to know about your community service course?

P: What specific characteristics do you want others to know about your (University) Community?

UNIVERSITY ADMINISTRATORS (FACULTY, STAFF OR ADMINISTRATORS)

Selection criteria: Faculty, staff or administrator member of one of the three Universities of study and is aware of the respective University’s mission statement

Q: What is the role of Kenyan Universities in society today?

Q: What does “community service” mean to you?

Q: What do you think would be the mission and goals of community service programs?

P: How can civic engagement, active citizenship and leadership be achieved through community service programs?

Q: What is the role of Kenyan Universities in preparing students for “civic engagement”?

P: What does “civic engagement’ mean to you?

P: What does “civic responsibility” mean to you?

P: How should the University prepare students for “civic engagement”?
Q: What is the role of Kenyan Universities in preparing students for “active citizenship”?

P: What does “citizenship” mean to you?

P: What are the responsibilities of a citizen?

P: What does “being an active citizen” mean to you?

P: How should the University prepare students to be “active citizens”?

P: How can engaging students in community service prepare students for “active citizenship”?

Q: What is the role of Kenyan Universities in preparing students for “leadership”?

P: What does “leadership” mean to you?

P: What skills, knowledge and attitudes are associated with leadership?

P: How should the University enable students develop leadership skills?

P: How can engaging students in community service prepare students for “leadership”?

Q: What would you define as a successful community service program?

P: What are the characteristics of a community service program that you would consider successful?

P: What activities should be included in a community service courses so as to make it successful?

P: What specific activities, programs or services would help students engage actively in community service?

Q: What challenges would be encountered in designing and implementing community service programs?

P: What social, political, financial, cultural or other challenges would be encountered in designing and implementing community service programs?

Q: I am talking to participants from other Kenyan Universities. What do you want others to know about what makes your University unique?

P: Describe your University.

P: What specific characteristics do you want others to know about your experiences?

P: What specific characteristics do you want others to know about your community service courses?
P: What recommendations would you make to enable Universities to achieve their mission?

**REPRESENTATIVES OF THE PUBLIC SECTOR**

Selection criteria: Representative of the Ministry of Education in the capacity of policy and decision making.

*Q: What does “community service” mean to you?*

*Q: What does “civic engagement” mean to you?*

P: What does “civic responsibility” mean to you?

*Q: What does “citizenship” mean to you?*

P: What are the responsibilities of a citizen?

P: What does “being an active citizen” mean to you?

*Q: What does “leadership” mean to you?*

*Q: What is the role of Kenyan Universities in society today?*

P: How are Kenyan Universities fulfilling their role in society?

P: What is the role of Kenyan Universities in preparing students for civic engagement?

*Q: How should Kenyan Universities prepare students for “active citizenship”?*

P: How can engaging students in community service prepare students to be “active citizens”?

*Q: How should Kenyan Universities prepare students for “leadership”?*

P: What knowledge, skills, values and attitudes are associated with leadership?

P: What knowledge, skills, values and attitudes are necessary for leadership?

P: What knowledge, skills, values and attitudes do you think students contribute to society?

P: What knowledge, skills, values and attitudes do you think students develop as a result of engaging in community service?

*Q: How well prepared do you think the University students are for “civic engagement”? Please explain.*

*Q: How well prepared do you think the University students are for “active citizenship”? Please explain.*
Q: How well prepared do you think the University students are for “leadership”? Please explain.

P: What knowledge, skills, values and attitudes do you think University students need to have to prepare them for leadership?

P: What knowledge, skills, values and attitudes can you share with University students?

P: What knowledge, skills, values and attitudes do you think you can gain from University students?

Q: I am talking to participants from Kenyan Universities. What do you want others to know about what makes Kenya’s Ministry of Education unique?

P: Describe the responsibility of the Ministry of Education towards higher education in Kenya.

P: What specific characteristics do you want others to know about the Ministry of Education?

P: What specific characteristics do you want others to know about your experiences?

P: What recommendations would you make to enable Universities to achieve their mission in society?

**REPRESENTATIVES OF THE PRIVATE SECTOR**

*Formal Sector* - Selection criteria: Member of the formal corporate sector selected from the services sector.

*Informal Sector* - Selection criteria: Member of the informal sector also referred to as the Jua Kali Artisans.

Q: What does “community service” mean to you?

Q: What does “civic engagement” mean to you?

P: What does “civic responsibility” mean to you?

Q: What does “citizenship” mean to you?

P: What are the responsibilities of a citizen?

P: What does “being an active citizen” mean to you?

Q: What does “leadership” mean to you?

Q: What is the role of Kenyan Universities in society today?
P: How are Kenyan Universities fulfilling their role in society?

P: What is the role of Kenyan Universities in preparing students for civic engagement?

*Q: How should Kenyan Universities prepare students for “active citizenship”?*

P: How can engaging students in community service prepare students to be “active citizens”?

*Q: How should Kenyan Universities prepare students for students for “leadership”?*

P: What knowledge, skills, values and attitudes are associated with leadership?

P: What knowledge, skills, values and attitudes are necessary for leadership?

P: What knowledge, skills, values and attitudes do you think students contribute to society?

P: What knowledge, skills, values and attitudes do you think students develop as a result of engaging in community service?

*Q: How well prepared do you think the University students are for “civic engagement”? Why?*

*Q: How well prepared do you think the University students are for “active citizenship”? Why?*

*Q: How well prepared do you think the University students are for “leadership”? Why?*

P: What knowledge, skills, values and attitudes do you think University students need to have to prepare them for leadership?

P: What knowledge, skills, values and attitudes can you share with University students?

P: What knowledge, skills, values and attitudes do you think you can gain from University students?

*Q: I am talking to participants from Kenyan Universities. What do you want others to know about what makes your Community unique?*

P: Describe your Community.

P: What specific characteristics do you want others to know about your Community?

P: What specific characteristics do you want others to know about your experiences?

P: What recommendations would you make to enable Universities to achieve their mission in society?
COMMUNITY PARTNER

Selection criteria: Administrative staff member or field worker of a community service site that maintains university-community partnership with the United States International University. This staff member supervises the student volunteers at the service site.

Q: What does “community service” mean to you?

Q: What does “civic engagement” mean to you?

P: What does “civic responsibility” mean to you?

Q: What does “citizenship” mean to you?

P: What are the responsibilities of a citizen?

P: What does “being an active citizen” mean to you?

Q: What does “leadership” mean to you?

Q: What is the role of Kenyan Universities in society today?

P: How are Kenyan Universities fulfilling their role in society?

P: What is the role of Kenyan Universities in preparing students for civic engagement?

Q: How should Kenyan Universities prepare students for “active citizenship”?

P: How can engaging students in community service prepare students to be “active citizens”?

Q: How should Kenyan Universities prepare students for “leadership”?

P: What knowledge, skills, values and attitudes are associated with leadership?

P: What knowledge, skills, values and attitudes are necessary for leadership?

P: What knowledge, skills, values and attitudes do you think students contribute to society?

P: What knowledge, skills, values and attitudes do you think students develop as a result of engaging in community service?

Q: What knowledge, skills, values and attitudes do the students need to have before they can volunteer at the site?

Q: How well prepared do you think the University students are for “civic engagement”? Please explain.
Q: How well prepared do you think the University students are for “active citizenship”? Please explain.

Q: How well prepared do you think the University students are for “leadership”? Please explain.

P: What knowledge, skills, values and attitudes do you think University students need to have to prepare them for leadership?

P: What knowledge, skills, values and attitudes can you share with University students?

P: What knowledge, skills, values and attitudes do you think you can gain from University students?

Q: What would you define as a successful community service program?

P: What are the characteristics of a community service program that you would consider successful?

Q: What activities should be included in a community service program so as to make it successful?

P: What specific activities, programs or services would help students engage actively?

Q: How satisfied is your organization or site with the community service program?

P: What does your organization contribute to the ‘university-community’ collaborative partnership?

P: What does the university contribute to the ‘university-community’ collaborative partnership?

P: What challenges do you encounter with the university-community collaboration?

P: What aspects of the university-community collaboration can be improved?

P: What specifically can be done to improve the university-community collaboration?

P: Would you consider an on-going collaboration with the (name of University) community service program?

Q: I am talking to participants from Kenyan Universities. What do you want others to know about what makes your Community site unique?

P: Describe your Community.

P: What specific characteristics do you want others to know about your Community?

P: What specific characteristics do you want others to know about your experiences?
P: What recommendations would you make to enable Universities to achieve their mission in society?

COMMUNITY MEMBERS

Selection criteria: Residents of an area proximal to the selected university, and are served through that university’s outreach or community service program.

Q: What does “community service” mean to you?

Q: What does “civic engagement” mean to you?

P: What does “civic responsibility” mean to you?

Q: What does “citizenship” mean to you?

P: What are the responsibilities of a citizen?

P: What does “being an active citizen” mean to you?

Q: What does “leadership” mean to you?

Q: What is the role of Kenyan Universities in society today?

P: How are Kenyan Universities fulfilling their role in society?

P: What is the role of Kenyan Universities in preparing students for civic engagement?

Q: How should Kenyan Universities prepare students for “active citizenship”?

P: How can engaging students in community service prepare students to be “active citizens”?

Q: How should Kenyan Universities prepare students for “leadership”?

P: What knowledge, skills, attitudes and values are associated with leadership?

P: How can engaging in community service help students develop leadership skills?

P: What knowledge, skills, values and attitudes do you think students contribute to society?

P: What knowledge, skills, values and attitudes do you think students develop as a result of engaging in community service?

Q: How well prepared do you think the University students are for “civic engagement”? Please explain.

Q: How well prepared do you think the University students are for “active citizenship”? Please explain.
Q: How well prepared do you think the University students are for “leadership”? Please explain.

P: What knowledge, skills, values and attitudes do you think University students need to have to prepare them for leadership?

P: What knowledge, skills, values and attitudes can you share with University students?

P: What knowledge, skills, values and attitudes do you think you can gain from University students?

Q: I am talking to participants from Kenyan Universities. What do you want others to know about what makes your Community unique?

P: Describe your Community.

P: What specific characteristics do you want others to know about your Community?

P: What specific characteristics do you want others to know about your experiences?

P: What recommendations would you make to enable Universities to achieve their mission in society?
APPENDIX D

PROPOSED SERVICE LEARNING CURRICULUM FOR HIGHER EDUCATION IN KENYA
Appendix D: Proposed Service learning curriculum for Higher education in Kenya

ADAPTED FROM THE OHIO STATE UNIVERSITY ED P&L 271: LEADERSHIP IN COMMUNITY SERVICE

CONTACT INFORMATION

Name of Instructor        Phone number and/or email address
Office location         Office Hours and availability

COURSE STRUCTURE

Community service   Students perform at least 3 hours a week
Class               Day and time for in-class meetings and discussions

COURSE PURPOSE

This course examines leadership in the context of service and community involvement. Students will gain an understanding of leadership through service for the common good. Students will engage in a minimum of 3 hours a week of community service. Based on this service experience and course readings, students will participate in discussions about the intersection between leadership and community service. From this course, students will be prepared for active leadership and citizenship. Students will also develop their leadership skills and philosophies.

COURSE DESCRIPTION

This course provides an opportunity for experiential learning where students can understand elements of leadership through the application of their skills, knowledge, and attitudes in a community context. Through community service, students will be exposed to the lived realities of various members of the Kenyan society. Further students will be challenged to examine social issues affecting community members and to collaboratively seek solutions to extant social problems.

COURSE OBJECTIVES

• To create awareness of the many varied social, economic and cultural problems experienced in the disadvantaged communities of the society
• To help alleviate these problems through training and empowerment.
• To prepare students to become active civic participants in today's society.
• To reduce negative stereotyping and increase tolerance for diversity

**STUDENTS’ LEARNING OBJECTIVES**

• Understand and utilize concepts informing leadership practice such as community, civic engagement, citizenship, diversity and multiculturalism, change agents and empowerment
• Understand complexity of community issues through immersion in those communities
• Identify community assets and capabilities, through critical analysis of community identified needs versus externally identified needs
• Critical analysis of causes of and solutions to social issues
• Identify the practical use of education.
• Integrate academic learning and readings with community and service.
• Develop leadership competency by applying leadership concepts in community context.
• Reflect on and develop personal leadership philosophy and competency
• Create a plan on how to put leadership skills into practice.

**COURSE FORMAT**

In-class lectures, group discussions, informal team building sessions, reflection activities, and field experience at various community service sites.

**REQUIRED TEXTS**

Course packet with selected readings

Packet includes: Speeches: Dr. Wangari Mathaai, Nelson Mandela, Julius Nyerere, Kenya’s Freedom fighters, Kofi Annan


KEC-CJPC. (2007). Political Patronage, Access to Entitlements and Poverty in Kenya: Final report of findings of a national Survey. Chapter 4: National Overview of Survey Findings (Discusses – ethnic configuration in study areas, Gender distribution of respondents, respondents level of education, citizen perceptions of entitlements, levels of access to entitlements, perceptions of constituency development, structure and role of political patronage in Kenya, influence of power and money in politics, political patronage, poverty and development, determinants of voting behavior and patterns, competition, access to entitlements and development, attendance and impact of past civic education.


Taylor, J. “Service Learning: Education with a Purpose”

Course text


COURSE REQUIREMENTS

Community Site Placement

All students will spend a minimum of 3 hours a week at a designated community service site. Commitment to your site is crucial to learning as well as to the community service site. Exercise accountability and responsibility for the tasks assigned to you.

Class participation

Class attendance is expected as is active participation in class and group discussions, community service and team building sessions. Prepare for each class adequately by reading and completing the weekly assignments. In your reflections, be sure to integrate in-class and community-based learning.

Discussion Group Involvement

The first half of class is spent on discussing the readings of the week. During the second half of class, students will engaged in organized reflection activities and discussions. Students may discuss experiences at the service site as well as issues that arise with other class readings or at community service.

Presentations

Students in sub-groups of 4-6 students will make two presentations, one midway through the course and the other at the end of the course.

Presentation: Students are required to prepare two presentations, one during mid-semester and the other at the end of the semester. During the mid-semester presentations, each student discusses topics such as what rationale behind site selection, mission, vision and goals of the respective site, activities the student is performing at the site, number of hours completed to date, macro and micro social issues the service site faces. In the second presentation, the students report on their learning experiences, social interactions, perspective transformations as a result of service and social interactions at the site,
benefits and challenges faced during community service and possible solutions to some of the issues faced at the service site. Students may also indicate if they intend to continue volunteering at the site or elsewhere.

**Written Assignments**

*Community Involvement Record*

Students will use this form to log the hours and complete information on the activities they performed at the service site for the duration of the course.

*Weekly Reflective Journal*

Students are expected to write a 1-2 page reflection journal addressing what activities were performed that week at service site, how those activities relate to the course readings and how the student makes meaning of service, readings and future implications on their knowledge and practice.

**Essays**

There will be 3 essays

*Essay 1: Service-Learning Expectations (3-5 pages)*

Students will write an essay about what they anticipate to learn at the service site, what skills they believe they will contribute to the service site; knowledge, skills, values and attitudes they hope to acquire through the course. They will also discuss the issues they are passionate about and why the site is a suitable fit for their learning experience about those issues.

*Essay 2: Identity formation (3-5 pages)*

Students will write an essay focusing on how one defines community, what communit(ies) the students belongs to. What stereotypes are associated with one’s communit(ies) and how members of those communit(ies) interact. Students will also discuss what they consider to be some of the privileges or oppressions that occur or that they have experienced as a result of membership in their respective communit(ies).

*Essay 3: Next Steps? (5-7 pages)*

Students will write an essay about their learning experiences over the duration of the course and how they intend to put that knowledge into practice. Students will also identify information such as stereotypes that were shattered, new knowledge and perspectives and new understandings about the clients at their site and nature of community service. Further students will identify the knowledge, skills, values and attitudes they acquired as a result of their service experiences and through the readings. Students will explicitly state what they believe to be potential solutions so the social issues they were exposed to during the service learning course. If applicable, students will discuss how the service experience influenced their career plans and goals.
Letter to your service site supervisor

Students will write a formal letter to the respective service site supervisors regarding their service experience, what they learnt, what they enjoyed about the experience and recommendations to advance the mission of the service site and community service beneficiaries.

COURSE EVALUATION

Class attendance and participation 15
Service attendance, participation and Letter to Community Service Site 20
Informal presentation 10
Formal presentation 20
Quizzes 5
Journal 20
Essays 10
Total points 100%

Grading scale

A 94 -100%
A- 90-93%
B+ 87-89%
B 84-86%
B- 80-83%
C+ 77-79%
C 74-76%
C- 70-73%
D 64-69%
E 63% and below
CLASS OUTLINE AND SCHEDULE

Week 1:
Introduction to course – Overview and expectations
Community site supervisor/staff introductions. Overview of site expectations.
Reflection Activity: Ice-breaker

Week 2:
“Service-learning expectations” due.
Journal reflection due at beginning of class

Reading Assignment:
Course text: Interbeing (Hope & Timmel) – Volume 1
Featured Leader: Students will choose to study and discuss the qualities and achievements of a leader of their choice

Week 3:
Journal reflection due at beginning of class
“Identity formation” paper due.

Reading Assignment:
Packet: Critical Development Theory

Featured Leader: Wangari Maathai

Week 4:
Journal reflection due at beginning of class

Reading Assignment:
Course Text: Chapter 1 – Volume 1 “Roots of this method” – Participatory approach to community building.
Packet: Kretzmann, & McKnight, Building Communities from the Inside Out

Featured Leader: Julius Nyerere
Week 5: Mid-quarter presentation

Journal reflection due at beginning of class

Reading assignment

Course Text: Chapter 6 – Volume 2 “Leadership and Participation”

Featured Leader: Nelson Mandela

Week 6:

Journal reflection due at beginning of class

Reading Assignment:

Course Text: Resources – Volume 1

Featured Leader: Students select a religious leader.

Week 7:

Journal reflection due at beginning of class

Reading Assignment:

Packet: Chapter 4: National Overview of Survey Findings (Political Patronage)

Featured Leader: Kofi Annan

Week 8:

Journal reflection due at beginning of class

Reading Assignment:


Featured Leader: Students choice of Kenya’s freedom fighters

Week 9:

Journal reflection due at beginning of class

Letter to your community site due.

Reading Assignment:

Course text: Hope & Timmel, “Learning from Mistakes”
Packet: Taylor, J. “Service Learning: Education with a Purpose”

Featured Leader: Students choice

**Week 10:** End Quarter Formal Group presentation

Journals due

Written assignment – “Next steps” paper due

Discussions about readings and service experiences.

Celebration!!!

As part of the celebration phase, a dinner reception will be held, after the formal presentations, where each student will receive a certificate of achievement signed by the Dean of the college, the site supervisor of the organization they worked with and the course Professor. The college and university newspaper will recognize their efforts through articles and feature stories. (Madden, 2000). This part of the course will be as gratitude for participation in the course as well as for motivation for future community involvement. Perhaps this will even yield opportunities for employment by the community agencies of other stakeholders. It may even become an opportunity for students to develop and implement their own projects.
APPENDIX E

SECOND ROUND OF CODING AT TREE NODES.
Appendix E: Second round of coding at tree nodes.

<table>
<thead>
<tr>
<th>Code</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Acitzhp           Active Citizenship</td>
</tr>
<tr>
<td>2.</td>
<td>ChUni             Challenges facing Universities</td>
</tr>
<tr>
<td>3.</td>
<td>CID               Community Identity</td>
</tr>
<tr>
<td>4.</td>
<td>Citzshp           Citizenship</td>
</tr>
<tr>
<td>5.</td>
<td>CivEng            Civic Engagement</td>
</tr>
<tr>
<td>6.</td>
<td>CLshp             Community Leadership</td>
</tr>
<tr>
<td>7.</td>
<td>CMS               Community Service</td>
</tr>
<tr>
<td>8.</td>
<td>Cmty              Community</td>
</tr>
<tr>
<td>9.</td>
<td>CogT              Cognitive Theory</td>
</tr>
<tr>
<td>10.</td>
<td>Col               Colonialism</td>
</tr>
<tr>
<td>11.</td>
<td>ColID             Collective Identity</td>
</tr>
<tr>
<td>12.</td>
<td>ColInfl           Colonial Influence</td>
</tr>
<tr>
<td>13.</td>
<td>CUniq             Community Uniqueness</td>
</tr>
<tr>
<td>14.</td>
<td>Disab             Disability</td>
</tr>
<tr>
<td>15.</td>
<td>Dknow             Don’t know</td>
</tr>
<tr>
<td>16.</td>
<td>Dons              Donations</td>
</tr>
<tr>
<td>17.</td>
<td>Ed+SSol+          Increasing education prospects for social solutions</td>
</tr>
<tr>
<td>18.</td>
<td>GLshp             Gender and Leadership</td>
</tr>
<tr>
<td>19.</td>
<td>HlthCr -          Inadequate Health Care</td>
</tr>
<tr>
<td>20.</td>
<td>HlthCr+           Adequate health care</td>
</tr>
<tr>
<td>21.</td>
<td>IID               Individual Identity</td>
</tr>
<tr>
<td>22.</td>
<td>ImprSch           Improve Schools</td>
</tr>
<tr>
<td>23.</td>
<td>Jb +              Jobs for better life</td>
</tr>
<tr>
<td>24.</td>
<td>KDr.              Kenyan dream</td>
</tr>
<tr>
<td>25.</td>
<td>LrnEnv            Learning Environment</td>
</tr>
<tr>
<td>26.</td>
<td>LshipEnv          Leadership Environment</td>
</tr>
<tr>
<td>27.</td>
<td>Lshp              Leadership</td>
</tr>
<tr>
<td>28.</td>
<td>LwrCl             Lower Class</td>
</tr>
<tr>
<td>29.</td>
<td>NP                Nationalism and Patriotism</td>
</tr>
<tr>
<td>30.</td>
<td>PLshp             Political Leadership</td>
</tr>
<tr>
<td>31.</td>
<td>Pov               Poverty</td>
</tr>
<tr>
<td>32.</td>
<td>Priv              Privilege</td>
</tr>
<tr>
<td>Code</td>
<td>Explanation</td>
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<td>--------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>33.</td>
<td>RCol Collective role</td>
</tr>
<tr>
<td>34.</td>
<td>RCorp Role of corporate sector</td>
</tr>
<tr>
<td>35.</td>
<td>Rec Recommendations</td>
</tr>
<tr>
<td>36.</td>
<td>RFr Role of friends</td>
</tr>
<tr>
<td>37.</td>
<td>RGov Role of government</td>
</tr>
<tr>
<td>38.</td>
<td>RGovK Role of Government in Kenya</td>
</tr>
<tr>
<td>39.</td>
<td>RGovK+ Increase Role of Government in Kenya</td>
</tr>
<tr>
<td>40.</td>
<td>RIndv Role of Individual</td>
</tr>
<tr>
<td>41.</td>
<td>RInst Role of Institutions</td>
</tr>
<tr>
<td>42.</td>
<td>RMod Role of positive models</td>
</tr>
<tr>
<td>43.</td>
<td>RUni Role of Universities</td>
</tr>
<tr>
<td>44.</td>
<td>RUni Role of University</td>
</tr>
<tr>
<td>45.</td>
<td>RUniC Role of University - Current</td>
</tr>
<tr>
<td>46.</td>
<td>RUniF Role of University - Future</td>
</tr>
<tr>
<td>47.</td>
<td>RUniP Role of University - Past</td>
</tr>
<tr>
<td>48.</td>
<td>SL Service Learning</td>
</tr>
<tr>
<td>49.</td>
<td>SLshp Student Leadership</td>
</tr>
<tr>
<td>50.</td>
<td>SocInq Social Inequalities</td>
</tr>
<tr>
<td>51.</td>
<td>Sol - No solution</td>
</tr>
<tr>
<td>52.</td>
<td>SP Social problem</td>
</tr>
<tr>
<td>53.</td>
<td>SPrepCivEng Student Preparation for Civic Engagement</td>
</tr>
<tr>
<td>54.</td>
<td>TID Tribal Identity</td>
</tr>
<tr>
<td>55.</td>
<td>UBPr University Best Practices</td>
</tr>
<tr>
<td>56.</td>
<td>Val+ Instill sense of values</td>
</tr>
<tr>
<td>57.</td>
<td>Yth Youth</td>
</tr>
<tr>
<td>58.</td>
<td>YthFtr Youth as Future</td>
</tr>
</tbody>
</table>
APPENDIX F

LYRICS – KENYA ONLY
Appendix F: Lyrics – Kenya Only

Words and Music by Eric Wainaina - http://www.ericwainaina.net/index.php?option=com_content&task=view&id=38&Itemid=64

KENYA ONLY

Our glory lies in unity
Our strength in our accord
Hatred and disparity
We cannot afford
Our task is incomplete
If our souls and minds don't meet
If there's one in the multitude
Who does not share our attitude

Peace is so fragile
Yet for a moment gone assumed
I swear here and now
There's not much I would not do
To protect our peaceful unity
That we may live to see maturity
I'd slave I'd face adversity
To preserve our home's integrity

To work
To dream
To live for Kenya only
Let my flag remind me of my sacred duty
Black for the people
Green for the land
Red for the price of freedom
And white for peace in Kenya
My pride, my strength, my joy
Always will be Kenyan
In pride and strength and joy

I'd weep
I'd mourn
I'd break for Kenya only
Let my flag remind me of my sacred duty
Black for the people
Green for the land
Red for the price of freedom
And white for peace in Kenya
My pride, my strength, my joy
Always will be Kenyan
In pride and strength and joy

It makes no sense for us to die
To lose our costly soul
When blood was shed, and tears were wept
To gain our self control
Our neighbours die in grief
Having lacked a love's belief
Now this soil's contaminated with the blood of hatred, so

I'll work
I'll bleed
I'll live for Kenya only
Let my flag remind me of my sacred duty
Black for the people
Green for the land
Red for the price of freedom
And white for peace in Kenya
My pride, my strength, my joy
Always will be Kenyan
In pride and strength and joy
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http://www.cies.us/newsletter/may%2006/africa.htm Retrieved May 29, 2006


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Stanton, Giles & Cruz, 1999.


