



# Women Politicians' Political Communication Strategies in Kenya's Digital Space: An Afrocentric Perspective

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## Abstract

This study explores how Kenyan women politicians articulate and negotiate political representation within the digital public sphere. Grounded in Afrocentricity (Asante, 1980, 2003) as both a philosophical paradigm and theoretical framework, the study examines women's political communication in online spaces through African epistemologies, socio-cultural values, and community agency. The study addresses two key questions: (1) How do Kenyan women politicians use digital platforms to enact political representation from an Afrocentric perspective? (2) How do ethnic, cultural, and gendered narratives shape women politicians' perceived political legitimacy and the strategies they employ in online spaces? To address these questions, 20 posts comprising of 11 FB posts and nine tweets by women politicians, published in 2020 and 2022, were purposively selected from a larger dataset of 58. The posts were chosen for their relevance to the research questions and the traction they gained during the two periods. Analysis of data was done using interpretative repertoires, a discourse analytical methodology articulated by Potter and Wetherell (1987), and Wetherell (2015). Findings reveal that in their digital representation and communication practice, Kenyan women politicians strategically employ Afrocentric discursive practices, including invoking ethnic identities, drawing on communal values, and incorporating spiritual symbolism rooted in African socio-political traditions. These culturally grounded political strategies enhance their digital visibility, legitimise political authority, and foster resonance with constituencies.

## Introduction

The proliferation of digital and social media has significantly altered the landscape of global political communication by serving as essential tools for representation, engagement, and accountability. This transformation is particularly salient among women politicians, who have been traditionally marginalised by mainstream media as documented by Lubisi-Nkosinkuku, et al., (2022); and Elliot and Stead (2024). As the discourse on digital gender-responsive governance gains traction, understanding the relationship between digital media and women's political communication in diverse political contexts is imperative. This need is particularly acute in the African political environments, where empirical research on the subject remains sparse, particularly concerning women politicians, who are considered 'political newcomers' (Gakahu, 2024). Notably, in instances where political communication scholarship in Africa has taken place, studies have been rooted in



Western-centric frameworks (Omotoso, 2021; Karam & Mutsvairo, 2021), leaving African epistemologies underexplored. These gaps not only limit our understanding of women's agency in digital politics but also risk reproducing narratives that fail to capture the lived political realities of African women politicians.

Against this backdrop, this study shifts the analysis of gendered political engagement from Western-centric to Afrocentric epistemologies by examining how Kenyan women politicians negotiate political communication and representation in the digital public sphere. It investigates how African cultural traditions, values, and worldviews shape women's online political participation. Through an analysis of social media content, the study examines the rhetorical, strategic, and linguistic techniques employed by women politicians to articulate their political positions, influence discourse, and connect with audiences, drawing on culturally grounded African perspectives. The aim is to uncover alternative modes of political communication that reflect Afrocentric communication strategies and enrich understandings of digital politics in Africa.

## Literature

### *Women, Digital Media and Strategic Political Engagement*

Amid the widespread adoption of digital and social media in contemporary political systems, social media have emerged as indispensable instruments for political representation and communication. Politicians have found themselves increasingly leveraging these platforms to actively interact with citizens, disseminate personalised campaigning, offer timely updates on public pronouncements, highlight opinion polls, mobilise support, and bolster transparency and accessibility in political proceedings (Damayanti et al., 2021).

Social media platforms possess numerous characteristics that render them conducive to political communication and representation, especially for women politicians. Firstly, scholars such as Vraga (2019) and Alfred and Wong (2022) highlight that these platforms exhibit a multidimensional nature, blending various communication traits, including immediacy, real-time interactions, and instantaneity, thereby facilitating political discourse. In specific national contexts, such as Nigeria and Kenya, Twitter has been observed to accelerate political engagement and interaction between politicians and citizens during electoral campaigns, as documented by Opeibi (2019) and Kamau (2017). This immediacy is closely linked to increased exposure to political information and enhanced information sharing, as noted by Kim and Ellison (2021).

Apart from the creation of immediacy and real-time interactions, Jungherr et al. (2019, p. 17) posit that social media platforms possess the capability to broaden the spectrum of participants in political engagements. These platforms enable these participants to introduce, amplify, maintain topics, and frame political discourse in their own ways. Consequently, individuals and groups previously marginalised by traditional media structures can now actively engage in political discourse and action. Within the African context, such newfound participants include women, who, due to socio-economic marginalisation, were historically excluded from political processes but can now participate in them (Gakahu, 2024).

Thirdly, social media platforms have been recognised for their capacity to enhance communication. Marquart et al. (2020) underscore the capacity of social media to facilitate direct communication between politicians and citizens, thereby improving transparency, accessibility, connectivity, and responsiveness. Building on this, Van Noot et al. (2016) argue that political candidates who engage more on social media tend to attract greater voter support compared to their less interactive



counterparts. Similarly, Kalsnes et al. (2017) posit that candidates who demonstrate higher levels of online interaction achieve the highest levels of perceived closeness and parasocial relationships with constituents. For women politicians, the ability to employ social media platforms for interactive engagement is enhanced, given that these leaders are now able to wield direct control over their messaging without having to go through intermediaries. For African women politicians who must navigate intricate social structures, ingrained societal norms, and biases that significantly muzzle their public communication, the directness of social media offers a channel through which they can amplify their leadership voice.

When strategically harnessed, the distinctive features of social media can propel women politicians to achieve greater prominence and influence in political life. Also, these media may facilitate the democratisation of the political landscape by levelling the playing field for all candidates, thereby offering women politicians a space for political engagement. In their examination of Twitter engagement among congressional candidates in the lead-up to the 2012 U.S. elections, for instance, Evans and Clark (2015) reported that social media platforms offered an advantage for female candidates who were able to tailor their discourse to encompass as many or as few issues as they preferred, while also dictating how they presented themselves to the public. In a separate investigation, Cardo (2020) scrutinised the utilisation of Twitter by women politicians in the UK, the US, and New Zealand. Her findings indicate that prominent female politicians in these countries employed sophisticated communication strategies on Twitter, showcasing communication prowess that would have otherwise been constrained in mainstream media and other conventional forums. Similar studies have been done in Canada (see O'Connor, 2017), Argentina and Brazil (Ituassu and Guerrero, 2024) and the Philippines (Tan, 2020).

Within the context of Africa, digital media serves as a space where women politicians draw on indigenous values and communal identities to legitimise their authority. Matsilele and Mutsvairo (2021) demonstrate that women politicians on the continent often invoke ethnic identity, solidarity, and moral authority in their online communication, dimensions that Western-centric models frequently overlook. In Kenya, social media has been proven to enable women politicians to build grassroots support, particularly among younger, tech-savvy citizens. Kibet (2020) notes that county-level female candidates increasingly use WhatsApp groups and Facebook pages to sustain direct communication with constituents, fostering accessibility and responsiveness unattainable through traditional campaign methods. These practices illustrate the cost-effective nature of digital platforms, which can mitigate some of the financial disadvantages women face in male-dominated campaign structures.

### **Theoretical Framework: Afrocentricity**

Afrocentricity, a concept developed by Molefi Kete Asante (1980, 2003), constitutes both a philosophical paradigm and a theoretical framework that prioritises African people, values, histories, and epistemologies in the analysis of social phenomena. In contrast to Eurocentric frameworks that often depict African subjects as passive or marginal, Afrocentricity repositions Africans as active agents in their own narratives. This framework advocates for an interpretive model that is inward-looking, grounded in African cultural logics and realities. It highlights the importance of belonging, collective identity, and the contextual nature of history and lived experiences among African peoples (Thatelo, 2024). In this study, Afrocentricity facilitates a nuanced understanding of how Kenyan women politicians strategically articulate ethnic identities, communal values, experiences, identities and perspectives through communicative practices that align with African ideals and values. The core tenets of Afrocentricity adopted in this study include centering the African subject, i.e., the African



woman, an African cultural grounding in communication, and culturally coded forms of political communication.

### **Methodology**

The primary objective of this study was to investigate Afrocentric approaches to women's political communication practices in Kenya's digital sphere. The study examined the social media pages (Facebook and X platforms) of women politicians in Kenya, collecting data from two distinct political representation periods: 2020 and 2022. The year 2020 was a focal point for this study due to its positioning between election cycles<sup>1</sup>, representing a period devoid of active campaigning or post-election activities among political representatives. Conversely, the year 2022, being an election year, was selected for two primary reasons. Firstly, the study required more current data, and secondly, it aimed to facilitate a possible juxtaposition of communication dynamics during a standard representational period against a campaign period.

Specifically, Facebook and X were selected as the leading social media platforms for study, a decision underpinned by their dominance in Kenya's political discourse, as underscored by Kwanya et al. (2022). In addition to being the prevailing digital platforms for political engagement in Kenya, these platforms exhibit distinct architectural features in terms of message structures, audiences, and modes of interaction (Kili et al., 2022). Thus, it was posited that integrating both platforms in this study would facilitate a comprehensive understanding of diverse communicative modalities.

Being a social media study, the selection of women politicians was anchored on the prevalence of active Twitter and Facebook accounts among the sampled politicians. Nineteen women politicians maintained active Facebook accounts, 50 had inconsistent<sup>2</sup> postings, five had inactive<sup>3</sup> accounts, while five had no Facebook accounts. Regarding Twitter, 11 politicians maintained active accounts, 51 had inconsistent accounts, ten had no accounts, and four accounts were inactive. Consequently, the cohort eligible for this study comprised 20 women politicians (19 of whom had active FB and Twitter accounts, plus the one who was vying for the position of deputy president), n=20. Thus, 20 posts that were relevant to the study's Afrocentric lens were purposively selected for analysis (n=20) and are subsequently used as illustrations in the subsequent section on the presentation of findings.

Guided by Afrocentricity's emphasis on centering African cultural realities, this study draws on Potter and Wetherell's (1987) foundational tradition of Discourse Analysis (DA) known as interpretative repertoires<sup>4</sup>, while also engaging Wetherell's more recent reflections (2015), which underscore the framework's continuing applicability in contemporary discourse studies. The aim is to uncover the culturally rooted narratives and strategies that women politicians in Kenya use in digital political communication. This analytical framework facilitates the uncovering and exposure of the latent

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<sup>1</sup> In Kenya, elections are conducted after every 5 years, during the month of August. Recent elections were conducted in August 2017 and in August 2022. Thus, August 2020 would be the centre most period between elections.

<sup>2</sup> Social media pages were considered inconsistent if they lacked continuity of updates, failed to maintain regular posting, and had a fragmented online presence.

<sup>3</sup> Pages were considered inactive if they lacked engagement over an extended period of time, or those that appeared obsolete.

<sup>4</sup> Interpretative repertoires are frameworks, lenses, and perspectives that individuals draw upon to make sense of the world around them. Their interpretation depends on contexts. In DA, interpretative repertoires explore how language reflects and is shaped by social realities.



significations in social media texts through the processes of abduction<sup>5</sup>, induction<sup>6</sup>, and deduction.<sup>7</sup> Through these processes, the researcher dissected social media messages and identified underlying cultural, social, and political assumptions that emerged from these texts, subsequently interpreting how they contributed to understanding political representation in Kenya.

### **Results and Discussion**

This paper explored how women politicians in Kenya engage in digital political communication, drawing on an Afrocentric lens. The investigation was guided by two research questions: (1) How do Kenyan women politicians use digital platforms to enact political representation from an Afrocentric perspective? (2) How do ethnic, cultural, and gendered narratives shape women politicians' perceived political legitimacy and the strategies they employ in online spaces? The findings illuminate the incorporation of African worldviews into the practice of political communication by women politicians in Kenya's digital spaces. These worldviews were discerned through the language, choice of words, and other communicative strategies employed by the politicians on their social media pages. The analysis revealed two dominant Afrocentric worldviews underpinning their digital political engagements. These worldviews include ethno-political discourses in political engagements as well as religio-cultural political practices, which are discussed in the subsequent section.

#### ***Ethno-Political Discourses***

In this study, ethno-political discourses were construed to encompass two acts. Firstly, they were perceived as acts of women politicians embodying the interests and identities of specific ethnic or cultural groups. Secondly, they were regarded as political acts of leaders portraying themselves as symbols of collective representation, presumably to gain societal support.

Overall, the analysis of data in this study revealed that ethno-political communication and representation took several forms. Firstly, it took the form of political kinship, characterised by political loyalty and leadership. In this facet of ethnopolitics, the social media texts of political representatives were found to express loyalty to specific individuals or political parties, presumably to appeal to the co-ethnics of the politicians. These leaders were seen to express support for 'their own' regardless of political policies. Secondly, it took the form of discreet and overt textual appeals to ethnicity, especially during the campaign period of 2022. In the subsequent section, I discuss how these forms of ethno-political representations are manifested in this study.

#### ***Political Kinship and Loyalty***

With more than 40 ethnic groups, Kenya, like most African countries, is a diverse society where ethnic identity is a key driver in the country's politics. Ethnic identity plays a significant role in shaping political allegiances and voting patterns, so much so that any politician who is viewed as deviating from the wishes of his ethnic group in his political quests is likely to lose citizen support. Ethnic allegiance plays a crucial role in political communication, political campaigns, and ultimately, leadership choices, with politicians leveraging this identification to secure a loyal voter base and garner support based on shared ethnic identity and interests. Furthermore, it enables them to position themselves as representatives who understand and identify with the unique concerns of their ethnic groups.

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<sup>5</sup> Abduction is a process of forming hypotheses to explain phenomena, and it is triggered by abductive inference.

<sup>6</sup> In deduction, readers or interpreters draw logical conclusions based on known premises. We move from specificities to broader conclusions.

<sup>7</sup> Induction involves generating plausible explanations for a set of observations.



In the Facebook post below, for instance, a woman politician takes a firm and assertive political stance in unwavering support of the then-president. This post is characterised by repertoires that include loyalty assertions, political alignment, refutation of a report, challenge to misinformation, and ethnicization of politics. This politician belongs to the ethnic group of the then-president, and that automatically makes her express loyalty to the president to appeal to the electorate of that region. One of the requirements of ethnic politics is unquestioning loyalty. In this post, loyalty is highlighted by the assertion that the president is in charge, and his direction is undoubtedly the direction of the woman politician.

I wish to state categorically that, as far as I am concerned, Mt Kenya leaders who support the handshake and President Uhuru Kenyatta's political guidance have not yet adopted or groomed any other Mt Kenya Kingpin as earlier reported by the Daily Nation on Monday, 20th July. As far as I'm concerned, President Uhuru is in charge (sic) and his direction is undoubtedly my direction. Anybody quoting me otherwise is misinformed (WP5, 2020)

The Facebook post above by WP5<sup>8</sup> exemplifies how expressions of political allegiance are deeply embedded in Afrocentric cultural logics, particularly the communal orientation that defines much of African socio-political life. In the African context, identity is often constructed and understood collectively, through clans, ethnic groups, and community affiliations, rather than through purely individualistic frameworks. This communal worldview, a hallmark of Afrocentricity, positions ethnicity not merely as a marker of identity but as a binding social contract that informs expectations around leadership, loyalty, and representation. Within this paradigm, women politicians are not just individuals with personal ideologies but custodians of collective ethnic interests. As such, they are expected to demonstrate visible and vocal allegiance to their ethnic constituencies and, by extension, to political figures from those communities. This social media post, therefore, is not just a political message but a performative act of ethnic solidarity.

The significance of ethnic and kinship identification in Africa's political representation practice cannot be overstated. Primarily, it holds the capacity to exert influence on service delivery and the equitable allocation of resources to ethnic minorities as posited by Theisen et al. (2020). Additionally, it serves as a catalyst for addressing historical grievances and rectifying power imbalances within the political sphere, as indicated in the works of Schertzer (2018) and Raleigh and Wigmore-Shepherd (2020). To substantiate, within a political context such as that of Kenya, where governance has been decentralised to county levels since 2010, allegiance to one's community may prompt leaders to advocate for the communities that they represent, which may have been historically marginalised as illustrated in the following Facebook post by WP20, who challenges the Kenyan government on how it treats 'her people.'

Extremely saddened to have witnessed the very inhumane way the government has forcefully evicted families in Marioshoni Ward, Molo Sub-County. One wonders what the urgency is in carrying out these displacement excises (sic) during a very rainy season and while our people are already suffering due to the Covid-19 Pandemic.

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<sup>8</sup> In this study, the abbreviation 'WP' refers to 'Woman politician'



We have called on the government to stop any further evictions until an amicable solution is found. Our people must be treated with dignity and proper procedures followed for those with Title deeds for their land, and sufficient notice given for those living past the cut line (WP20, 2020)

However, while communalism and ethno-political communication can contribute to a sense of belonging and identity, they also pose democratic challenges, such as the potential for ethnocentrism, inter-group tensions, divisive identity politics, and exclusionary practices. Such political downsides have been experienced in Kenya (see Bratton and Kimenyi, 2008; Long and Gibson, 2015), Sudan (Furukawa, 2022) and Ethiopia (see Mekonnen, 2019; Gardachew et al., 2019).

In this study, inter-divisive identity politics, characterised by ethnic polarisation, power dynamics, class divisions, and a perceived conflict between the state and the general populace, were noted in social media posts. In the tweet below, for example, a woman politician expresses a desire to preserve the nation and citizens' integrity by protecting them from the threats of the 'deep state'<sup>9</sup> She rallies 'her people' to vote for a certain presidential candidate so that their (economic) interests are protected. By identifying with a specific ethnic group, the politician aligns herself with a certain cultural identity, thus highlighting the significance of identity and political alliances in Kenya. Notice how she refers to her ethnic group as a 'nation', and how it must be preserved at all costs through political alignment.

Going forward, the System in this country shall protect the State in order to preserve the Nation. The people shall Conquer the Deep State. Mutahi Ngunyi, I am a member of the GEMA <sup>10</sup>Nation. Before you advice That we hang together or die Together, who told you we are together. "The rich and the Dynasties<sup>11</sup> are alone, and Hustlers<sup>12</sup> alone. The GEMA vote is for Ruto. Swallow the bitter pill.

[@MutahiNgunyi](#), [@moseskuria\\_MP](#)

(WP2, 2020)

Overall, within the context of Africa, the ethno-political landscape is a distinct terrain revealing the interplay between party systems, electoral institutions, cultural institutions, and electorates (Mozaffar & Scarrit, 2005), shaping governance and political decision-making processes (Raleign & Wigmore-Shepherd, 2020). Oduor (2019) notes that African societies have strong ethnic bonds, which promote the representation of group interests in the political arena. Thus, many African voters' choices are influenced by their solidarity with their ethnicity (Oduor, 2019, p. 113). It is due to this ethnic dynamic that politicians in the region appeal to the ethnic identity of citizens in their political communication and representation practices.

<sup>9</sup> The term 'deep state' is a 20th-century term used to describe a secretive network of influential individuals within the Turkish government. This term was popularised during the 2022 electoral campaigns in Kenya to refer to a group of powerful and influential individuals who have significant control over the country's affairs and resources

<sup>10</sup> GEMA is an abbreviation of the Gikuyu, Embu, Meru, and the Akamba ethnic groups in Kenya

<sup>11</sup> In Kenya, the term 'dynasty' implies a continuity of political control and leadership that is concentrated within specific family networks.

<sup>12</sup> This is a term that was popularized in 2022 campaigns that was used to refer to 'the common citizen.' It was used as an anti-elite narrative of a struggling yet ambitious average Kenyan.



Apart from ethno-political engagements, participants in this study were seen to engage in religio-cultural transactions in political communication endeavours, as explained below.

### ***Religion as Political Communication and Representation Strategy***

In this study, the utilisation of spiritual and religious discourse was regarded as a significant tactic in political representation practice. Specifically, the study explored how politicians strategically weaved religious themes, values, and beliefs into their online content to connect with a citizenry that strongly identifies with religious values and affiliations. Notably, the religious heritage of African societies is steeped in the continent's history. Mbiti<sup>13</sup> (1969), while describing the African as 'notoriously religious' (p 1), refers to religion as a fundamental aspect of African life. Berinyuy (2025) further highlights that religious ontology permeates every aspect of African life and culture. Additionally, Ellis and Haar (2007) posit that most Africans interpret the world through the prism of religion and that religion has a pervasive influence on politics.

The findings of this study revealed that politicians employed religious rhetoric in social media content in multiple ways. Firstly, they used religion as a cultural frame that aligned with the societal social compass. Secondly, religious posts were utilised to appeal to societal values and establish a sense of solidarity with citizens who prioritised such values when electing their representatives. Additionally, religious rhetoric played a role in politicians' identity formation, which was then utilised as a strategic tool for fostering trust among citizens by cultivating a shared sense of identity. Furthermore, there were instances where social media posts were inherently religious even when there was no explicit connection between the religiosity of the post and any political event. Implicitly, though, discourse analysis revealed that even when religious posts did not have political overtones, they could still be attributed to political intentions, as shown in a Facebook post below.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. - Isaiah 65:24 KJV (WP3, 2022)

This Facebook post by WP 3 above emphasises the proactive nature of a higher being (God) in his ability to listen to (his) people and hear their needs. Language is employed in this post to convey the belief that God is aware of people's needs even before they are vocalised. Contextually, the post conveys a close relationship between the politician and her God, where she underscores her belief in God's divine attributes and implicitly conveys a message that she follows the tenets of Christianity.

Contextually, referencing religious verses, as seen in the social media post above, is a communication strategy employed by politicians in Kenya to establish their credibility and moral authority. Politicians use scriptures to appear to align with religious principles, such as trustworthiness, empathy, and compassion, thereby enhancing their image and reputation. Again, as mentioned earlier, they use religious sentiments to identify with a populace whose cultural tradition is deeply intertwined with spiritual belief systems.

Within the scope of this study, certain political representatives blended cultural components with religious sentiments in their online communication. As an example, one representative initiated a religious quote with a customary greeting, signalling her awareness of her audience's cultural context. Customary greetings are an integral part of interactional discourse in Kenya and Africa. According to

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<sup>13</sup> John, S. Mbiti is an African religion expert, theologian, and philosopher best known for his groundbreaking exploration of African religious beliefs and practices.



Schiefer et al. (2021), greetings serve the purpose of showing respect, building positive social connections, and establishing relationships within the community. It is also considered a mark of adulthood and competence to master the art of greetings within the Kenyan and larger African community. Ignoring this communication protocol results in societal disapproval because it is regarded as a breach of politeness (Nephawe and Lambani, 2022). By adhering to these societal norms and using a greeting as a prelude to her message, the woman politician presents herself as a respectful and competent member of the community, a subject discussed by Agyekum (2008). This convergence highlights the enduring interplay between religion, politics, and culture in this distinctive setting.

Good morning. 1 Corinthians 2:9 [9]. That is what the Scriptures mean when they say, “No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him.” Above all, God is God (WP8, 2022)

Apart from the use of religion as a cultural tool in Kenya’s digital political landscape, this study noted that religion was also used as a campaigning tool in the country. Although at first glance it may not be immediately apparent whether politicians incorporate religion into their social media communication for cultural or political campaign purposes, data analysis revealed that religion and spirituality were sometimes used as online political tactics and forms of personal branding in the study. Given that 83% of the Kenyan population identifies as Christian, and 11% as Muslim (Wangila, 2023), politicians are keen on appealing to this significant religious voting bloc during election periods.

The study noted that during the 2022 election campaign period, politicians’ social media data was dominated by religious messages, compared to data from 2020. This data/time association signified a deliberate attempt by political representatives to use religious narratives as forms of personal identities and tools for political campaigns. Political figures exploit the association between religion, moral values, ethics, and righteousness to enhance their public image and project trustworthiness to the masses. By so doing, they position themselves as individuals with a strong moral compass, thereby earning the trust of voters. Because of the overwhelming trust in religion by the wider African masses, women politicians often embrace this ‘culture’ and employ religious language, symbols, rituals, and practices in their daily discourse to connect with the masses, construct their personal image, and earn credibility. Thus, for political representatives, religion becomes a means of image and identity formation, as well as a form of self-branding, in African politics.

## **Conclusion**

This study examined the underlying Afrocentric worldviews that shape the practice of political communication and representation among women politicians in Kenya’s digital spaces. Through a discourse analysis of Facebook and X (formerly Twitter) posts, the study identified two dominant Afrocentric orientations in their communication strategies: ethno-political discourses and the integration of religion and spirituality into political messaging. These elements emerged as central themes in the way women politicians construct meaning, articulate authority, and mobilise support within culturally embedded communicative frameworks.

While this study contributes to ongoing debates in gender, political communication, governance, and Afrocentric methodologies, it also highlights a critical gap that may pave the way for future research. For instance, the study examined the utilisation of digital platforms by women politicians in Kenya within the realm of political communication and representation. This presents an opportunity for comparative analysis to determine whether male politicians employ digital platforms in an analogous or disparate manner in their political representation practices.



Moreover, Future research could expand this discourse by exploring how Afrocentric principles inform the political communication of diverse African nations by conducting cross-national studies within the continent. This will not only deepen our understanding of indigenous knowledge systems in political discourse but also challenge dominant frameworks that fail to account for Africa's cultural and communicative particularities.

As far as policy is concerned, the study underscores the need for policy frameworks that recognise and support culturally grounded forms of political expression, particularly those emerging from African women's digital practices. By highlighting how women politicians engage with ethnic identity, spirituality, and communal values in their online communication, the research advocates for more inclusive digital governance policies that accommodate diverse communicative traditions. Furthermore, it highlights the need for gender-sensitive digital policies that empower women politicians to utilise social media as a legitimate platform for political participation, communication, and leadership in the African context.

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- WP2. (2020, August). *Going forward, the System in this country shall protect the State in order to preserve the Nation. The people shall Conquer the Deep State. Mutahi Ngunyi, I am a member of the GEMA Nation.* [Tweet]. Twitter.
- WP3. (2020, July). *And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.* – Isaiah 65:24 KJV [Status update]. Facebook.
- WP5. (2020, July 20). *I wish to state categorically that, as far as I am concerned, Mt Kenya leaders who support the handshake and President Uhuru Kenyatta's political guidance have not yet adopted or groomed any other Mt Kenya Kingpin.* [Status update]. Facebook.



[https://www.facebook.com/HonGathoniWamuchombaHSCMP/posts/pfbid02mJuJeYZgKtVJEz\\_e3fwoLf1LshTHcB1J1jSi4TrfiMjarcdy185CuHDskVzwHLwSFI](https://www.facebook.com/HonGathoniWamuchombaHSCMP/posts/pfbid02mJuJeYZgKtVJEz_e3fwoLf1LshTHcB1J1jSi4TrfiMjarcdy185CuHDskVzwHLwSFI)

WP8. (2022, August). *Good morning. 1 Corinthians 2:9 [9]. That is what the Scriptures mean when they say, 'No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him.' Above all, God is God* [Status update]. Facebook.

WP20 (2020, July). *Extremely saddened to have witnessed the very inhumane way the Government has forcefully evicted families in Marioshoni Ward, Molo Sub-County. One wonders what the urgency is in carrying out this displacement excises during a very rainy season and while our people are already suffering due to the COVID-19 Pandemic...* [Status update]. Facebook.

[https://www.facebook.com/SusanWKihika/posts/pfbid02j8Sg49fMkmXEoqYGUJuUQr9LQPj1q\\_XJJGZkqXFJFAS9D1uUaCJBEeX2tgJU4macxl](https://www.facebook.com/SusanWKihika/posts/pfbid02j8Sg49fMkmXEoqYGUJuUQr9LQPj1q_XJJGZkqXFJFAS9D1uUaCJBEeX2tgJU4macxl)