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Walking the Talk: Reconstructing the Memory of John Mararo Gachoki (1948-2021)

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Abstract

This article sets out to celebrate the lifetimes of John Mararo Gachoki (1948-2021), an educationist turned cleric and scholar. As a scholar, he employed oral techniques in theo-socio-scholarly discourses, and stands out as a narrating public theologian. Mararo-Gachoki who died after a motor accident on Monday evening, 3 May 2021, was a fine scholar with at least four major publications. In these publications, the article argues, he appealed to the power of memory in his socio-scholarly works. With oral history methods coming in form of autobiographies, biographies, festschrifts, memoirs, novels playbooks, satire, caricature, mimicry, oral speeches, and in literary works that mock certain unpleasant communal realities, Mararo-Gachoki's publications are a clear demonstration that modern scholarship has to factor on oral discourses. In its methodology, this article analyses critical materials that are relevant in reconstructing the memory of Mararo-Gachoki, as we focus on his pet theme: Walk the talk. In our socio-scholarly world, how can we demonstrate the challenge of walking the talk? How did Mararo-Gachoki walk the talk, in his service to God and humanity, and how does it inform the twenty-first century? What vital lessons can we draw from his lifetimes?

Key words: Walk the talk, John Mararo Gachoki, Reconstructing memory, Oral techniques, living *satyagraha*, figures of speech

Introduction

Oral history has become the common currency in modern scholarship and most of the published works, in humanity and social sciences, is largely seen as by-products of oral techniques. In turn, Oral history methods include: conversational approaches, interview schedules, questionnaires, participant observations, and archival sources. In Africa, oral history is also seen through myths, riddles, oral narratives, sayings, proverbs, songs, dance, drama, analogies, idioms and the figurative. Further, "Oral history methods can also be in form of autobiographies, festschrifts, memoirs, novels that capture some oral information, playbooks and other literary works that mimic and sometimes satirize, caricature and/or mock certain unpleasant communal realities, books and publications that capture

some suppressed histories as in the case of gender and colonial actualities."¹ Certainly, oral histories, and oral studies in general, are essential in our twenty-first century scholarly discourses, as they "confirm, reaffirm, reinforce, correct, liberate, reconstruct, reconcile and eventually add to the historical record."² It is unfortunate that some scholars have erred in ignoring oral historical methods, as they have always assumed wrongly that the only reliable way in scholarship is through the written word. In Africa, where oral narratives have been used to pass critical messages from time immemorial, oral techniques will remain critical tools in preserving Africa's collective memories. Clearly, people whose memories are blurred face the risk of total annihilation, a phenomenon that must be resisted altogether.

To this end, post-colonial theories in the African context, in the twenty-first century, have been characterized by an appeal to the past experiences (memory) in order to enrich the present information. Interestingly, the new age of science and technology has proved helpful in broadening oral techniques in social and human sciences, and has indeed become a critical tool of preserving our collective memories.³ In appreciating the pillars of culture (religion, aesthetics, economics, politics, ethics, and kinship),⁴ it is easy to deduce that the human and social sciences will continue to rely on archival sources, unpublished works, oral traditions, oral narratives, storytelling, and drama and African dance among other authentic tools, as critical methodological trajectories.⁵ Certainly, oral techniques have gained broad acceptance in modern scholarship,⁶ a phenomenon that has a huge advantage to the African context. As early as 1941, Richard Niebuhr highlighted the importance of oral techniques and appeal to the memory when he noted that a lack of memory signals a society that is out of its expected norms.⁷ Equally, James Cone, the Black American theologian, cautioned that when people can no longer listen to the other people's stories, "they become enclosed within their own social contexts... And then they feel they must destroy other people's stories."⁸ Similarly, African women theologians have highlighted the importance of oral techniques in scholarly discourses, as their use of oral narratives and storytelling is a common occurrence in their works.⁹

In his literary works (refer to *Wizard of the Crow*, *Dreams in a Time of War*, *The River Between*, *Petals of Blood*, *I will marry when I want*, *Weep not child*, and the *Devil on the Cross* among others), Ngugi wa Thiong'o's demonstrates the power of oral techniques in literary-scholarly discourses.¹⁰ Thiongo's works also display post-colonial theory, an oral technique which he utilizes when he addresses the missionary enterprises; and "as he critiques colonialism, settler-missionary alliances, colonial hegemony, cultural imperialism, religious domination and conquest, and the modern versions of neo-

¹ Julius Gathogo, "Memory and history: Oral history techniques in the East Africa context," HTS Theologies Studies/Theological Studies, 2021, 77(4), a6477, p.1., <https://doi.org/10.4102/hts.v77i4.6477>

² Julius Gathogo, "Memory and history:" p.1.

³ Michael Crotty, *The Foundations of Social Research*, London: Sage, 2003. See also Alan Bryman, *Social Research Methods*, 4th Edition, Oxford: Oxford University Press, 2004.

⁴ Julius Gathogo, *The Truth About African Hospitality: Is there hope for Africa?* Mombasa: Salt, 2001, pp.80-87.

⁵ Julius Gathogo, "Memory and history:" p.2.

⁶ Brian Roberts, *Biographical Research*, Buckingham: Open University Press, 2002.

⁷ Richard Niebuhr, *The Meaning of Revelation* (New York: Macmillan, 1941, pp.41ff.

⁸ James H. Cone, *God of the oppressed*, New York: Seabury, 1975, pp.102-103.

⁹ Julius Gathogo, "Christology in African Women's Theology," *African Theological Journal*, 2008 (31)2, pp.75-92.

¹⁰ John Mugo Muhia & Julius Gathogo, "The Use of Indigenous Resources in Environmental Conservation in Ngugi wa Thiong'o's *Murogi wa Kagogo*: a religio-cultural perspective," *JJEOSHS*, 2018, (1)1, pp.1-15.

colonialism."¹¹ With Wole Soyinka (especially in his *The Years of childhood*),¹² wa Thiong'o appraises the power of both biographical and autobiographical theories in scholarship. As they narrate their childhood stories, during the dark days of colonial hegemony, the duo displays demonstrable ability to show the power of memory in delivering oral techniques. Equally, Nelson Mandela's chronicler, Barry Denenberg, employed autobiographical approach when he compiled Mandela's speeches that appear in his edited book, *Nelson Mandela's No Easy Walk to Freedom* – which is a vivid biography that takes its title from a 1953 speech where Mandela reminded his audience that the dismantling of apartheid would not be an easy walk in the park.¹³ Rather, freedom is never given in a silver platter, a phenomenon that echoes the Brazilian educationist, Paulo Freire (1921-1997), who cautioned that only the oppressed can free both himself/herself and the oppressor by restoring the humanity of both groups.¹⁴ Undoubtedly, oppression dehumanizes both parties and stifles their common humanity. Failure to walk the talk can equally dehumanize and eventually oppress internally, psychologically or even physically.

Mararo-Gachoki and Oral Techniques

Before he met the maker on the evening of 3 May 2021, John Mararo Gachoki (1948-2021), had authored 4 major publications. This included three books: *African Woes in the Twenty-First Century: Unveiling the Challenge of HIV and AIDS and Alcoholism* (2015), *Walk the Talk: Critical Themes in our Ethics of Survival* (2018), and *Deviant Behaviour: It destroys those in it* (2021). He also published a peer-reviewed article on: "Alcohol Abuse: Is the Central Region of Kenya Smarting from the Breach of Mau Mau Oaths?"¹⁵ As he shared with his scholarly peers, Mararo-Gachoki had also lined up four more publications, which were incomplete by the time he was promoted to eternity. In all these publications and unpublished manuscripts, Mararo-Gachoki relied on oral techniques as tools of societal liberation and problem-solving. In other words, he heavily relied on the primary data that was characteristically acquired through archival sources, participant observation, focused group discussions, oral interviews, oral narratives, face-to-face interviews and unpublished materials among other methods. As the blurb of the book, *African Woes in the Twenty-First Century: Unveiling the Challenge of HIV and AIDS and Alcoholism* (2015), describes it,

[It] explores the cutting-edge issues in the African context. He specifically cites Alcoholism, and HIV & AIDS as twin issues that must be sorted out as a matter of urgency. If Africa is to realize Sustainable Livelihood Goals (SLGs), it must address this test. In a sense, the Millennium Development Goals (MDGs) were critical benchmarks not only for Africa but also [for] the world at large. Nevertheless, SLGs will not make a real impact in Africa unless it addresses reckless alcoholism, which indeed, increases the prevalence of HIV and AIDS. And as a long serving Administrative Secretary in the Anglican See of Kirinyaga, and a long serving educationist in the republic of Kenya, Mararo wa Gachoki draws his examples from his own context, and goes on to demonstrate that the same rhythmic pattern is prevalent in the rest of Africa. In other words, Gachoki is at pains to explain the challenges that

¹¹ Julius Gathogo, "Memory and history:" p.4.

¹² Wole Soyinka, *The years of child hood*, London: Vintage, 1981.

¹³ Barry Denenberg, *Nelson Mandela's no easy walk to freedom*, Scholastic Inc., New York, NY., 2014.

¹⁴ Julius Gathogo, *Pedagogy of the Teaching Profession: Introducing the New Skills Movement*, Saarbrücken: Lambert, 2015, p.11.

¹⁵ John M. Gachoki, "Alcohol Abuse: Is the Central Region of Kenya Smarting from the Breach of Mau Mau Oaths?" *Jumuga Journal of Education, Oral Studies, and Human Sciences (JJEOSHS)*, 2021, 4(1), 1-17.
<https://doi.org/10.35544/jjeoshs.v4i1.31>

obtains to date and the risk they pose for the future of Africa. The book is a necessary reading for theologians, policymakers, sociologists, anthropologists, and all Africanist scholars around the globe.¹⁶

In his second major book, *Walk the Talk: Critical Themes in our Ethics of Survival* (2018),¹⁷ where the author of this article was invited to write a foreword, Mararo-Gachoki describes himself thus:

I am a teacher by profession, as my first training was in Education. I have taught at different schools, colleges, and now as a visiting lecturer in Kenyan schools, colleges, and now as a visiting lecturer in a number of [University] Campuses. My first appointment as a teacher was in North Eastern Kenya, specifically Garissa and Wajir. After pursuing a Bachelor's degree in Education (B. Ed) in Kenyatta University, I became a teacher trainer for a number of years. It was during my stint as a College Teacher-Trainer that the call to become a theologian and hence a trained preacher troubled me. After agonizing over the idea of studying theological education for some time, I resigned and eventually went on to undertake theological training whereupon; I graduated with a Bachelor of Divinity degree (BD) from St. Paul's University, Limuru. ... Thank God Almighty, I crowned my life in pursuit of further education and eventually earned a PhD in Human Sciences and Religious Studies ... I now present this book to you all, *Walk the Talk*, so that we can explore our common challenges together, and indeed learn together.¹⁸

Certainly, this is his climactic book that informs the title of this article. Indeed, "walk the talk" was Mararo-Gachoki's 'blunt' way of inviting his readers and/or audiences to preach water and drink it rather than the more luxurious wine. As an action-oriented writer/speaker, Mararo-Gachoki was more or less saying, "Come on friends! We must adhere to Mahatma Gandhi's dictum, preach *satyagraha* and live *satyagraha*." As noted in Julius Gathogo,

Satyagraha is loosely translated as "insistence on truth" (*satya* "truth"; *agraha* "insistence" or "holding firmly to") or holding onto truth or truth force. It is a particular philosophy and practice within the broader overall category generally known as nonviolent resistance or civil resistance. The term *satyagraha* was coined and developed by Mahatma Gandhi. He deployed *satyagraha* in the Indian independence movement and also during his earlier struggles in South Africa for Indian rights. Satyagraha theory influenced Nelson Mandela's struggle in South Africa under apartheid, Martin Luther King, Jr.'s and James Bevel's campaigns during the Civil Rights Movement in the United States, and many other social justice and similar movements. Someone who practices *satyagraha* is a *satyagrahi*.¹⁹

In reviewing the book, *Walk the Talk*, I noted that the 20 chapters of the book are paradoxically able to reach out to both the lowest and the highest cadres of society; which is a rare occurrence indeed. His oral-contextual approach, his unique charisma, his natural flow of words, and his narrative techniques made him an extraordinary storyteller of immeasurable value, a narrator who graphically moved his audiences/readers with new ideas, sometimes in a humorous and witty ways. In other words, he punctuates his works with situational and relevant examples. I also noted thus,

In my view, *Walk the Talk: Critical Themes in our Ethics of Survival*, captures key themes that are critical in our national survival. Such includes: Peaceful co-existence, church and politics, non-violence, the ethics of Jesus, the moral codes of our African heritage, ethical guidance of St. Paul, thorn bush for a leader, trouble with modern marriages, forms of stewardship, the journey to the promised land,

¹⁶ John Gachoki, *African Woes in the Twenty-First Century: Unveiling the Challenge of HIV and AIDS and Alcoholism*, Saarbrücken: Lambert, 2015.

¹⁷ John Gachoki, *Walk the Talk: Critical Themes in our Ethics of Survival*, Nairobi: Kairos, 2018.

¹⁸ John Gachoki, *Walk the Talk*:

¹⁹ Julius Gathogo, *Beyond Efficiency in Leadership: Exploring Effective Teacher Leadership and the Leadership Challenges in the Twenty-First Century*, Saarbrücken: Lambert, p.113.

relational God, human interdependence, God and music, upholding integrity, intrigues in church ministry, blind nationalism and blind denominationalisms that closes rooms for others, youth and the endangered boy child, and the call to the workers to come and harvest.²⁰

In his third book, *Deviant Behaviour: It destroys those in it* (2021), Mararo-Gachoki builds further the broader theme of walking the talk rather than merely theorizing issues when he confronts deviancy in a novel form. As in the former, Mararo-Gachoki requested me to write a foreword for it, which I gladly accepted. In drafting this foreword, I began by saying:

Dr John Mararo Gachoki begins his book, that is set to demonstrate how deviant behaviour hurts a given society absolutely, with a caution that his, is not a mere academic exercise to entertain our brains, but a real life experience that speaks to us irrespective of age, gender, status, and other prejudicial considerations. He says thus: "I want to make it clear from the outset that this is not a text book in psychology. Do not then expect to find quoted authorities. The idea is to jog your mind and provoke you to look back and establish why you behave the way you do." In his title, he quite frankly tells his readers that "deviant behaviour destroys those [who] are in it." The title drives us to wonder: In which way are we deviant and/or rebels? In the age of terrorism, are we comparable to terrorists in any way, even if ideologically or philosophically? How can a well culture-d people display deviant behaviours in an open society that does not seemingly spare deviants? By implying that all of us have some elements of deviance, Dr Mararo-Gachoki provokes us to read this book keenly, and clearly make an informed reflection.²¹

In walking the talk to his readers, Mararo-Gachoki uses the novel-narration techniques, and also utilizes rich figures of speech to strongly communicate the dangers of deviance in any given society and age group. In turn, a figure of speech is a word or phrase that possesses a separate meaning from its literal definition. Such figures of speech include: metaphors, similes (for comparative reasons, as in the case of heart of stone), words designed to make a comparison, repetitions of alliteration (occurrence of the same letter or sound), exaggeration of hyperboles (claims that cannot be taken literally) so as to provide dramatic effects, and eventually educate us on the dangers of deviance. I have noted thus,

The moral of the story where key characters include: Kiura (the eleven-year-old boy who made his mother faint after he admitted that he had abused narcotics with his peer Gitonga), Kariuki (the heroic biblical Samuel-like character), Zippo (Dr. Kiura's mother), Norah (Dr. Kariuki's mother), Njuki (Dr. Kiura's father), and Canon Riigu among others, remains: Overcoming deviance in any given society under the sun! With school going pupils and students remaining at home due to school closures, in the larger part of 2020, owing to the novel Corona Virus Disease 2019 (Covid-19), deviance and/or break down of norms was badly witnessed in unprecedented scales in Dr. Mararo-Gachoki's Kenya. Was his writing informed by the 2020's happenings? Reportedly, learners eloped with 'friends' and eventually created unprecedented pain, hitherto unknown, to parents and guardians. The failure to observe the Ministry of Health and World Health Organisation guidelines so as to combat Covid-19 or any other ailment also comes up as a deviant act. Certainly, it is the norm of every civilised society to uphold the sanctity of human life and uphold governing norms that seeks to sustain life. In other words, deviance, as a theme, drives us to re-evaluate our corporate and individual responsibilities as custodians of the modern society. Could we be fighting the progress of "emerging others" so as to shine alone across the succeeding generations? May God forbid.²²

²⁰ Julius Gathogo, "Walk the Talk: Critical Themes in our Ethics of Survival, by John Mararo Gachoki – a book review," *Jumuga Journal of Education, Oral Studies, and Human Sciences*, 2018 (1)1, pp.1-2.

²¹ Julius Gathogo, "Foreword: Deviant Behaviour," in John M. Gachoki, *Deviant Behaviour: It destroys those in it*, Nairobi: Kairos, 2021, p. v.

²² Julius Gathogo, "Foreword: Deviant Behaviour," p. vi.

As in the case of other artistic write-ups, Mararo-Gachoki employs technical devices and/or literary techniques in language. In turn,

this refers to phrases or words that the author uses in literary texts to achieve not merely artistic ends but also to give readers a greater understanding and appreciation of the literary works therein. Examples, though not all are evident in this book, includes: allusion, alliteration, allegory, colloquialism, euphemism, flashbacks, foreshadowing, metaphor/simile, onomatopoeia (a word that actually looks like the sound it makes as in the case of slam, splash, bam, babble, warble, gurgle, mumble, and belch), personification, and symbolism among others. In other words, When Dr. Mararo Gachoki narrates how Kariuki went on to graduate with a Doctoral Degree, or talks of Kariuki's father (Riigu), he implies that anyone can be a Kariuki, or even his father/mother, in one way or another. Hence, Kariuki who 'resurrects' after the death of his brother Gitonga, symbolises determination, victory, focussed struggle, ability to overcome deviance through sheer commitment and dedication to the cause irrespective of the odds that bar the way and so on. In other words, the author takes us to another higher level of instilling morality in society by pricking our relaxed consciences through narrating a story, which is certainly a new methodology in his known scholarly-intellectual context. Is he now employing the 'hammer' itself in order to take the message home by breaking through our old normal, and eventually help us embrace the new normal?²³

In his bid to make the adults walk the talk, Mararo-Gachoki however failed to include all: men, women, and children, in the very important task of dismantling deviancy and don't-care attitude that is creeping into the so-called modern society. In my foreword to his book, I observed as follows:

A critique in this book however is, Dr Mararo-Gachoki seems to heavily shoulder the blame in children's deviant behaviours on parents. Aren't teachers to blame too? Aren't pastoral care givers to blame also? Aren't peers to blame for misleading one another? Isn't the government to blame for not putting up structures that would address deviant behaviours and in stopping drug suppliers from entering our Kenyan market, and East African market for that matter? Aren't individuals to blame for not taking responsibility right from their respective childhood days? How can we entrust our individual lives to any human being, to an extent that we must be reminded to avoid deviant behaviours? In this understanding, we are our own worst enemies to ourselves. In a communalistic society where injury to one is injury to all, and joy to one is joy to all, aren't we all guilty as charged? My take is, all must take responsibility, carry one's cross, and arrest this vice, as a society and as individuals. Together, we cannot lose the battle; but as isolated individuals telling others to mind their own businesses, we will be scattered helplessly and the battle will be won by the enemies of God and society. This, we must gallantly resist, come-what-may!²⁴

Mararo-Gachoki's fourth publication, which is a journal article, "Alcohol Abuse: Is the Central Region of Kenya Smarting from the Breach of Mau Mau Oaths?"²⁵ sets out to "examine the correlation between the drinking problem that has beset youth of Central Kenya and the oaths that were taken by residents in the region in the wake of the struggle for socio-political and economic independence (in 1950s)."²⁶ He goes on to explain that "the *Mau Mau* [Kenya's freedom fighters] philosophy discouraged the abuse of drugs, and especially alcohol. It was the belief that the breach of oaths spelt calamity."²⁷ With irresponsibility among men increasing tremendously in Central Kenya, Mararo-Gachoki's detailed

²³ Julius Gathogo, "Foreword: Deviant Behaviour," p. vi-vii.

²⁴ Julius Gathogo, "Foreword: Deviant Behaviour," p. vii-viii.

²⁵ John M. Gachoki, "Alcohol Abuse: Is the Central Region of Kenya Smarting from the Breach of Mau Mau Oaths?" *Jumuga Journal of Education, Oral Studies, and Human Sciences (JJEOSHS)*, 2021, 4(1), 1-17.

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²⁶ John M. Gachoki, "Alcohol Abuse:" p.1.

²⁷ John M. Gachoki, "Alcohol Abuse:" p.1.

article becomes a treasurable work, as he leads us to think through the matter. He says, "*Mau Mau* leadership was strongly opposed to indulgence in alcohol while in pursuit of the cause for independence," yet even school-going teens are presently engaging in alcoholism rather than appreciate that being in school going age is equivalent to being in the forest as a guerrilla fighter for freedom. Such perspectives inform Mararo-Gachoki's article that is well explained in details, perhaps the longest one in the JJEOSHS Academic Journal's fourth edition.²⁸ In all these discourses, Mararo-Gachoki's climactic theme for the rank-and-file of society is, "Walk the Talk!" In other words, make a positive contribution like the proverbial Humming bird, however little it might be, as it will move the society forward.

In turn, the story of the Hummingbird, as was narrated by Kenya's celebrated environmental activist and the 2004 Nobel Peace Prize Laureate Professor Wangari Maathai, tells us to soldier on with our little contributions even when we get completely overwhelmed. She narrates,

The story of the hummingbird is about this huge forest being consumed by a fire. All the animals in the forest come out and they are transfixed as they watch the forest burning and they feel very overwhelmed, very powerless, except this little hummingbird. It says, 'I'm going to do something about the fire!' So it flies to the nearest stream and takes a drop of water. It puts it on the fire, and goes up and down, up and down, up and down, as fast as it can. In the meantime, all the other animals, much bigger animals like the elephant with a big trunk that could bring much more water, they are standing there helpless. And they are saying to the hummingbird, 'What do you think you can do? You are too little. This fire is too big. Your wings are too little and your beak is so small that you can only bring a small drop of water at a time.' But as they continue to discourage it, it turns to them without wasting any time and it tells them, 'I am doing the best I can.' And that to me is what all of us should do. We should always be like a hummingbird. I may be insignificant, but I certainly don't want to be like the animals watching the planet goes down the drain. I will be a hummingbird; I will do the best I can.²⁹

Through oral techniques in research and publication, John Mararo Gachoki has played his part, and like the Hummingbird,³⁰ his little contribution will continue to reverberate across the centuries, now that the written word lives longer than the writer. In life or in death, his works continue to challenge his readers to make the little contribution that will move us, as individual or as society, forward. Hence, Mararo-Gachoki's little contribution will continue to inspire us to work harder and move on, and his memory will continue to encourage our progress as a people, in our respective ways.

Mararo-Gachoki and Oral Interviews

Upon his death via a tragic accident where he bumped onto a huge tree on the evening of Monday 3 May 2021, social media were awash with condolence messages. He had left Kagumo Town and moved towards Kagumo Primary School-Rwambiti road when he got into a tragic accident, and was pronounced dead on arrival at the ACK Mount Kenya Hospital, near Kerugoya Town. Following this tragic death, some commentators in the social media, described him as a mentor, hero, scholar, preacher, educationist, father, leader, administrator and so on. Hon. Samuel Kanjobe, the Lands Executive in Kirinyaga County Government, went a notch higher when he described him as "a library

²⁸ John M. Gachoki, "Alcohol Abuse:

²⁹ Wangari Maathai, "I will be Hummingbird," 2004, (<https://thekidshouldseethis.com/post/wangari-maathai-i-will-be-a-hummingbird>, accessed 24 May 2021).

³⁰ A Hummingbird is described as a small nectar-feeding tropical American bird that is able to hover and is the only bird that can fly forward, backward, and even upside down! Typically, it has colourful iridescent plumage. It is the only the only vertebrae capable of hovering for a period of time during the flight. It represents an ancient symbol of joy and happiness. Its colourful appearance brings good luck and positive energy to our lives.

of knowledge."³¹ Certainly, he was more of a moving encyclopaedia, as he was widely read in education, theology and social and human sciences. As an eye witness, I know pockets of postgraduate students who benefited a lot after interviewing him on diverse topics. His grasp of issues was exceptional and above board. A simple google search will show about ten post graduate scholars who have interviewed Mararo-Gachoki on diverse issues.

Hardly have I researched on any area, cultural or historical, regarding Kirinyaga County of Kenya, and failed to interview the "library of knowledge" (Mararo-Gachoki), as he would always come out uniquely, and provide fresh knowledge and insights. In other words, in all my 23 years of active research (1998-2021), he has come out to me as a great reservoir of knowledge, a person who always gave me new insights that aided my reflections on the respective subject. For instance, when I was conducting a research on Ancient African Hospitality and its contribution to missiology, in 1998, Mararo-Gachoki helped me to redefine African hospitality as "the extension of generosity, giving freely without strings attached."³² The last two phrases, "strings attached" were his own words, words that came out as I interviewed him on 6 November 1998.³³ In so doing, he helped me to appreciate the uniqueness of African hospitality in comparison to other forms of hospitality seen globally. Apart from the above, other publications where interviewing him helped me in their reshaping, during their initial stages, include: "A Brave One Legged General: The Story of Mau-Mau General Kassam Gichimu Njogu,"³⁴ "Karubiu wa Munyi and the Making of Modern Kirinyaga, Kenya,"³⁵ "Nahashon Ngare Rukenya and the Moral Re-Armament in Kenya: The Turning Point and the Resettlement of Post War Victims (1959-1970),"³⁶ and "Nursing a Bullet in the Human Body: Mau-Mau Rebels' General Magoto (1927 -) and Kenya's Quest for Independence."³⁷

Other publications that came out clearly after interviewing Mararo-Gachoki include: "Consolidating democracy in colonial Kenya (1920-63): Challenges and prospects,"³⁸ "Settler-Missionary Alliance in Colonial Kenya and the Land Question,"³⁹ "Mau-Mau Rebels' Doctor in Mount Kenya East Forest (1952-60): Retrieving the Revolutionary History of Milton Munene Gachau,"⁴⁰ "The Continuity of Indigenous Rituals in African Ecclesiology: A Kenyan Experience From a Historical Perspective,"⁴¹ "Women, Come and Roast Your Own Ram! Recollections On Mau-Mau General Chui

³¹ Samuel Kanjobe, "Remembering Canon Dr. John Mararo Gachoki,"

<https://m.facebook.com/groups/256492294441871/permalink/4286530054771388/?sfnsn=mo> (accessed 24 May 2021).

³² This research was published in 2001 as *Truth About African Hospitality: Is there hope for Africa?* P.1.

³³ Julius Gathogo, *Truth About African Hospitality*: p.152.

³⁴ Julius Gathogo, "A Brave One Legged General: The Story of Mau-Mau General Kassam Gichimu Njogu," *HTS Theologies Studies*, 2020, 76(4), 1-7, <https://doi.org/10.4102/hts.v76i4.6155>

³⁵ Julius Gathogo, "Karubiu wa Munyi and the Making of Modern Kirinyaga, Kenya," *HTS Theologies Studies*, 2020, 76(4), 1-8, <https://doi.org/10.4102/hts.v76i4.6198>

³⁶ Julius Gathogo, "Nahashon Ngare Rukenya and the Moral Re-Armament in Kenya: The Turning Point and the Resettlement of Post War Victims (1959-1970)," *Studia Historiae Ecclesiasticae*, 2018 (44)2, pp.1-16.

³⁷ Julius Gathogo, "Nursing a Bullet in the Human Body: Mau-Mau Rebels' General Magoto (1927 -) and Kenya's Quest for Independence," *The Oral History Journal of South Africa*, 2017, 5(1), pp.16-25.

³⁸ Julius Gathogo, "Consolidating democracy in colonial Kenya (1920-63): Challenges and prospects," *JJEOSHS*, 2020, 3(1), pp.1-18, doi.org/10.35544/jjeoshs.v1i1.22

³⁹ Julius Gathogo, "Settler-Missionary Alliance in Colonial Kenya and the Land Question," *Studia Historiae Ecclesiasticae*, 2020, 46(2), pp.1-20, <https://www.academia.edu/43270477/>

⁴⁰ Julius Gathogo, "Mau-Mau Rebels' Doctor in Mount Kenya East Forest (1952-60): Retrieving the Revolutionary History of Milton Munene Gachau," *The Oral History Journal of South Africa*, 2017, 5(1), pp.32-48.

⁴¹ Julius Gathogo, "The Continuity of Indigenous Rituals in African Ecclesiology: A Kenyan Experience From a Historical Perspective," *Stellenbosch Theological Journal*, 2017, 3(1), pp. 115-137.

Wa Mararo (1927 - 1956),"⁴² "Johana Njumbi (1886-1991): the pioneer African Leader in Mutira Mission,"⁴³ "Unsung heroes and heroines at Mutira Mission, Kenya (1907-2012),"⁴⁴ In the case of the research on his most famous maternal Uncle, Kenya's leading freedom fighter, Mau Mau General Chui (Kibara wa Mararo), whose body was burnt to ashes in May 1956, at the gate of the present day St Peter's Anglican Church, Kamuiru, by the colonial forces upon capture, Mararo-Gachoki helped the researcher to retrace the General's last movements till he was finally killed by the colonial forces. With good memories, and being widely accepted as brilliant personality akin to his paternal Uncle (Murage wa Kagunga), who became one of the pioneer Makerere University graduates of the 1950s from Kirinyaga and Embu Counties (then one Embu district), Mararo-Gachoki was clearly a resourceful person in these shores. Hardly did he run short of new ideas, as age was just but a number.

Oral Narratives and Retirement Service

Mararo-Gachoki first resigned as a Teacher-Trainer at Kamwenja Teacher's Training College⁴⁵ so as to pursue the Ministry of the Word in 1994, at barely 46. He joined St Paul's United Theological College, renamed St Paul's University in 2007, after it was chartered by the Kenya's Commission of University Education.⁴⁶ On 27 December 2014, Gachoki went for his retired after reaching the mandatory age of 65, and was now the Administrative Secretary in the Diocese of Kirinyaga, a position he occupied since early 1999. Between 1997 and 1998, Rev. Joyce Karuri made history after she became the first woman Diocesan Administrative Secretary in See of Kirinyaga. This was a great achievement to the entire former Diocese of Mount Kenya East (1975-90), which now comprises of Embu, Kirinyaga, Mbeere, Marsabit, and Meru Dioceses. Hence, Mararo-Gachoki took over from an equally competent leader in the Mount Kenya East region (Joyce Karuri-Kirigia), in 1999. In his well-prepared farewell speech, Mararo-Gachoki highlighted 5 items which were orally delivered in a captivating language. That is: Exit, success or failure, loyalty, importance of his departure, and his departure. In his introduction, he went philosophical when he began thus,

No matter how sweet or bitter; no matter the joys experienced or the pains, yesterday will forever be behind us. What matters is today and what comes with it. Tomorrow is expectant. She may give birth to what yesterday failed to. Bury yesterday with her whatever [is available] and nurture tomorrow with patience and utter care. There the future lies. Let today guide you and determine your tomorrow.⁴⁷

⁴² Julius Gathogo, "Women, Come and Roast Your Own Ram!" Recollections On Mau-Mau General Chui Wa Mararo (1927 - 1956)," *The Oral History Journal of South Africa*, 2014, 2(1), pp. 102-120.

⁴³ Julius Gathogo, "Johana Njumbi (1886-1991): the pioneer African Leader in Mutira Mission," *The Oral History Journal of South Africa*, 2013, 1(1), pp. 74 -95.

⁴⁴ Julius Gathogo, "Unsung heroes and heroines at Mutira Mission, Kenya (1907-2012)," *Studia Historiae Ecclesiasticae*, 39(1), 2013, pp.107-127.

⁴⁵ As the college website says, "Kamwenja Teachers' College was started in 1924 by Bishop Perlo Vicar Apostolic of Nyeri under the sponsorship of Consolata Missionary Society who managed it up to 1958. It is located in Nyeri Central District of Nyeri County 8 Kms North West of Nyeri Town. The original name was Nyeri Teachers' Training College started in the Mathari Pastoral centre by Consolata Missionaries of Turin, Italy." <http://www.kamwenjattc.ac.ke/about-us/> (accessed 25 May 2021).

⁴⁶ Julius Gathogo, "Theological Education in the Tropical Africa: An Essay in Honor of Christina Landman and a Kenyan Perspective," *HTS Teologiese Studies*, 2019, 75(1), pp.1-9.

⁴⁷ John M. Gachoki, "Ven Canon Dr. John Mararo Gachoki's Retirement Speech," <https://m.facebook.com/groups/256492294441871/permalink/4286530054771388/?sfnsn=mo> (accessed 23 May 2021).

Mararo-Gachoki went on to thank all those who made his ecclesiastical ministry a success, and cited Archbishop David Gitari, Bishop Daniel Munene Ngoru (retired), and the presiding Bishop, Joseph Karimi Kibucwa, among others. Throughout his well punctuated talk, that was spiced with diverse figures of speech, he employed rhetorical devices (noted in his book: *Deviant Behaviour: It destroys those in it* (2021), which further demonstrates the power of oral techniques in both written work and in the public speeches. He concluded by saying,

To all of you and the Christians out there, I thank you so much for having tolerated me. I pray that you do not forgive me if you do not tell me why you should. If you hated me to the extent of suffering haemorrhage for the office I occupied, I plead that you love me and suffer haemorrhage no more now that I am out of the office. To the in-coming [Ven Benson Maina Thungururu], I have this to say: Welcome. In case you feel I have anything to offer I will be available. If I have nothing in that regard, I promise to keep off till kingdom come for, after all there is no point chasing yester for it is already behind me. AMEN!⁴⁸

In this retirement service, Mararo-Gachoki was simply telling his audience to appreciate the value of walking the talk in the course of their respective public duties. Clearly, walking the talk creates trust and confidence amongst peers, colleagues, and to the general society; while empty talk builds mistrust. In his view thus, we must strive to ask ourselves whether we can talk the talk and walk the walk. Can we lead by examples? Do we mean what we say? In a nutshell, "talk the talk, walk the walk" is an English phrase that tells us to match action with words, hence doing what one says.

John Mararo Gachoki's Pedigree

As noted above, John Mararo Gachoki was born on 3 April 1948, in Kiarugu Village, Kabari Sub-Location, Mutira Location, Kirinyaga County. He was the second born son of the Nahashon Gachoki Kagunga and his wife, Mary Wangari Gachoki. His siblings were: Josephat Muthii, Peterson Muriuki, Joseph Murage, Florence Wanjiku and Robert Gikombe. Mararo-Gachoki began his primary school education in 1959 at Kagumo Primary School, a Roman Catholic sponsored school. He sat for his Kenya Primary Education Certificate (K.P.E) in 1964, and subsequently Joined Kerugoya Boy's High School in 1965 and where he sat for his East African Certificate Education (E.A.C.E) in 1968. He joined Kamwenja Teacher's Training College as a Primary Teacher Trainee in 1969, and left as a P1 in 1970. In 1985, Canon Dr. Mararo joined Kenyatta University and graduated with a Bachelor of Education in 1988. In 1995 he joined St Paul's University Limuru to pursue a Bachelor of Divinity (B.D) degree and graduated in 1997. He proceeded on with his Master of Arts at the University of Wales, Lampeter from 2008 to 2011. In 2012, he joined a College of Theology in Minnesota, USA, and completed his Doctor of Philosophy degree (PhD).⁴⁹

In regard to his occupation, after completing his teacher-training at Kamwenja Teachers' College, Dr. Mararo-Gachoki was posted to various schools namely: Garissa Primary, Boys Town School, Modogashe, Bura and Wajir in North Eastern Province. He later transferred to Kirinyaga and was posted to Githure and Gathuthuma before joining Kenyatta University. After graduating with a Bachelor of Education from Kenyatta University, Dr Mararo became a teacher-trainer at Kamwenja Teachers' College. He taught at different levels in the Education Sector until he got a call to minister in the Church. He resigned from teaching and went on to pursue Theology in mid-1994, and after completing his studies at St. Paul's University, he was appointed as the Education Secretary in charge of the Anglican

⁴⁸ John M. Gachoki, "Ven Canon Dr. John Mararo Gachoki's Retirement Speech,"

⁴⁹ John Mararo Gachoki, "Burial Program and Booklet," 6 May 2021.

sponsored Secondary Schools and Youth Polytechnics in Kirinyaga Diocese, in 1998.⁵⁰ During those days, the Diocese covered the Districts of Kirinyaga, Marsabit, Isiolo, Moyale and Archer's Post, which is part of Samburu District. Shortly afterwards, he was appointed as the Administrative Secretary (AS), an office where he served till his retirement in 2014. At the time of his exit, he was the longest serving Administrative Secretary in the Anglican church of Kenya. At the time of his death, he had served as a visiting lecturer/professor in various Universities, locally and abroad. Some of these Universities included: Garissa University, Embu University, St. Paul's University, and ANCCI University among others. He had also served as member and Chair of various school and other institutional Boards such as: Karoti Girls High School, Ngirambu Girls High School, Kamuiru High School, Kiine Girls' High School, Kaitheri Youth Polytechnic, Christian Community Services (C.C.S.) – which was rebranded Anglican Development Services in 2014, ACK Mt Kenya East Hospital Management Committee, and Utugi Children's Home among other places.⁵¹

Married to his supportive wife, Winfred Wambui Gathaiya, on 11 April 1970, Mararo-Gachoki remained a family man who raised his children (Vivian, Abel, Sylvia, Fredrick and Oliver) by insisting on virtuous living, as opposed to deviance. Such broad experiences demonstrated how Mararo-Gachoki walked the talk, all in his service to God and humanity, a feat which he bequeaths to a broad spectrum of peoples across the world. Further, his mastery of oral techniques in his social-scholarly discourses must have formed the reason for his success in the public square. The main problem with Mararo-Gachoki's "Walk the Talk" concept is the lack of philosophical base. In other words, was it a Christian revival's clarion call that came in a manner akin to St Paul's "Awake, O sleeper, rise up from the dead, and Christ will give you light" (Ephesians 5:14)? Was it meant to be a social clarion call for a broader constituency? Was it a call for socio-political hygiene in the general Kenyan society? Which audience does it target, or is the entire society missing in action? Such mind boggling questions remain the grim drug to gulp.

Humour and Orality

Orality is the quality of being verbally communicated. It can also mean, the use of speech rather than writing as a means of communicating, particularly in societies where the trappings of literateness are not available to most of the people. In this article, orality is largely used to highlight Mararo-Gachoki's public speeches and the use of social media (refer to Facebook, WhatsApp, Skype, Google meet, tweets and so on). Being a fast learner, Mararo-Gachoki became active in social media in 2015, shortly after his retirement, he graphically stamped his imprints in these shores; and indeed embraced science and technology as the way of the twenty-first century. In a couple of months, he converted it as a critical forum of learning and communicating his personal idiosyncrasies and/or enlightening ideas that moved the society forward. This could be social, economic, religious, family, political and/or literal concerns.

Mararo-Gachoki's love for the family was clearly evident throughout his public displays, and especially in the many humorous jokes that he shared out. He often joked that he was a "house husband," in contrast to a house-wife. He could sometimes introduce himself as Mararo wa (son of) Wambui (his wife) or Mararo wa (son of) Wangari (his mother), rather than Mararo son of Gachoki-Kagunga (his father). This was not only meant to show the love for his family but also meant to 'correct' the gender equation, and thereby extoll the importance of everyone in the family unit, irrespective of

⁵⁰ John Mararo Gachoki, "Burial Program and Booklet," 6 May 2021.

⁵¹ John Mararo Gachoki, "Burial Program and Booklet," 6 May 2021.

gender divides. He also used to joke, especially in the social media, that he was an enigma even to himself. Or wasn't it real rather than a joke? He could have been a genuine enigma, particularly when we mull over the fact that he served with great distinction in most of the assignments that he was entrusted with. Such includes, his becoming a Headmaster in Garissa County during his first posting and at a very age, and thereby defied the requirement for one to have had long experiences in these shores. He also got a major promotion as an Administrative Secretary in Kirinyaga Anglican Diocese after serving the Church for barely one and a half years (1997-1998), which is rare feat. He also entered a new career, as a visiting University Don, upon retirement; and as an author of no mean repute; and more was in the offing had he lived beyond 3 May 2021. In his last words with the researcher, in the morning of 3 May 2021 – at 1:27 AM, he extolled the virtue of being moderate as opposed to being hasty and messy and said: "*Mundu wina murugarugo aririkana ati mwaki wakana muno witunyaga nyama*" (translated as, 'those who do not embrace the virtue of perseverance must always be cautious that when the fire meant to roast meat burns too fiercely, it eventually robs itself of the meat').

Besides the above, Mararo-Gachoki's abrupt demise was enigmatic, and his internment wishes of not delaying his burial if he happened to meet his maker, which he jokingly repeated, was enigmatic. For a person who was thrusting with energy and good health, a few hours before his demise, his promotion to the after-life was received as a shocking and mysterious happening. Hence, his humorous comments would communicate volumes of words, some of which turned out to be true. Was he a modern day prophet? To this end, he introduces himself in his Facebook account as "[a] House husband.... I am [also] a long distance walker, an enigma even to myself."⁵² In his last Facebook post, on 29 April 2021, which focused on the Kenyan political class, he bemoaned it poetically, thus:

They are tethered. They are mere actors, the best in the world of politics. They may shout themselves hoarse, but whatever they say must agree with the prepared script. Any deviation invites a 'reward' which only the recipient knows. Whatever they discuss is for their own good. The people they purport to represent don't count. These actors cannot break the tether and venture out into the realm of the needs of the masses. They are tethered psychosocially and politically.⁵³

With such fears, Mararo-Gachoki was at pains to concede that the Kenyan public could be earning a low deal from the very elected members of Parliament and the County Assemblies. Hence, "these actors cannot break the tether and venture out into the realm of the needs of the masses."⁵⁴ By using irony as a stylistic device and/or figures of speech so as to create imagery and/or supplemental meaning, Mararo-Gachoki cautioned that the "Actors are not Acting." Rather, it is he who pays the piper who eventually calls the tune.

In a nutshell, Mararo-Gachoki appreciated that the role of social media is not just for entertainments, but is primarily a learning forum. He explained rather humorously, thus:

Jesus Christ was a zealous champion of human rights. He died on the cross to buy the freedom of humanity from the torturous pain of sin. He fought for the equality of all. Religious leaders, and especially in Christianity, are Jesus' vicars and so supposed to play the role of Jesus' socio-spiritually, economically and even politically. But are religious leaders doing the work of Jesus vicariously or have they replaced the Chief Shepherd?

In this case, Mararo-Gachoki appeared to share Anselm of Canterbury's (1033-1109) views, in his epochal work: *Cur Deus Homo* ('Why God Became Man'). In this Christological treatise, St. Anselm,

⁵² John Mararo Gachoki, "Introduction," <https://www.facebook.com/johnm.gachoki.3> (accessed 25 May 2021).

⁵³ John Mararo Gachoki, "Facebook post," 29 April 2021, <https://www.facebook.com/johnm.gachoki.3> (accessed 25 April 2021).

⁵⁴ John Mararo Gachoki, "Facebook post."

in the 11th century, formulated the most-trenchant theory of Atonement of Christ. He held that Jesus' death on the cross was absolutely necessary, as there was no other rationally intelligible way in which the sinful humankind could be liberated.⁵⁵ In this atonement, Mararo-Gachoki saw it as the only way in which issues of human rights, authentic freedom, contemporary pains, interfaith dialogue, true servanthood and stewardship, honest political deals, and social concerns can be addressed. Hence, like William Barclay (1907-78), Mararo-Gachoki also saw the whole world as the Temple of God.⁵⁶ St. Anselm retired to the village of Liberi, near Capua,⁵⁷ and completed his book, *Cur Deus Homo* ('Why God Became Man'), in 1099. Similarly, Mararo-Gachoki's exit from ecclesiastical leaderships in December 2014, saw him retire at an infinitesimal Giakarenge village, near Kagumo Town of Kirinyaga County, where he researched and subsequently authored four major publications (*African Woes in the Twenty-First Century: Unveiling the Challenge of HIV and AIDS and Alcoholism* (2015), *Walk the Talk: Critical Themes in our Ethics of Survival* (2018), *Deviant Behaviour: It destroys those in it* (2021), and "Alcohol Abuse: Is the Central Region of Kenya Smarting from the Breach of Mau Mau Oaths?"), among others, and was promoted to the ancestral office before other manuscripts were complete and/or ready for publication. In bemoaning unethical practices in the rural villages, and the Kenyan nation – where 'sacred cows' exist, Mararo-Gachoki complained, 3 April 2021, thus,

A child helps herself in a neighbour's banana plantation; the neighbour beats the girl who disappears. The beater of the girl should be arrested to explain where the beaten girl is, unless the beater is a sacred cow.⁵⁸

After a number of netizens sent happy birthday wishes to Mararo-Gachoki, in his Facebook timeline, on 3 April 2020, he remarked thus: "Friends, brothers and sisters, sons and daughters, grandsons and granddaughters, I'm overwhelmed by your birthday wishes. I feel so humbled that should I write beyond this; I might literally be lost. Suffice it for me to wish you all God's blessings. I'm a very happy old man."⁵⁹ Certainly, Mararo-Gachoki met his maker, on the evening of 3 May 2021, as a "very happy old man" who had served God and humanity with dedication hitherto unknown in the locality. In every area that he ventured into, he strongly stamped his streaks; hence, his imprints will continue to stand out on a pedestal for quite sometimes; and in considering that the written word lives longer than the writer, Mararo-Gachoki's imprints will continue to reverberate across the region and beyond for decades to come. In writing, he secured a permanent seat in this planet; and in our African heritage, he will remain a living-dead and/or a supportive ancestral spirit. And as the writer of Hebrews says in his first verse, God in the past "spoke to our ancestors through the prophets at many times and in various ways" (Heb. 1:1). In Mararo-Gachoki's works, and in "various other ways" God will continue to stamp out the divine knowledge and authority that surpasses human wisdom and intellect.

⁵⁵ Julius Gathogo, *Contemporary Theologies: An African Perspective*, Nairobi: Kairos, 2020.

⁵⁶ William Barclay, *The Letter to the Romans*, reprinted 2002, London: Presbyterian Publishing Corporation, 1957.

⁵⁷ Liberi is a *comune* (municipality) in the Province of Caserta in the Italian region Campania, located about 45 kilometres (28 miles) north of Naples and about 15 kilometres (9 miles) north of Caserta. Capua is a city and *comune* in the province of Caserta, in the region of Campania, southern Italy, situated 25 km (16 mi) north of Naples, on the northeastern edge of the Campanian plain.

⁵⁸ John Mararo Gachoki, Facebook post, 3 April 2021, <https://www.facebook.com/johnm.gachoki.3> (accessed 25 May 2021).

⁵⁹ John Mararo Gachoki, Facebook post, 3 April 2020.

Conclusion

The article began by demonstrating the power of oral techniques in social scholarly discourses. It went on to show how oral history methods (that include conversational approaches, interview schedules, questionnaires, participant observations, and archival sources) are critical in the reconstruction of a modern society. Although oral history techniques were largely ignored in the twentieth century, the twenty-first century has conversely embraced oral techniques as critical pillars in modern research and scholarship. With Africa being rich in oral narratives, drama, dance, proverbs, riddles, sayings, myths and so on, the significance of oral techniques cannot be downplayed. Interestingly, John Mararo Gachoki's works have ably demonstrated the significance of oral techniques.

In Mararo-Gachoki's latest publications, oral techniques are clearly visible, especially in his use of African figurative, allegory, satire, caricature, rhetoric, metaphors, pomposity (super-sized self-confidence), story-telling, idioms, proverbs, riddles and in his use of stylistic devices. His publications include: *African Woes in the Twenty-First Century: Unveiling the Challenge of HIV and AIDS and Alcoholism* (2015), *Walk the Talk: Critical Themes in our Ethics of Survival* (2018), and *Deviant Behaviour: It destroys those in it* (2021), and a journal article on: "Alcohol Abuse: Is the Central Region of Kenya Smarting from the Breach of Mau Mau Oaths?" In this article, Mararo-Gachoki has been portrayed as a resourceful person who consistently used oral techniques in his socio-scholarly discourses and helped several researchers who sought to document their respective oral histories. Married to Winfred Wambui Gathaiya since 1970, Mararo-Gachoki comes out as a person who was given adequate socio-intellectual support, right from the family levels; a phenomenon that enabled him make critical strides in his professional career. For being passionate in the usage of oral techniques, Mararo-Gachoki demonstrated the power of memory in enriching and growing knowledge. In reconstructing the memory of John Mararo Gachoki thus, it is crystal clear that Africa has to walk the talk and address cutting-edge issues (refer to alcohol abuse, narcotics, gender justice, and corruption among others) facing our contemporary society. In a sense, Mararo-Gachoki seems to be echoing James (1:21-25) who counselled, thus:

Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror ²⁴ and, after looking at himself, goes away and immediately forgets what he looks like. But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do.

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