

LEADERSHIP TRAINING, INTER-ETHNIC CONFLICT MANAGEMENT, AND  
THE YOUTH: A CASE STUDY OF ONE NON-GOVERNMENTAL  
ORGANIZATION (NGO) IN NAIROBI, KENYA

A Dissertation

by

PAUL MUTINDA MBUTU

Submitted to the Office of Graduate Studies of  
Texas A&M University  
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

August 2012

Major Subject: Communication

Leadership Training, Inter-ethnic Conflict Management, and the Youth: A Case Study of  
One Non-Governmental Organization (NGO) in Nairobi, Kenya

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## ABSTRACT

Leadership Training, Inter-ethnic Conflict Management, and the Youth: A Case Study of  
One Non-Governmental Organization (NGO) in Nairobi, Kenya. (August 2012)

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While many non-governmental organizations provide leadership training in inter-ethnic conflict management to Kenyan youth, relatively little is known about what goes into such training. This dissertation is a case study illustrating how the training structure operates. The purpose of this dissertation is to address the challenges associated with youth leadership training in inter-ethnic conflict management, how these challenges are managed, what differences the training makes, and how it is transferred back into the real-life of the youth.

To better understand these issues, a two-month qualitative study was conducted divided in two phases involving trainers, youth participants, program designers, and community leaders. Twenty two interviews and 2 focus groups were completed. Results demonstrated four communicative challenges involved in the design of youth leadership training were: (1) audience analysis, (2) material resources, (3) participant challenges, and (4) diversity. Results showed that trainers addressed the communicative challenges by using the following management strategies: needs assessment, financial management,

stakeholder education, and dialogue facilitation. The analysis suggested that the conditions that facilitate transfer of training were: participatory models, training organization, and trainee motivation. Similarly, conditions that inhibit training transfer included: resource constraints, youth motivation, environmental conditions, and diversity.

Finally, results also suggested that the differences that leadership training made in the lives of the youth were: behavioral transformation, participant input, improved peaceful relationships, and skill development. Successfully managing the communicative challenges in the design and implementation of the training were the main goals of trainers, and the more they took ownership of these goals the more likely the training would be successful. This dissertation suggests that managing the communicative challenges associated with the design and conduct of youth leadership training is the first step to ensuring the training transfer for youth participants and achieving a workable leadership training in inter-ethnic conflict management.

## DEDICATION

To my wife, Lydia, and sons, Felix, Fredrick, and Joseph

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NOMENCLATURE

NGO	Non-Governmental Organization
PHARP	Peace Healing and Reconciliation Program

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## CHAPTER I

### INTRODUCTION AND REVIEW OF LITERATURE

The announcement of the disputed 2007 presidential general elections in Kenya on December 27<sup>th</sup>, 2007 led to what could be described as the worst political crisis in her history. At the time of the violence, the Kenya Red Cross—an international nongovernmental organization that was addressing the crisis—reported some 268,330 persons were displaced as a result of post electoral violence (Gullet, 2008). Children in general paid a heavy price for the post-election crisis with early estimates following the outbreak of violence of up to 100,000 children living in deplorable conditions in displacement camps, roughly one third of the estimated 300,000 internally displaced persons (*Daily Nation Newspaper*, 11<sup>th</sup> February 2008). A year later, the *Daily Nation Newspaper* (10<sup>th</sup> October 2009) reported that 1,133 Kenyans were killed or murdered and 650,000 were internally displaced from their homes in the post-election violence. The post-election conflict also generated a number of negative consequences including the disruption of development programs, the destruction of schools and church buildings, and stealing and vandalism to businesses and farms.

The immediate and remote causes of the crisis have been analyzed by different scholars, and it has been argued that the violence and displacement began with the establishment of multi-party politics in the 1990s. Although exacerbated by political feuds, the violence had its roots in ethnic rivalries and struggle for ancestral lands.

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This dissertation follows the style of *Applied Communication Research*.

Obonyo (2008) argues that the internal feud within Kenya has been brewing for decades and that the election results were simply the catalyst which finally ignited the conflict. Nyukuri (1997) contends that one of the long term causes of inter-ethnic clashes in Kenya is linked to its colonial legacy. British colonialists ruled Kenya with “divide and rule” strategy which polarized the various ethnic groups such as Kikuyu, Kalenjin, Maasai, and Samburu which in turn, contributed to the subsequent incompatibility of these ethnic groups as actors in the modern nation-state called Kenya. Adan and Pkalya (2006) argued that understanding what a state can do to address intra and inter-ethnic conflicts is critical given the high costs and consequences of conflict.

One of the most disturbing aspects of the post-election violence was the high level of youth involvement. The intensity of the recruitment of youth by all sides—governmental troops, rebel forces, and militia groups—to engage in violence depicts how crucial a role the youth played in inter-ethnic conflict. According to Education Development Center, Inc. (EDC) report (2009), youth were at the center of the 2007/2008 post-election violence, both as direct perpetrators and as victims. The same report points out that analyses of the post-election violence such as the Waki Commission Report and reports by groups such as the Kenya Youth Agenda and Media Focus on Africa clearly identified politicians as the force and organizers behind the large-scale terror, killing, arson, rape, and destruction with youth acting as their agents. The fact that almost 2 million youth between the ages of 15 to 30 years were out-of-school, and the great majority of them had no regular work or income, made them

particularly vulnerable to recruitment, for pay, into political campaigns and criminal gangs.

This study attempts to articulate how nongovernmental agencies (NGOs) can provide constructive leadership training for youth to manage inter-ethnic conflict in Kenya. Without reconciling conflict among the ethnic groups and making things right, there is a remote chance for Kenya regaining real and sustainable peace. At the present time, there is no way to foresee an end to the inter-ethnic strife and conflict in Africa generally and Kenya specifically, and history indicates that these inter-ethnic conflicts will likely repeat themselves unless some kind of intervention is made. Given the important role youth play in creating and sustaining inter-ethnic conflict, my feeling is that youth leadership training in inter-ethnic conflict management represents one possible intervention that will facilitate the management of inter-ethnic conflict.

This research project comes from my genuine concern for finding a way to promote peace and manage inter-ethnic conflict in Kenya. My passion as a scholar is about youth and how they can be better equipped to manage conflict. Currently, many non-governmental organizations such as PeaceNet Kenya, Nairobi Peace Initiative, Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECCLAHA), Amani Communities Africa, National Steering Committee on Peacebuilding and Conflict Management (NSC) Secretariat, Chemi Chemi Ya Ukweli, and the Peace Healing and Reconciliation Program (PHARP) provide leadership and conflict management training to Kenyan youth. However, we know relatively little about what goes into such training, what problems are associated with the training and

how they are managed, as well as what facilitates the transfer of learning from the training into the real-life experience of the youth. Using a qualitative methodology, this dissertation aims to address the challenges associated with youth leadership and conflict management training, how these challenges are managed, what differences this training makes, and how it is transferred back into the real-life of the youth. One of the assumptions I make is that NGOs can play a significant role in managing inter-ethnic conflict and in promoting peace and reconciliation through the leadership training programs they offer to the youth from the different communities. This study is important to me as a peace-loving Kenyan, and it is equally important to Kenyans who desire people living in peace and harmony.

### **Inter-Ethnic Conflicts and Violence in Kenya**

In this section of the chapter I define and explain key terms such as conflict, intergroup conflict, and inter-ethnic conflict in order to lay the foundation for my discussion on inter-ethnic conflicts and violence in Kenya. Second, I discuss the historical background and the set of conditions that led to the outburst of violence in the last election in December 2007. Third, I discuss and elaborate on the ways that civic education, non-governmental organizations, and conflict training and the management strategies have been used to address inter-ethnic conflict and violence in Kenya.

#### **Defining inter-ethnic conflict**

Inter-ethnic conflict is a particular form of intergroup conflict that occurs between two or more ethnic or tribal groups and is typically marked by its intensity. Ting-Toomey and Takai (2006) observe that intergroup conflict takes place when salient



identity group factors such as ethnic identity, group membership, religious identity, language identity, or gender identity inform the nature of the conflict and influence the conflict management or reconciliation process. Fisher (2006) points out that intergroup conflict may be said to exist between two or more groups when perceived incompatibilities in goals and values are present within a social situation. These groups and their differences may be distinguished according to various tribal, ethnic, linguistic, cultural, religious, socio-economic, or political identities (Dougherty & Pfaltzgraft, 1990). Once an intergroup conflict erupts the individual members of the involved groups tend to act and react toward each other in terms of their social identification with their groups, asserting their group identity, rather than their individual identities. Intergroup conflict involves a struggle over values and claims to scarce resources, power, and status with the aims of the opponents to neutralize, injure, or eliminate their rivals (Juma, 2000). Such conflict management strategies are typically viewed as destructive as they attempt to control the other party through the use of force by trying another group to speak its language, join its religion, vote for its candidate, perform its rituals, or leave its neighborhood.

Inter-ethnic or ethnic conflicts can be defined as conflicts between ethnic groups within a multi-ethnic state, which have been going on for some time and which may appear to be unresolvable to the parties caught up in them. According to Brown (2011), an ethnic conflict is a dispute about important political, economic, cultural, or territorial issues between two or more ethnic communities. Feston (2004) suggests the ethnic dimension is one potential line of allegiance in any community small or large.

Understanding interethnic conflict requires exploring the various factors that create and sustain ethnic allegiances. Ramsbotham et al. (2005) present a five-level interpretive framework for analyzing interethnic conflict (1) global, (2) regional, (3) state, (4) conflict party [intergroup level], and (5) elite/individual level. The analytical task is to identify why and how actors choose to act according to the prompts of ethnic allegiance at these various levels.

Feston (2004) observes that “ethnic” conflict is imbued with ideas of dangerousness, and bitter, insuperable hatred, more so than what is conveyed by the term tribal or tribalism. Paffenholz and Spurk (2006) assert, “Conflict is a divergence of interests, views or behavior between persons or groups, and is normal in any society. When dealt with in a constructive way, conflict can lead to positive outcomes for individuals and society. However, conflict can also lead to violence when channeled destructively” (p. 14). What Feston (2004) and others point out is that ethnic conflict is typically viewed as a more deep-seated conflict that involves intense emotion and is often associated with violence. In the context of Kenya, many inter-ethnic conflicts have resulted in a significant loss of life, denial of basic human rights and considerable material destruction.

### **Inter-Ethnic Conflict in Kenya**

The December 2007 violence needs to be understood from the backdrop of Kenya’s larger history of inter-ethnic conflict and violence and its colonial legacy. The state is both a contributor to and the manager of inter-ethnic conflicts. Magubane (1969) and Nzungola et al. (1997) point out that the condition for ethnic conflicts in Africa was

created historically through colonial and post-colonial government policies. The bone of contention in African ethnic conflicts is state control over national resources such as land and minerals. Such conflicts tend to erupt because of the activities of either the elite or groups who mobilize ethnic symbols in order to achieve access to social, political and material resources. Issues of ethnicity are intimately tied to issues of scarce resources and resource allocation. Nnoli (1980) argues that competition for scarce resources is a common factor in almost all ethnic conflicts in Africa as ethnic communities violently compete for property rights, jobs, education, language, social amenities and good healthcare facilities.

The nature of conflicts in Kenya has changed in scale and complexity with the emergence of multiparty politics in the 1990s. The emergence of conflicts between or within ethnic groups is not new to Kenya; however, the clashes of the 1990s were noticeably different in scale, complexity, and consequences presenting unique challenges for peace activities (Juma, 2000). The cycle of ethnic conflicts in Kenya have followed the elections calendar. Juma (2000) points out that beginning in 1991, in the euphoria of democratization and the anticipation of the historic 1992 elections, the ethnic clashes that erupted reflected political developments. For example, the first conflict erupted at Mitei-tei Farm in Nandi district. Violence then swept through the Rift Valley to Western Province. Juma (2000) goes on to observe that after the elections, the clashes intensified and kept on recurring on a small-scale at different times in various places through 1995. As the next set of elections approached, the country witnessed a resurgence of conflicts

starting in 1996. In August 1997, Mombasa, unaffected by earlier conflicts entered the circus of violence.

Ibrahim and Pereira (1993) and Mafeje (1971) point out that under colonial rule linguistic groups were initially categorized as tribes and the differences between them were emphasized. The result was stronger and more rigid ethnic relations. Marshall et al. (2001) contend that most contemporary African conflicts are caused by the combination of poverty and weak states and institutions. Economic factors have been identified as one of the major causes of conflicts in Africa – whether intra or inter-ethnic or interstate. It is not surprising, therefore, the combination of the colonial legacy of ethnic separation, weak states, and poverty provide a recipe for inter-ethnic conflict.

Ethnicity and inter-ethnic conflicts manifest themselves in many ways. Ethnicity in this context is viewed as an inclusive concept that defines groupings on the basis of indicators such as color, appearance, language, race, religion, common ancestry, height complexity, body structure, level of education and the like. It is an ascribed phenomenon largely based on the myth of common ancestry, belief systems, physical settlements, group affiliations and relationships. Ironically, the relationship between ethnicity and territory is rooted in colonial policies that created the enviable “White highlands” (Juma, 2000). During this period, Kenyans were evicted from their ancestral lands to create space for settler agriculture. With independence, the principle of “willing seller, willing buyer” determined who could own these lands. Juma (2000) noted that people of different ethnic backgrounds, with the ability to purchase these farms, either individually or as members of co-operatives, became neighbors. Meanwhile, large numbers of people

who had been evicted earlier, but did not have money after independence remained squatters. The areas that have witnessed the most violence of inter-ethnic clashes were within the former “White highlands”. The principal areas of conflict include:(1) the Rift Valley districts of Nakuru, Molo, Kericho, Nandi, Uasin Gishu, Trans-Mara, and Marakwet; (2) the districts that flank Mt. Elgon, namely, Trans-Nzoia, Bungoma, and Mt. Elgon, and (3) Mombasa located in the Coast province (Juma, 2000).

The colonial legacy has had a serious impact on Kenya. While the violations of democratic rights associated with the general elections provided the trigger for the bulk of the street violence and human rights violations in December 2007, a number of additional causes also fueled the outburst of violence within Kenya. Numerous economic and social rights inequalities pre-existed the violence such as the lack of access to water, food, health, decent housing, and the high rate of youth unemployment. According to United Nations Development Program (UNDP) Report (2008), 45.9% of the Kenyan population lives under the threshold of absolute poverty and 20% of the population experience hunger. The colonial legacy and mismanagement of land distribution especially in the Rift Valley has generated inter-ethnic conflict over what is often perceived as the most important form of wealth and source of political power: arable land.

The current reality is that most Kenyan districts are haunted by actual or potential inter-ethnic conflicts. This is partly because of the fact that different communities continue to consciously or unconsciously rely on ethnicity to perpetuate their dominance and hegemony in an atmosphere characterized by scarce resources, fear, and prejudice.

The proliferation of inter-ethnic conflicts in Kenya is so widespread that there is hardly any region where the problem has not reared its ugly head. According to Media Focus on Africa (2009), an analysis of survey results by province shows that politicians are seen as the main instigators of inter-ethnic violence in all areas of the country including the Rift Valley (95%), Western (92%), Central (91.8%), Coast (91.2%), North Eastern (89.3%), Nairobi (88.5%), Nyanza (83.5%), and Eastern (55%).

Indeed, the violence triggered by the flawed electoral process of December 2007 should be analyzed in its context of longstanding inter-ethnic conflict over land rights, prevailing impunity for human rights violations and highly unsatisfactory fulfillment of economic and social rights. There has been long standing dispute over land rights. The Kenya Government Lands Act (Cap. 280) which regulates the former “crown lands” now known as Government lands gives considerable power to the President. This act extends the power of the Commissioner of Lands – a President’s appointee – to lease land within the townships for 99 years and agricultural areas for 999 years, with the power to convert leases into freeholds. In light of the centrality of the presidential figure and the community-based political environment, land has thus often been used in Kenya to award patronage, solidify support and build alliances.

The December 2007 violence can be attributed to colonial legacy. In the early 1900s, the British colonialists evicted the Rift Valley’s communities (Nandi, Maasai, Samburu and Turkana) to create the “White Highlands”. Agricultural laborers from the neighboring provinces, particularly Kikuyus from the Central Province, were recruited to work on the colonial farms. In the aftermath of Kenya’s independence in 1963 from the

British Empire, some of these agricultural laborers took advantage of the land-buying schemes offered by President Jomo Kenyatta and bought the land they had worked on for the British colonialists. These small lands were in Nakuru, Uasin Gishu, Nandi, Trans Nzoia and Narok districts. This situation was largely maintained until 1992-1993, when, during President Moi's tenure, politically-instigated violence forced many Kikuyu farmers out of their farms. At this point, some ministers and national politicians from the Kalenjin and Maasai communities rallied on the reestablishment of a *majimbo* system of Government – a federal system based on ethnicity. Some proponents of *majimboism* simultaneously called for the expulsion of all other ethnic groups from land they claimed to be historically theirs, and the return of the “Kikuyu outsiders” to their “home land” or “ancestral home”, in the Central Province. That background paints a picture of a people who have been frustrated by the government establishment and by those who bought land in “their” ancestral lands and with time have been the catalysts for fueling interethnic aggression/violence, and when the people could not hold it any more, it sparked the national violence in December 2007. One of the ways the politicians use and which cause inter-ethnic conflict among community members is their inflammatory and inciting statements – and when violence erupts, they use the youth to execute it. Unfortunately, the new Kenyan Constitution (2010) does not explicitly address the issue of inter-ethnic conflict management and peace-building. Peace therefore is not a constitutional guarantee.

Nyukuri (1997) points out that the wave of inter-ethnic conflicts are found in Kenya among the communities living in the Rift Valley, Nyanza, Western and some

parts of the Coastal provinces. These are the areas where the Kikuyu tribal group moved to settle after being displaced by the British colonialists. The main cause of the conflict is land to farm which triggers inter-ethnic violence during political campaigns. Detailing the conflict in Kenya, Van Beurden (1999) identified the essential cause as “a life and death struggle for natural resources, especially, land” (p. 147).

The groups that are always in conflict with the Kikuyu over land issues are the Kalenjin and the Maasai. These grievances go back to the colonial period and after independence. The allocation of land after independence was disproportionate and marginalized certain ethnic groups. The Kalenjins in particular felt that they had been schemed out in the land distribution exercise and reacted violently by displacing many Kikuyus in the process. The Kalenjins were of the view that the Kikuyus were allocated some of their fertile lands and therefore they promised to return to *majimbo* (federal/regional) constitution in order to uproot the Kikuyus and reclaim their ancestral lands. The Kenyan land problem is politically oriented and that is why it fuels inter-ethnic violence during general elections. Struggle over land has always been the characteristic of the Kenya political life. The Maasai were displaced by the British from the areas adjacent to Nairobi area and after independence the Kikuyu took those lands. Other groups like the Luo, Luhya, Mijikenda tribes in the coastal region fight over political positions with the Kikuyu. That explains why even though the 2007 violence was caused by the flawed electoral process, the quest for land control was central to the violence that engulfed the whole of the Rift Valley, Nyanza, Western, and Coastal regions.



Nyukuri (1997) points out that the causes of inter-ethnic conflict fall under broad categories such as social, economic, political, religious, environmental as well as psychological. He argues that one of the long term causes of ethnic clashes in Kenya is attributed to the colonial legacy, which is essentially historical but with ramifications in the post-independence era. It is a historical fact that the indirect rule administered by the British colonialists later turned out to be the “divide and rule” strategy which polarized the various ethnic groups in Kenya. He further asserts that this in turn contributed to the subsequent incompatibility of these ethnic groups as actors on one nation-state called Kenya. Even the early political parties in Kenya that championed the nationalist struggle against colonial establishments were basically distinct ethnic unions. As a result, a situation prevailed in the country in which a common political voice was not possible. Nyukuri (1997) asserts that land is another source of ethnic conflicts in Kenya, both in the long term and in the short term. Thus, the colonial legacy laid the framework for inter-ethnic conflicts in Kenya, whether political, economic or social.

The problem of ethnicity, having emerged during the colonial period has been progressively accentuated since independence with the emergence of ethnicity as a factor in national politics (Oyugi, 2000). Oyugi goes on to point out that ethnicity in Kenya became a national concern as early as during the colonial period but was accentuated in the post-independence period during the implementation of the policy of Africanization. Ethnic tensions developed especially around the structure of access to economic opportunities and redistribution of some of the land formerly owned by the white settlers. Most of the land in question was in the Rift Valley Province and was historically

settled by the Kalenjin and the Maasai. The other area that was affected by the colonial settlement was the Central Province.

Kenya's 2007 post-election violence is rooted in the ethnic dispute between Kalenjins and Kikuyus and was fueled by the results of December 2007 presidential elections. Kalenjins believe that the Kikuyus have marginalized them for far too long by dominating the major sectors of the economy of the country at their own expense. The immediate cause of the violence was the announcement of the elections results. Bayne (2008) cited in Oluwafemi (2011) contends that a feature of the violence was that it happened whenever the majority of ODM supporters were present, for example, Rift Valley, Nyanza, Nairobi slums and Mombasa – and this was directed by groups of youth. Landau et al. (2009) cited in Oluwafemi (2011) argued that the Kenya violence was about what political party was to control the state. However, there were other inherent factors that contributed to the violence such media influence, impunity, and class war (Stewart, 2008; Landau et al 2009; Ellis, 1994 cited in Oluwafemi, 2011). The active involvement of youth in Kenya's 2007 post-election violence could be seen as a reflection of the harsh socio-economic conditions of many youths who were involved directly in the incitement of violence with politicians and vandalization of properties.

In the post-Cold-War context in which conflicts in the Third World primarily emanate from within the state, Okombo and Sana (2010) argues that nothing threatens the survival and efficacy of the state more than ethnic rivalry, which can inspire secessionist campaigns most of which are accompanied with violence. National unity or effective management of ethnic relations is therefore a prerequisite for national

development. Besides, the government is likely to spend fewer resources on security surveillance when the populace is less disaggregated. Nyukuri (1997) identifies the typical consequences of inter-ethnic conflicts as social, economic, political, and environmental. Most of the victims of these clashes are left homeless, landless, destitute, injured, dead, abused from the atrocities. Economically, destruction of farms, businesses, change in land ownership patterns, food insecurity, labor disruption on farms, industry and the public sector institutions, land grabbing, breakdown in transport and communication, resource diversion, miss-allocation and unexpected expenditure.

There is political thuggery by the majority tribes against the minority including - police brutality and militia-style blood clashes. Environmentally, large areas of forest land are set on fire as part of a defensive strategy taken by the victims of the clashes to deny their attackers hiding places. Nyukuri (1997) reports that during inter-ethnic clashes of 1997, in Mt. Elgon, Molo, and Nandi, large areas of forest land were set on fire – and that destruction has affected the pattern and intensity of rainfall in those regions and thus made the rain-fed agriculture and water supply a problem.

The consequences of December 2007 post-election violence in Kenya cannot be underestimated. Oluwafemi (2011) argues that the violence claimed more than 1,000 lives like that occurred in 1980s but its effects by displacing hundreds of thousands of people was much more than the displacement that occurred in the 1990s. The consequences include the following: (1) population displacement: the 2007 post-election violence left hundreds of thousands of people displaced (over 650,000) or uprooted from their homes or places of habitual residence, (2) underdevelopment: disorderliness and

threat to life and resources because of the violence hindered development. This is not only an effect, but in turn becomes a causative factor in the continuing circle of chaos and anarchy, and (3) militarization of society – in the sense that there were so many firearms in the communities due to the ethnic and political violence and possession of firearms hindered the conflict management initiatives. The possession of firearms by communities and different ethnic groups encourage violence. Oluwafemi (2011) goes on and observes that poverty, crime, and other social ills followed the post-election violence. There were beggars, thieves, and prostitutes before the violence but the situation worsened since the violence – a state of affairs observed where inter-ethnic conflicts have taken place, like Rwanda, Burundi, and Somalia.

### **Civic Education, Non-Governmental Organizations, and Conflict Training**

NGOs play an important role in rebuilding civil society. In Kenya, civic education has been promoted as an important management strategy to rebuild civil society by the NGOs primarily offering conflict training programs. Other actors like the Ministry of Special Programs in the Kenya Government have offered support but mainly provide relief to the Internally Displaced Persons (IDPs). NGOs are most effective in providing their services when donors support them and provide sufficient funding for their programming. Brown (2003) argues, “Individual donors in the past funded a number of small-scale relief works aimed at assisting those displaced by the violence, channeling the funding through church groups and local and international NGOs. Donors currently support a number of isolated projects in reconciliation and peacebuilding, but with little coordination or a systematic information-sharing mechanism. They do not

address the role of ‘outsiders’ paid to provoke and carryout the violence – that is, the root cause of the violence” (p.10).

Various institutions like NGOs have been involved in conflict management by offering training programs to empower the populace. Other NGOs have been addressing the social and economic needs of the affected people by giving them material assistance like food, blankets, medicine and constructing houses. Civic education has been promoted as an important strategy to rebuild civil society in Kenya. For example, NGOs such as Amani Communities Africa, and PeaceNet have implemented civic education programs within the school system and outside to educate children and the general public of the need to co-exist in peace. The civic education programs aim at averting the potential danger of inter-ethnic animosity by addressing the issues of inter-ethnic harmony and peaceful co-existence. The people are taught the sources and causes of conflicts as well as the skills of conflict management and how to promote peace at all levels – at local community school level and national level. Despite the promise of these education programs, their efforts have been undermined by hostile political leadership and a lack of dissemination to the general population.

Effective management of interethnic conflict begins with an understanding that youth violence, when it occurs, is an integral part of the inter-ethnic conflict rather than secondary to it. It also requires recognition that a key goal of conflict management should be to stop ignoring the fundamental values of the young people involved and instead provide outlets and channels for them to express these values in constructive ways. Young people need to be involved in the inter-ethnic conflict management

process, to be a process that addresses their needs and concerns, and to learn new skills, principles, concepts and practices for nonviolent interaction. NGOs provide a variety of offerings regarding youth conflict management training.

Among the various actors that participate in these processes are the non-governmental organizations (NGOs), which fulfill a pivotal role in terms of establishing and maintaining essential services, assisting the internally displaced populations and helping to strengthen societies through training programs. In the context of a discussion of global governance, Gordenker and Weiss (1995) describe NGOs as private, self-governing, formal and non-profit organizations. Omission of the “voluntary” feature acknowledges the increasing professionalization of the NGO sector. At the core of the concept of the NGO sector is the private (that is, unaffiliated with government) and self-governing (or autonomously managed) nature of NGOs.

The NGO sector is gaining importance in the framework of official aid. Rehabilitation and reconstruction programs, from the perspective of the NGOs, should not have as their aim the mere substitution or reparation of the infrastructure and the material resources damaged by a disaster. Programming should be constructed in such a way that they strengthen the administrative, social and economic administrations of the affected communities and contribute to reestablish psychological well-being (Peinado, 2010). The NGOs, therefore, must orient themselves, preferably, towards those projects that allow the affected population to overcome by themselves the situation, which contributes to increasing the capacities of the people to be self-sufficient and to be able

to get on by themselves. Using as much as possible the local resources and capacities is the starting point of a development process.

In the area of national reconciliation, the development NGOs can carry out projects of major importance by promoting forms of community organization around rehabilitation, reconstruction and development projects, which involve vulnerable people that belong to different groups, encouraging dialogue, communication, the coming together of the parties, peaceful resolution of disputes and inter-community relationships based on mutual trust and shared values (Peinado, 2010). The promotion of the participation and the strengthening of the organizations of the civil society at the local level represent a positive contribution to the aims of democratization and good governance that usually prevail in the post-inter-conflict conflict reconstruction processes (Peinado, 2010).

Kenyan Civil Society is vibrant and dynamic with many thousands of organizations representing every conceivable aspect of human, economic, socio-cultural and national development. Kenyans are engaged in developing their own society and their potential to contribute to national development is great. According to the NGO Council of Kenya (2003), 1,347 NGOs were based in Kenya in 2000. At last count more than 300,000 NGOs were in existence, most of these at the community and local level, together with a large number of national and international trusts, non-profit companies, faith-based organizations and the familiar NGOs. The influential role of Kenya's civil society has been widely recognized in making a significant contribution to the peaceful transformation from one man rule to multi-party rule in Kenya in 2002. However, the

full potential of NGOs and people's power has never been realized. Leonhardt et al. (2002) point out that due to the tragic events of the last 10 years, NGOs in Kenya have acquired wide experience in dealing with violent conflict. NGOs, for example, have been involved in providing education, training, and health care to the youth. Many NGOs are involved in providing sexual and reproductive health education and services, and some are now making efforts to provide financial services and information communication technology (ICT) services targeted to young people.

NGOs stand a better chance of promoting conflict management strategies and initiatives among the warring ethnic groups given the different roles they play in Kenyan communities. Leonhardt et al. (2002) argue that NGOs have made significant contributions to peacebuilding at local and national level. The most tangible results were achieved in rural communities, where NGOs catalyzed the establishment of local peace structures. Conflict management training is intertwined within the development programs of many Kenyan NGOs. Conflict oriented NGOs like Peace Healing, Reconciliation Program (PHARP), Nairobi Peace Initiative, Amani Communities Africa, National Steering Committee on Peacebuilding and Conflict Management (NSC) Secretariat, Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECCLAHA), Chemi Chemi Ya Ukweli, and PeaceNet Kenya are involved in responding proactively to extraneous issues of inter-ethnic conflict and insecurity with the intention of preventing conflicts and mitigating their adverse effects. They focus on improving and sustaining the efficiency, effectiveness, and impact of youth leadership training program operations as well as influencing the formulation and implementation



of Kenya Government policies on peace building, conflict management, and governance. The NGOs in their leadership training programs for the youth in inter-ethnic conflict management are making attempts to prepare for future leadership that will bring transformation in the way the various ethnic groups perceive each other and ultimately result in peace-full co-existence.

### **Statement of Problem**

Large-scale inter-ethnic violence is a relatively new phenomenon in Kenya. The proximate causes of violence are related to democratization and the electoral cycle with its roots in the legacy of colonialism, tribalism, and land. Domestic pressure to liberalize the political process, which began in earnest in the mid-1980s snowballed in the early 1990s, led by urban professional and mainstream church leaders (Brown 2003). Brown (2003) argues, as is often the case, the violence in Kenya is an ethnically defined expression of political conflict which is often carried out by youth. Currently, many non-governmental organizations (NGOs) provide leadership and conflict management training to Kenyan youth. However, we know relatively little about what goes into such training, what problems are associated with the training and how they are managed, as well as what facilitates or inhibits the transfer of learning from the training into the real-life experience of the youth.

This study attempts to articulate how nongovernmental agencies (NGOs) can provide constructive leadership training for youth to manage inter-ethnic conflict in Kenya. Without reconciling conflict among the ethnic groups and making things right, there is remote chance for Kenya regaining real and sustainable peace. At the present

time, there is no way to foresee an end to the inter-ethnic strife and conflict in Kenya, and history indicates that these inter-ethnic conflicts will likely repeat themselves unless some kind of intervention is made. Given the important role youth play in creating and sustaining inter-ethnic conflict, my feeling is that without youth leadership training in inter-ethnic conflict management, inter-ethnic conflict will continue.

This dissertation aims to address the communicative challenges associated with youth leadership and conflict management training, how these challenges are managed, what differences this training makes, and how it is transferred back into the real-life of the youth. This study focuses on the significant role NGOs play in managing inter-ethnic conflict and in promoting peace and reconciliation through the leadership training programs they offer to the youth from the different ethnic communities in Kenya. That goal was articulated in the framing of the guiding question for this study: “How can leadership training in inter-ethnic conflict management for youth participants be designed and conducted to influence social change?”

To investigate youth leadership training in inter-ethnic conflict management, I pose four research questions:

1. What communicative challenges are involved in the design of leadership training for youth participants in inter-ethnic conflict management?
2. How do trainers manage the communicative challenges associated with leadership training for youth participants in inter-ethnic conflict management?
3. What conditions facilitate or inhibit the transfer of leadership training for youth participants in inter-ethnic conflict management?

4. What differences does leadership training in inter-ethnic conflict management make in the personal and professional lives of the youth participants?

My research questions are informed by two theoretical choices: (1) design theory, and (2) transfer of learning theory. In the following sections, I overview the relevant literature for each theory and place the research questions within the relevant literature.

### **Designing Youth Leadership Training**

Design focuses on the way that individuals create products, services and systems with the tools they have at hand. Design refers to the human creativity involved in working with the materials of interaction to make communication possible, that is, shared meaning, joint action, and coordinated activity (Aakhus, 2007; Jacobs, 1994). Communication design can be observed when tools, techniques, or procedures are used as interventions into an activity in progress, and it is evident in the choices made about how individuals, groups, or organizations interact with one another (Aakhus & Jackson, 2005). Indeed, the communication design stance brings to the forefront the deliberate effort to structure and organize human interaction through interventions and inventions that afford a particular form of communicative activity. While building on that premise, this study examines the communication design practice of how trainers and designer design and deliver youth leadership training in inter-ethnic conflict management. In this study, youth leadership training is conceptualized as a field of communication practice, specifically a field of practice where communication is an object of interest to be made

into a tool for shaping the design and delivery of youth leadership training by trainers and designers and the community stakeholders.

Communication design is involved in creating tools that facilitate quality communication. In this regard, communication design work consists of creating designs for communication that can be seen in man-made tools such as like training designs, rules, procedures, technologies and organizations that are used to structure or discipline the way people interact with one another to achieve particular form and quality of communication. The notion of communicative challenge or interactional problem from a design perspective is the felt difficulty we have in our talk as we do our work. It's the problems we have in talking with one another to complete our task as we interact. These interactional challenges or problems can be resolved through interventions. From a communication design stance, the interventions can be analyzed with the sole purpose of making explicit the communication design practice undertaken to manage the multiple possibilities for meaning, action, and coordination in any communication circumstance. Interventions are therefore communication tools.

The way the communicative challenges are managed by the use of the communication tools is taken to be consequential for the content, direction, and outcomes of practices like in this case, youth leadership training in inter-ethnic conflict management. In the same vein, communication design deals with theoretical, conceptual, and practical questions. The context of leadership training in inter-ethnic conflict management and the youth present rich ground for investing theoretical, conceptual, and practical questions of design, communication interactions, and the role of youth

leadership training in the society. Communication design aims at addressing the practical questions in the society, like in this study, why environmental challenges facilitate the youth to cause violence and instability in the Kenyan communities. Indeed, the intricate domain of leadership training in inter-ethnic conflict management, within which numerous communicative challenges emerge and the management strategies that address them are constituted through communication and efforts that shape them. In addition, the questions about what communication challenges trainers and designers face in designing youth leadership training and how they are managed along the way are within the domain of communication design inquiry and are therefore of central focus in this study.

Aakhus and Jackson (2005) have articulated the connections among the issues informing and persuading areas of theory and practice. They have described a number of points important to understanding the design stance toward communication. These areas include: (1) design is a natural fact about communication; (2) design is a hypothesis; and (3) design is theoretical. The notion that design is a natural fact about communication is evident in daily interactions. That means, design can be seen as an emergent pattern of an interaction that the participants orient themselves towards and recognize as legitimate. Jacobs (1994), and Mokros and Aakhus (2002) point out that fundamental to the understanding of design as a natural fact about communication is the creative use of language people exercise as they attempt to coordinate and engage meaning and action. The interactional challenges of engagement influence the way the site of communication as well as the communication practices are constructed. A design stance therefore regards the built-up of human environment as the site within which to pose and answer

various research design questions about communication in the society. The site orients the interaction towards examination of the ways in which communication is treated as an object of design. That means, different sites require different communication designs.

The central focus of interactive communication is to create meaning, action and coherence. The coordination of these matters is the focus of communication design. It is the activities that ensue during the communication interaction that call for a design stance. Levinson (1979) argue that the concept of activity types helps articulate the relationships between interactivity and communication. He goes on to point out that activity types refer to a “fuzzy category whose focal members are goal-defined, socially constituted, bounded, events with constraints on participants, setting – but above all on the nature of allowable contributions” (p. 368). Communicative activities pose certain constraints or challenges. Activity types are characterized by the constraints they impose on the contributions that can be made by the preferred interpretations for each activity type. Communication as design therefore is interested in the creation of tools, procedures, and techniques that constrain allowable contributions in interaction with the aim of affording particular form and quality of communication. These tools, procedures and techniques help to enhance the quality of interaction in communication. Without a design stance, these constraints in communication will not be addressed.

Communication as design also brings out the aspect of intervention in communication. As Aakhus and Jackson (2005) state, “Design is a form of intervention oriented toward invention and this concept is consequential for what can be learned about communication from design activity” (p. 418). Communication design work

happens, for example, when NGOs as actors in peacebuilding intervene into designing youth leadership training with the intention of bringing interaction that brings change both at the individual and collective levels in society. Given that recognition, Aakhus (2007), and Aakhus and Jackson (2005) argue that the design stance toward communication analyzes practice as theoretical, as the ground within which our theories of communication develop. Thus, design work and designs for communication can be seen as instances of theorizing about communication. In that regard, explicating the evolution of communication designs indicates the way communication is understood in practice.

Aakhus (2007) argues that the design stance departs from two dominant trends in the field of communication research that aim toward either predicting outcomes or passing normative judgments. Similarly, Aakhus (2003) point out that interventions in communication design stance make normative and descriptive specifications of what is, what ought to be, and what is possible. Based on that fact, the argument that certain designs fail and others succeed provides grounds for reinventions and change in normative and descriptive assumptions. That also calls for what design stance refers to as reflection on practice. Youth leadership training is practice that trainers and designers need to reflect on from time to time through periodic evaluations and reviews. From a communication as design perspective, reflection is an invaluable aspect of design rationality and it afford those engaged in it the opportunity to change the design for communication in ways that are responsive to the demands and requirements placed on it. Thus, examining the evolution of leadership training in inter-ethnic conflict

management and the youth from a communication as design stance shows evidence for the need for trainers and designers to think through the role of reflection in the entire training process. The design stance guided the conceptualization, design, description and later analysis conducted on the first two research questions of this study.

The first two specific research questions addressing communication as design approach are:

RQ1. What communicative challenges are involved in the design of leadership training for youth participants in inter-ethnic conflict management?

RQ2. How do trainers manage the communicative challenges associated with leadership training for youth participants in inter-ethnic conflict management?

### **Youth Leadership Training and the Transfer of Learning**

Research questions three and four are based on transfer of learning theory. The connection between training and organizational change has typically been conceptualized in terms of transfer of training (Kraiger, 2003). “Training” refers to a systematic approach of learning and development to improve individual, team, and organizational effectiveness (Goldstein & Ford, 2002) and can be viewed as “a planned intervention that is designed to enhance the determinants of individual job performance (Campbell & Kuncel, 2001, p. 278). Learning refers to the knowledge and skills acquired by trainees (Tai & Taiwan, 2006). Transfer of learning is the extent to which new knowledge and skills learned during training are applied on the job (Aguinis et al. 2009). Notably, transfer of learning can be positive or negative. Perkins and Salomon (1992) point out that positive transfer occurs when learning in one context improves performance in some other context. While negative transfer is a real and often



problematic phenomenon of learning, it is of much less concern to education than positive transfer. Negative transfer typically causes trouble only in the early stages of learning a new domain. Thus, training not only may affect declarative knowledge or procedural knowledge, but also may enhance strategic knowledge, defined as knowing when to apply a specific knowledge or skill (Kozlowski et al., 2001; Kraiger et al., 1993, cited in Aguinis et al., 2009).

Transfer of learning theorists (Ford & Weissbein, 1997; Holton & Baldwin, 2000; Rouiller & Goldstein, 1993) define the transfer climate as the individual or group perceptions and interpretations of the conditions and processes within an organization that promote or inhibit transfer of learning efforts. According to Aguinis et al. (2009) transfer climate includes a number of factors including supervisory and peer support, task cues, training accountability, opportunities to practice, opportunities to use new knowledge and skills, and intrinsic and extrinsic rewards for using new knowledge.

The first cluster of variables that influence learning transfer are *work environment factors*. Work environment factors focus on a variety of socio-technical system design variables. Aguinis et al. (2009) identify a number of work environment factors that can affect learning transfer including socio-technical system design variables (e.g., fostering job involvement, employee involvement, information sharing), job design variables (e.g., fostering task autonomy, job match), quality management variables (e.g., employee commitment to quality work, customer focus), and continuous learning variables (e.g., continuous learning as a priority, rewards for learning). For example, with a sample of 300 employees in the information technology division of a large U.S.

automaker, Kontoghiorghes (2004, cited in Aguinis et al. 2009) found support for both climate and work environment factors as predictors of transfer motivation and performance. Most current models of transfer of learning include the workplace climate for transfer as an important factor in the transfer equation (Enos et al. 2003).

Interestingly, Aguinis et al. (2009) argue that although there continue to be claims that the transfer climate is critical to transfer of training, empirical studies of transfer climate have yielded mixed results. For example, Richman-Hirsch (2001) found that post-training training enhancement interventions were more successful in supportive work environments. On the other hand, Chiaburu and Marinova (2005) found no effects for supervisory support but positive results for peer support in a study of 186 trained employees. In sum, Aguinis et al. (2009) points out that recent research has reported on how to ensure that the changes that take place during training are transferred back to the job environment. Taken together, they argue, there is need to consider the importance of interpersonal factors such as supervisory and peer support as moderators of the training-transfer of training relationship.

A second type of factor influencing learning transfer is *supervisory*. This refers to the persons involved in overseeing work progress. Chiaburu and Tekleab (2005) point out that immediate supervisors play a significant role in their subordinates' training motivation. For example, Cohen (1990) found that trainees with more supportive supervisors attended training programs with stronger beliefs in the programs' usefulness, which is an important factor in employee motivation. "Training motivation" refers to the 'intensity and persistence of efforts that trainees apply in learning-oriented improvement

activities before, during, and after training (Burke & Hutchins, 2007, p. 267). Thus, for training programs to be effective, participants should believe that participating in learning would lead to desired rewards (Goldstein & Ford, 2002). Similarly, Axtell et al. (1997) found that trainees' transfer motivation was positively associated with short-term transfer and long-term transfer after returning to their work sites. Colquitt et al. (2000) summarized 20 years of research on factors affecting trainee motivation. Their meta-analysis showed that training motivation was significantly predicted by individual characteristics (e.g., locus of control, conscientiousness, anxiety, age, cognitive ability, self-efficacy, valence of training, and job involvement) as well as by situational characteristics (e.g., organizational climate).

A moderating variable that influences levels of motivation is high performance goal orientation. High performance goal orientation is could be an inhibiting factor in the transfer of training. Chiaburu and Tekleab (2005) argued that although trainees with high levels of motivation are likely to increase their training transfer, training maintenance and training generalization, this effect will be weakened when employees also hold a high performance goal orientation. They observe that when the trainees maintain a high level of performance goal orientation, their high levels of training motivation resulted in diminished training transfer. On the other hand, high training motivation resulted in a higher level of transfer when the participants maintain lower levels of performance goal orientation (Chiaburu & Tekleab, 2005).

A third set of factors that influence learning transfer are *organizational-level variables*. Organizational-level variables refers the way individuals and teams function

within an organization in facilitation of transfer of learning. Aguinis et al. (2009) point out that research on moderators of the training transfer relationship has focused primarily on workshop factors supervisory and peer support as well as organizational-level factors. Aguinis et al. (2009) argue that training works, in the sense that it has an impact on individuals and teams and on the organizations and the societies in which they function. They also pointed out that training efforts will not yield the anticipated effects if knowledge, attitudes, and skills acquired in training are not fully and appropriately transferred to job-related activities. In the same light, Holton and Baldwin (2003) argue, in order to enhance job performance, the skills and behaviors learned and practiced during training have to be transferred to the workplace, maintained over time and generalized across contexts. Regarding organizational-level factors, Kontoghiorghes (2004) emphasized the importance of both transfer climate and the work environment in facilitating transfer (Aguinis et al. 2009).

A fourth factor influencing learning transfer is the *contextual environment*. These factors include continuous learning culture, values, beliefs, and expectations. In terms of contextual environment factors, Chiaburu and Tekleab (2005) pointed out that a number of contextual work environment factors have been identified as important elements in training effectiveness. Of these factors, continuous-learning culture is one of the factors which is identified as “an organization wide concern, value, belief, and expectations that general knowledge acquisition and application is important. For example, Brinkerhoff (2006) pointed out that about 80 percent of training failures are not caused by flawed

interventions. They are caused by contextual and performance system factors that were not aligned with the intended performance outcomes.

A fifth set of factors include *training design and delivery factors* such as needs assessment, pre-training states of trainees, training evaluation, and transfer of training. To understand the benefits of training, it is important to pay attention to training design and delivery factors. Aguinis et al. (2009) argue that it is important to consider the factors that maximize the benefits of training which include paying attention to needs assessment and pre-training states of trainees (e.g., trainee motivation), training design and delivery (e.g., advantages of using error training), training evaluation (e.g., documenting training success differently depending on the stakeholder in question), and transfer of training (i.e., the importance of interpersonal factors). To maximize the benefits of training, Aguinis et al. (2009) point out that the development of an appropriate training design and delivery methods can help maximize the benefits of training. They continue to argue that recent research suggests that the benefits of training are enhanced by applying theory-based learning principles such as encouraging trainees to organize the training content, making sure trainees expend effort in the acquisition of new skills, and providing trainees with an opportunity to make errors together with explicit instructions to encourage them to learn from these errors.

Within the inter-ethnic conflict management literature, transfer of learning has not been a widely studied concept. The one area that has been given some attention regarding the ability for participants to transfer their knowledge has been training design

and delivery. Lederach (1995) provides a useful model that many trainers employ when designing training where he distinguishes between a prescriptive and elicitive model.

Lederach (1995) argues that the *prescriptive model* positions the trainer as an expert. The training event is built around his or her specialized knowledge and experience in conflict resolution. That expertise is often brought together in the form of a model presented to participants. The model is made up of strategies suggesting how conflict is resolved and presents techniques to implement the strategic approach. Learning and mastering the model is the primary goal of the event. This approach in its pure form assumes that the expert knows what the participants need. In other words, primary control and design of the training lies with the trainer. Similar to Paulo Freire's model of education as banking, the trainee is viewed as having no power or useful information that can be used in the training; rather the trainer is viewed as depositing information in the training participants.

Throughout the training event, the explicit and expert knowledge of the trainer is valued as more trust-worthy and relevant than that of the participants. Lederach (1995) argues that the participants' knowledge is assumed, by and large, to be less relevant and credible in the context and content of the training. In other words, the experts' knowledge is central and the participants' knowledge is peripheral or insignificant. The primary goal here as Lederach argued is for the participant to learn the model. This is accomplished through a transfer dynamic and structure where participants try to take on the knowledge and skills necessary to implement the model. Participants must emulate and try to work like the expert.

Lederach goes on to argue that application and practice are highly valued in this training approach. Thus, participants are afforded ample opportunity to experiment with, learn, and take on the approaches and techniques prescribed. This approach is understood and presented as skill building. The training event focuses on trainees mastering the model through cognitive understanding of the strategies and practical experimentation with the techniques and skills. In this approach to training, Lederach (1995) asserts that we find a synthesis of two important orientations: (1) the desirability of technical transfer and (2) a high view of the universality of the technology. Mainly the purpose here lies in the approach's capacity to outline and permit participants to interact with an approach to conflict resolution and to understand and master the particular strategies and techniques it entails.

The elicitive model is premised on the perspective that training is an opportunity for discovering, creating, and solidifying models that emerge from the resources present in a particular setting and responding to needs in that context. The emphasis is not only on empowerment as participating in creating models, but also grounding the models in the cultural context itself (Lederach, 1995).

The starting point of elicitive training involves a re-conceptualization of roles. The trainer sees himself or herself primarily as a catalyst and a facilitator rather than as an expert in a particular model of conflict resolution/management. Therefore, the key contribution of the trainer-as-catalyst lies with the facilitating skill of providing opportunity for discovery and creation through an educative process that is highly

participatory in nature. This is similar to what Freire (1970) calls participatory or problem-based learning.

Simply stated, “The foundation of this approach is that this implicit indigenous knowledge about ways of being and doing is a valued resource for creating and sustaining appropriate models of conflict resolution in a given setting” (Lederach, 1995, p.56). In this model, the primary focus and emphasis is placed on first discovering what people already have in place and already know about the strengths and weaknesses of their own models of conflict resolution. Lederach (1995) argues that elicitive training begins with a more open approach of identifying the needs in a given context and then working with the participants to create the training that corresponds to the needs. Among other things, this approach leaves wide open the possibility that participants may wish to pursue areas of conflict transformation that have little to do with a given package. This approach also suggests that the trainer does not assume that his/her experience and expertise accumulated in one setting is the key resource for the training in another. Lederach (1995) argues that the attitude of the trainer is essentially, “I do not have the answer, but I can work together with others on a process that may help us find it” (p. 58). That is the trainer perspective needed for those aspiring to train the youth in leadership and inter-ethnic conflict management. This training model brings out the desired training effect as Brinkerhoff (2005) point out that Tessmer and Richey (1997), in their summary of training effect research, demonstrate convincingly that training effect-defined as improved performance is a function of learner factors, factors in the learner’s workplace,



general organizational factors, and of course, factors inherent in the training program and interaction itself.

Indeed, the transfer learning theory and training models can help facilitate the learning. More importantly, while complementing each other, the factors within this theory and the recommended training model can enhance and promote the transfer of learning in the design and delivery of youth leadership. For that reason, to achieve the aim of ascertaining whether transfer of leadership training in inter-ethnic conflict management for youth participants occurred, I specifically addressed the following research questions during the study:

RQ3. What conditions facilitate or inhibit the transfer of leadership training for youth participants in inter-ethnic conflict management?

RQ4. What differences does leadership training in inter-ethnic conflict management make in the personal and professional lives of the youth participants?

### **Organization of Dissertation**

The dissertation is organized as follows. Chapter II presents and explains my methodological choices including data collection and management and analytical strategy. Chapter III presents the findings of phase 1 focusing on surfaced stories from designers, trainers, youth participants from a variety of NGOs regarding their experiences with inter-ethnic conflict management and leadership training. In Chapter IV, the findings of Phase 2, a case study conducted with a single NGO, Peace Healing, and Reconciliation Program (PHARP) providing inter-ethnic leadership training for youth is presented. First, I begin by presenting PHARP history and structure, and training model where this study was conducted. Second, I report the detailed results

emerging from a thematic analysis of stories offered by the interview and focus group respondents. I present my reflections and conclusions from the analyses in Chapter V. I also make claims to the researchers interested in studying the topic of leadership training, inter-ethnic conflict management and the youth, regarding future research and practical implications.

## CHAPTER II

### RESEARCH METHODOLOGY

To better understand how NGOs design and conduct leadership training in inter-ethnic conflict management for the youth, I conducted a two-month qualitative study divided in two phases. In Phase 1, I conducted 15 interviews with youth participants, trainers and program designers from five NGOs that delivered leadership training in inter-ethnic conflict management to youth. In Phase 2, I conducted a case study focusing on one NGO involved in youth leadership training in inter-ethnic conflict management. I conducted seven interviews with program designers, trainers, and religious/school leaders as well as two focus groups with youth that participated in the training. In this chapter, I begin with a discussion of the reasoning that informed my methodological choices. Second, I present a description of the organizational setting and research participants. Third, I explain the data collection and data management instruments. Finally, I discuss the data analysis and interpretation procedures.

#### **Methodological Choices**

The goal of qualitative research is to holistically understand and present research findings in a manner that involves symbols other than numbers. Although numbers may be an important symbol during the research process and statistical procedures are useful tools to explain findings, qualitative research is more concerned with understanding the personal and contextual meanings participants hold for a phenomenon of interest as opposed to a quantified or standardized version of their meanings. Lindlof and Taylor (2002) point out “qualitative inquiry is a uniquely personal and involved activity,” (p. 5)

whereas quantitative studies are often depersonalized and decontextualized. Strauss and Corbin (1998) further explain the differences between these techniques, arguing that qualitative methods are useful when the research “attempts to understand the meaning or nature of experiences of persons” in localized settings (p. 11).

Qualitative research focuses on the exploration of values, meanings, beliefs, thoughts, experiences, and feelings characteristic of the phenomenon under investigation (Halcomb & Andrew, 2005). Interviews and focus group discussions are often used to conduct qualitative research because they facilitate creating an understanding of a communicative phenomenon through the holistic description of patterns of meanings and the implications of those meanings on social actors and social structures. This study represents an ideographic understanding of localized, emergent meanings rather than a set of generalized predictions about human actions (Putnam, 1983).

The guiding question for this study was: “How can leadership training in inter-ethnic conflict management for youth participants be designed and conducted to influence social change?” I view youth leadership training as a contextualized, social process and employ qualitative methods to generate rich and deep descriptions of the phenomenon in order to fully grasp it and understand it.

### **Data Collection and Management**

#### **Soliciting participation**

Before beginning data collection, I applied for and obtained the Institutional Review Board (IRB) approval from Texas A&M University: Division of Research and Graduate Studies-Office of Research Compliance (Appendices A& B). In Phase 1, I

sought permission from the leadership of each of the five NGOs to interview youth participants, trainers and program designers. Following approval by the NGO, each participant signed the consent form before beginning the interview. For Phase 2, I held an initial meeting with the NGO's Executive director before embarking on the study. In this meeting, I explained in detail the contents of the research instruments and the expectations of participation from the NGO. During this meeting, I received an agreement supporting this study before data collection started. The NGO's executive director signed the consent form I presented to him at the beginning of the study to confirm the NGO's participation in the study (Appendix C). The executive director's authority paved the way for youth, trainers and community representatives to participate in the study. Consent forms were issued to all the study participants – youth, trainers, and community representatives—who reviewed and signed the consent forms (Appendix D). The management of the NGO in Phase 2 allowed the study on condition that interviews would only be conducted by the researcher and used for academic purposes only with the understanding that the final findings from the study would be shared with the NGO's management.

### **Data sources and procedures**

This section outlines the data collection methods I used to explore how youth leadership training in inter-ethnic conflict management was designed and conducted to create positive social change. Lindlof and Taylor (2002) point out, “Many qualitative researchers use a sampling strategy that guides their choices of what to observe or whom to interview. An intelligent sampling strategy enables researchers to make systematic

contact with communicative phenomena with a minimum of wasted effort” (p. 120). For that reason, using a purposive sampling technique that emphasized focus groups and in-depth interviews with key informants (e.g., youth participants- aged 18-30 years old, trainers, program designers and community representatives) was used to generate information regarding how NGOs in Nairobi, Kenya design, construct, and deliver leadership training for youth participants in inter-ethnic conflict management.

### **Phase #1: Interviews with youth, trainers, and program designers**

Interviews have been widely accepted as a common means of data collection in a range of health disciplines, including nursing, sociology, social work, and allied health, because they facilitate interactive dialogues between participants and researchers (Burnard, 1994a; Fisick, 2001; Fielding, 1994; Tashakkori & Teddlie, 2003; Wellard & MecKenna, 2001; cited in Halcomb & Patricia, 2006, p. 38). Given this relationship and the emphasis on exploration and inquiry of human phenomenon, interviews have traditionally been a method of data collection associated with the naturalistic (qualitative) paradigm (Halcomb & Andrew, 2005).

To orient myself to the breadth of stories that are told about effective training design and delivery, I interviewed youth, trainers, and program designers from different NGOs based in Nairobi that were involved with youth training in inter-ethnic conflict management. My aim was to interview six youth (aged 18-30 years old) who had participated in past courses on inter-ethnic conflict management, seven trainers, and two program designers. Youth trainees, trainers and program designers were drawn from several NGOs offering this kind of training in Kenya. The Kenyan NGO council has a

directory from which I drew the names of the NGOs involved in youth leadership training and inter-ethnic conflict management. I attempted to incorporate a wide range of perspectives in the interviews by recruiting a diverse set of interviewees in terms of age, gender, home location, and training experience. My aim was to conduct individual interviews in a face-to-face setting.

Different interview guides were developed for each category of respondents-- youth, trainers, program designers, and community representatives. All four interview guides included questions that addressed the four research questions that informed the study (see Appendices E-H). Each interview guide contained questions that addressed the following: (1) What communicative challenges are involved in the design of leadership training for youth participants in inter-ethnic conflict management? (2) How do trainers manage the communicative challenges associated with leadership training for youth participants in inter-ethnic conflict management? (3) What conditions facilitate or inhibit the transfer of leadership training for youth participants in inter-ethnic conflict management? and (4) What differences does leadership training in inter-ethnic conflict management make in the personal and professional lives of the youth participants?

Each interview lasted approximately 30-45 minutes. With such a large data set, I had to ensure that I would be able to track the wide variety of accounts that emerged, so I typed up all my field notes into electronic files. I kept an electronic journal that included my assumptions, intuitions, biases, observations, and expanded field notes to account for how my thought process developed over time during the interviews. Small wonder, Halcomb and Andrew (2005) point out that pure qualitative research focuses on

the exploration of values, meanings, beliefs, thoughts, experiences, and feelings characteristic of the phenomenon under investigation. Similarly, a combination of verbatim transcription and researcher notation of participants' nonverbal behavior has been cited as being central to the reliability, validity, and veracity of qualitative data collection (MacLean et al., 2004; Seale & Silverman, 1997; Wengraf, 2001; cited in Halcomb & Patricia, 2006, p. 40). The interviews were audio-taped and later transcribed. I hired a professional transcriptionist to transcribe the 22 in-depth interviews verbatim. The existence of verbatim transcripts can be beneficial in facilitating the development of an audit trail of data analysis by supervisors or independent persons (Halcomb & Patricia, 2006). This style of transcription was appropriate for two reasons. First, in order to create useable knowledge for the NGOs involved in leadership training in inter-ethnic conflict management for the youth, the findings must be legible and intelligible (Petronio, 1999, 2002). Second, I was not looking for underlying structures such as cognitions or attitudes that anchor participant's beliefs and are revealed through conversational analysis. To ensure that the transcriptions were accurate, I re-listened to all of the interviews while coding the transcripts, and they were matched up perfectly.

### **Phase #2: Interviews with a single NGO**

To develop an in-depth perspective on how NGOs engage inter-ethnic conflict training, I also focused on one NGO as a case study. Using the interview guides developed in Phase #1, I interviewed two trainers, two community representatives whose organizations send youth to training (e.g., churches, colleges, schools, villages), one course designer from the NGO, and conducted two focus groups with youth (aged 18-30



years old) that have either completed or were in the process of completing their leadership training in inter-ethnic conflict management being conducted by the NGO. By including individuals who referred youth to the training, designed and executed the training, and participated in the training, I hoped to develop an understanding of how leadership training is designed and delivered from several different perspectives. The focus group method was used since it allows ‘large and rich amounts of data in the respondents’ own words’ (Stewart & Shamdasani, 1990, p. 16) to be gathered quickly and cost-effectively. The method also provides participants with opportunities to discuss issues of common interest in a non-hostile environment, while giving researchers an opportunity to ‘observe participants engaging in dialogue, sharing ideas, opinions and experiences’ (Madriz, 2000, p. 841). The focus group participants were invited by the researcher from a list provided by the administrator(s) of the NGO involved in youth leadership training in inter-ethnic conflict management. Volunteers were recruited from that list to participate in focus groups. Before the focus group interviews, participants received an information packet which explained the study and gave details about the location and time of their focus group session. In terms of gender breakdown, young men and women participated in separate focus groups so that their opinions and experiences could be compared and contrasted. The size of each focus group was five members. Each focus group meeting lasted approximately 45 – 60 minutes.

All individual and focus group interviews were audio-taped and transcribed. The transcription was done by professional transcriptionist I had hired to transcribe data for Phase 1. The main purpose of Phase #2 was to use these different perspectives to

articulate the communicative challenges and consequences experienced in training, how these challenges were managed, what learning strategies inform the training, and what factors facilitate transferability of leadership training for youth participants in inter-ethnic conflict management.

### **Data Analysis and Interpretation**

Individual interview transcripts, focus group transcripts as well as field notes were analyzed using Owen's (1984) thematic analysis, a method of identifying and interpreting participants' prominent, shared meanings, as reflected in their discourse. In the same light, Wood et al. (1994) argue, "Thematic analysis is doubly interpretive because it not only probes symbolic constructions, but also relies on discursive accounts as the primary data that reveal the meanings participants generate for their experiences" (p. 116). I used a thematic analysis to analyze the data generated in both phases.

Reissman (2008) argues that the utility of thematic approach is that narrative scholars can keep a story "intact" by theorizing from the case rather than from component themes (categories) across cases. She also argues that thematic analysis can be applied to stories that develop in interview conversations and group meetings, and those found in written documents (Reissman, 2008).

Owen's (1984) criteria for whether a particular theme emerges in the analysis are:

- (1) Recurrence, in which the same thread of meaning is repeated;
- (2) Repetition, in which key words, phrases or sentences are repeated; and
- (3) Forcefulness, in which linguistic cues indicate importance and emphasis.

In a thematic narrative, Riessman (2008) points out, “The investigator works with a single interview at a time, isolating and ordering relevant episodes into a chronological biographical account.” (p.57) In addition, Riessman (2008) asserts, “In thematic narrative analysis, emphasis is on “the told” – the events and cognitions to which language refers (the content of speech)” (p.58). She also goes on to point out that because interest in thematic analysis lies in the content of speech, the researcher interprets what is said in interviews by assuming meanings for an utterance that any component user of the language would bring. Therefore, language was my resource for analysis. Riessman (2008) points out that theorizing across a number of cases by identifying common thematic elements across research participants, the events they report, and the actions they take is an established tradition with a long history in qualitative inquiry. The themes that emerged from the stories and responses the trainers, youth participants in the interviews and focus group discussions, and program designers gave informed the analysis of my study.

After the field work, I edited the data following each question for accuracy and consistency of responses. In analyzing the individual interviews and focus groups data I looked for recurring, repeated and forceful themes and sub-themes that responded to the research questions, which were sorted into categories of response. I read through each transcript and made notes, throughout the reading, on general themes within the transcripts. Burnard (1991) said, “The aim, here, is to become immersed in the data” (p. 462). This process of immersion is used to attempt to become more fully aware of the ‘life world’ of the respondent; to enter, as Rogers (1951) would have it, the other

person's 'frame of reference'. I worked at each interview or focus discussion group at a time to develop categorized datasets. The categorized datasets were then reviewed and overlaps between themes and sub-themes further assessed to ensure that like-minded categories were clustered together under a single theme. I used the following data analysis steps to make sense of my data.

### **Step # 1**

I began my analysis with a *systematic inductive analysis* as described by Lofland and Lofland (1995) to discern patterned themes in youth participants', trainers', and program designers' discourse about the training workshop. This approach uses an "open coding" scheme (Glaser & Strauss, 1967) derived from initial data to identify preliminary concepts. Transcripts are read through again and as many headings as necessary are written down to describe all aspects of the content, excluding 'dross' (Burnard, 1991). Field and Morse (1985, cited in Burnard, 1991) use the term dross to denote the unusable 'fillers' in an interview – issues that are unrelated to the topic in hand. The 'headings' or 'category system' should account for almost all of the interview data. This stage is known as 'open coding' (Berg, 1989); categories are freely generated at this stage. *Open coding* allowed me look for categories that seemed salient in my field notes from the interviews and focus group discussions. New data were collected, analyzed and compared with previous analyses to develop working concepts and theoretical links between them. The initial codes were numerous and varied and several of the categories were related or overlapping. I cycled through all the interview and focus group discussion materials several times during the initial coding process in order

to ensure that I gave appropriate attention to all of the data.

## **Step # 2**

For the second analysis step I used *focused coding*, in which I began to combine codes, drop others, and create an integrated scheme to categorize the data into the study respondents' concepts, categories and themes. Progressively targeted evidence collection and analysis, reinterpretation of existing data and constant comparison were undertaken to investigate working concepts, clarify themes and patterns and establish interrelationships. Burnard (1991) argue that at this stage, the list of categories is surveyed by the researcher and grouped together under higher-order headings. The aim, here, is to reduce the numbers of categories by 'collapsing' some of the ones that are similar into broader categories.

Throughout the initial and focused coding, I attempted to keep as close to the respondents' words as possible so that I could present their own understandings and perceptions and their experiences rather than shaping those with my preconceptions about leadership training, inter-ethnic conflict management and the youth. For example, I used their words and phrases to title the themes as much as possible and later using a member check strategy asked several respondents (youth participants, trainers and designers) to assess the accuracy of these themes (as advocated by Lincoln & Guba, 1985). Similarly, I attempted to be as accurate as possible about meanings that training respondents' attributed to the training and to inter-ethnic conflict management. The attempt to present respondents' meanings as accurately as possible is an important means of establishing truthfulness of the findings (Lincoln & Guba, 1985). Ultimately, I

developed a new list of categories and sub-headings after working through and removing the repetitious or very similar headings to produce a final list.

### **Step #3**

My final analytic step was to compare the respondents' emerging common or unique themes from the interviews and focus group discussions across the types of participants—youth participants, trainers and designers, and stakeholders who referred youth to the training. At this stage, Burnard (1991) argue, "Transcripts are re-read alongside the finally agreed list of categories and sub-headings to establish the degree to which the categories cover all aspects of the interviews. Adjustments are made as necessary" (p. 463). Progressive generation of higher levels of conceptual abstraction through "theoretical coding" (Glaser, 1978) ultimately produced categories and interrelationships which described youth leadership training within the contexts investigated, resulting in an explanatory grounded theory framework. Each transcript was worked through with the list of categories and sub-headings and 'coded' according to the list of categories headings. Additionally, each coded section of the individual and focus group interviews was cut out of the transcript and all items of each code were collected together. Multiple photocopies of the transcripts were used to ensure that the context of the coded sections was maintained. Burnard (1991) points out that the multiple copies allow for the sections either side of the coded sections to be cut out with the coded areas. The cut out sections were pasted onto sheets, headed up with the appropriate headings and sub-headings. All of the sections were filed together for direct reference when writing up the findings. Similarly, I kept copies of the complete

interviews to hand during the writing up stage as were the original tape recordings. Also the results of the in-depth interviews provided some cross-reference comparisons on what others – the community, church, and school leaders said about leadership training for youth participants in inter-ethnic conflict management. This supported the generation of in-depth insights into the youth leadership training in inter-ethnic conflict management phenomenon within the non-governmental organizational context.

## CHAPTER III

### ANALYSIS OF PHASE I

Phase 1 focused on surfacing stories from designers, trainers, youth participants from a variety of NGOs regarding their experiences with inter-ethnic conflict management and leadership training. Detailed results emerging from a thematic analysis of stories told by the research participants for the four research questions are presented in this chapter. At the end of each research question, I present a summary highlighting the themes that emerged describing youth leadership training, comparing and contrasting themes among designers, trainers, and youth participants. To ensure confidentiality, titles and numbers are used rather than participant names (i.e., Trainer # 1, Youth Participant # 2, and Designer # 1, etc).

#### **Research Question 1: Communicative Challenges and Training Design**

The first research question asked trainers, youth participants, and program designers to name the communicative challenges involved in the design of leadership training for youth participants in inter-ethnic conflict management.

#### **Trainers**

Five communicative challenges emerged from the analysis of the trainer interviews regarding the design of inter-ethnic conflict management and leadership training: (1) the ability to analyze the training audience, (2) different stakeholder expectations among donors, program officers, and the general public, (3) lack of material resources, (4) participant challenges, and (5) the question of representation or inclusivity, that is, who gets to attend the course.



Audience analysis is one of the key steps that a communicator needs to establish before designing any message. Conducting a thorough needs assessment before training is designed and delivered helps set appropriate goals for training and ensure that trainees are ready to participate (Blanchard & Thacker, 2007). The challenge of *audience analysis* was pertinent to two trainers (Trainer #1 and #2). The main concern of these trainers was how to carry out a proper analysis of the audience or the target group in order to establish their needs, aspirations, and concerns to facilitate the appropriate design of the training and selection of content. In expressing this concern, Trainer # 1 said,

If I am going to deal with, for example, a conflict related situation, I would like to know the groups there. Are there youths, are there men, are there women and then the best thing to do is to try as much as possible to provide specifics to each respective groups and of course there are things that run through in the three groups. Therefore, the designing will come out of the categories that form that conflict and once I know my audience, the people, the group and whatever the conflict is, that is when I will decide to design.

The challenge emanating from *different stakeholder expectations* was constructed in terms of mismatch of interests and objectives among donors, program officers, and course trainers for the course or what Trainers # 2 and #3 called a “mismatch of needs.” Trainer #2’s argument was that this “mismatch of needs” was a technical challenge because many people were not familiar with the objectives and the design of the training and this confusion interfered with the training goals, design, and implementation.

When I think of designing a training program well, I realize that its technical, because it is something that not many people are familiar with and the needs that you discover through analyzing a group may not necessarily match with the ideas, interests, needs or thoughts or the objectives that a donor or other

stakeholders have and want to be achieved. And so I come up with training design that has no mismatch of interests and needs in the language of the donor. I also go around it by educating the donor.

Since most of the training programs are driven by donor funding, the donors seem to have an upper hand in dictating what training design, content, and objectives will be pursued. Most of the trainers mentioned a *lack of material resources* as a challenge when designing training which included funding, training materials, and time. Three trainers mentioned funding as a serious constraint when designing and facilitating youth leadership training programs. Trainer # 4 stated, “It is expensive to run such programs and it calls for funding and when this is inadequate, participants are called upon to chip in which often causes enrollment numbers to dwindle.” The same sentiments were echoed by Trainer # 1, “Getting the capital to run courses has been a challenge as it is also a challenge for the participants to pay for the courses.” Lack of funding influences the training design in terms of limiting the number of participants to attend and content coverage by shortening the duration of the training since the participants cannot afford to pay for a long training.

Another challenge for designing training was *lack of training materials*. The lack of training materials means that the trainers cannot design a longer course because they are limited by what they can offer, and it also means that the content may not be relevant to the culture making it less relevant to their needs. Trainer # 1, noted that, “there are books on the subject of inter-ethnic conflict management but they are not written with the African context in mind, and therefore, we have to come up with our own home-grown training materials on the subject.” In the same vein, Trainer #5, pointed out that

“what is available, that is, print resources for the course is not much, they are mainly available from the internet which is not always the best place to source information as they may not be very authentic and may also have divergent views.” His main concern was that the topics in the existing material may not often relate to Kenyan context and culture.

*Time* was also identified as a challenge by trainers. Their main argument was that most of training programs were run for a minimum of two days and a maximum of five days which was not adequate to cover the training content or meet the trainees’ interests to learn more. Trainer # 7 said,

Imagine the content and you only have 5 days, sometimes even 3 days and even those 5 days they are like we are not going home! Can we stay here another week, so the demand is so high and the interest is so high. To me that demand is almost they will say we have just scratched the surface, I would have liked to go deeper, to delve more and so forth. And so that is one challenge to meet the very intense demand.

The challenge of time is connected with funding because the longer the course, the more funding would be required. Since the trainees could not afford to pay for a longer course, most of the courses were designed to take a shorter period of time, compromising the depth of content.

The trainers mentioned several *participant challenges* including: (1) language, (2) motivational problems, (3) rigid expectations, and (4) diversity. The problem of language was mentioned by Trainer # 4 who said, “We’ve also gone to places where language becomes an issue because we facilitate in English but there may be participants who will not necessarily understand everything in English and so we are called upon to interpret and that takes a lot of time. It really disrupts the entire flow when you have

someone who is interpreting it for you.” Most of the training programs are facilitated using English and since some of the trainees may not be proficient in the language, an interpreter is often used which usually takes time away from the course – in terms of the time the interpreter takes to say (repeat) what the trainer has already said. When instruction is done in a language trainers are not conversant with, that tends to lower their motivation to learn and adversely affects training transfer (Aguinis et al., 2009; Klein et al., 2006). When the trainees are not proficient in the language used in the training and an interpreter is used, time is lost in process of communicating the content and that adversely affects the training design.

*Motivational problems* included participants’ mixed motives for taking the course and ulterior motives such as the need for food, financial rewards, and funds to start income generation/business initiatives. To underscore this challenge, Trainer # 1 said, “There are those who come for training because they need a course certificate to say I trained in this but if they themselves are not interested in enhancing the same, then there is a gap between the head knowledge that they wanted and the certificate they wanted and really doing it.” Similarly, Trainer # 7 stated, “The kind of education and training we provide doesn’t have immediate fruits. It is a low point in the sense that you are not giving them money to go and start a business and yet there is so much unemployment and so forth...”

In the same vein, Trainer # 3 said, “Because for the ones out of school will immediately tell you we can’t do anything without something in our stomach. You can’t tell us about leadership without feeding, so when we go to a place like Kibera you need

to say as you are training them for leadership also provide them with a means of income and a means of them earning a decent living so that they don't opt to use cheaper short cuts like violence and crimes or things like that." The need for food to eat and lack of jobs for the youth explains the motivational problem which is directly tied unemployment.

*Diversity*, as defined by ethnic difference and a lack of unity regarding acceptance among youth from different backgrounds, was voiced as a concern by the trainers when designing and implementing training. Trainer # 1 argued that ethnic diversity is a serious problem that trainers/facilitators need to address – he said, “a facilitator must ask himself/herself how to overcome this during the training.” In the same vein, Trainer # 3, pointed out that ethnic and community enmity creep in to the training programs and frustrate the process of participation among the participants, and in some instances between the trainers and the trainees. Ethnicity influences training design choices in terms of the trainers making sure that the concept is well articulated during the training for the youth participants to understand it – that means more time is devoted to explaining it and engaging the youth to give their own views about it.

Finally, *inclusivity* is the quality or state of being able to accommodate, include, or have others represented. The challenge of representation and inclusivity was pointed out by the trainers as needing to be considered when designing training. For instance, Trainer #3 argued that the youth represent a large diverse group which means the challenge for the trainers is to ensure that the group chosen is representative. An additional challenge related to inclusivity is how to define who are the youth and how to

choose participants who represent and serve as role models for different groups. She stated, “The youths are so many when you go into an area and you say you want the youth, hundreds turn up and they say they want to be involved, we are youths! You can’t leave us out so to get a representative of the youth and who is youth and who is not youth is a very big issue.”

### **Youth participants**

Four communicative challenges were mentioned by youth participants experience regarding the design of leadership training in inter-ethnic conflict management: (1) time, (2) diversity, (3) training approach and philosophy, and (4) funding constraints.

Most of the youth participants mentioned the *time* allocated for the course posed a major challenge. Youth Participant #1 said, “The course was very short – could have been two, three or four days long. As it was developing, it was important for it to be continuous and bring or address many issues the youth are faced with but it lasted 2 days instead of 5 days.” Similarly, Youth Participant # 5 said, “We didn’t exploit everything because of the time but the course was good, but especially leadership and conflict management if we are given a chance so that you can exploit should be good.” In addition, Youth Participant # 6 expressed similar sentiments by saying, “Because maybe the course I took was about two days, two days are not enough because maybe I have notes but those notes I need to first of all know them.”

*Diversity* refers to the differences among the ethnic identities people from various tribal groups uphold and the result in differences in their customs, beliefs, and

language. Juma (2000) asserts that ethnicity is a primary element in the social and political configurations of Kenya and is the key to understanding much of the conflict in Kenya. The challenges emerging from ethnicity were explained in terms of the participants' preconceived notions of each other as coming from different ethnic/tribal backgrounds which moved them not to open up and interact with the others freely. That is why Youth Participant #2 said, "And I always tell people that if we continue to see Kikuyus as Kikuyus, Luos as Luos, Kalenjins as Kalenjins, then we will never unite."

Youth Participant #3 argued against the ethnic stereotypes that frustrate interaction saying, "People should try to look at people as individuals not from their ethnic group perspective." When trainees started stereotyping each other on the basis of ethnic differences that caused those being stereotyped to stop participating in the training killing their motivation to learn and transfer that knowledge to others.

The challenge of training approach and philosophy regards the way the trainers designed and facilitated the course. Four challenges related to training approach and philosophy were mentioned: (1) lack of engagement or involvement of the trainees during the training program, (2) limited use of one approach by one of the trainers, (3) shallow training modules and/or content, and (4) time constraints.

Participants stated that it is important to engage or involve the audience in order to facilitate learning. For example, Youth Participant # 5 pointed out: "The course was good and I appreciated the content, the content was good but the thing the facilitators lacked was the much engagement of the flow. So at some point, the participants become so tired and started talking." In the same vein, Youth Participant # 3, said, "Yeah,

sometimes I lost the flow because the presentations were not systematic and not explained in detail ... trainers were rushing.”

The type of training approach can also pose problems during the training. For example, one trainer used what Youth Participant #2 called a “religious approach.” The trainer assumed that since most of the youth were Christians, there was no need of exploring other approaches to inter-conflict management and most of the issues on peace were discussed from a narrow Christian view which may have limited non-Christians’ engagement with the course.

Shallow content was also mentioned as a key challenge. Participant # 5 pointed out that in one of the courses he took, participants complained that the course was not systematically organized and the content was too shallow not adequately covering all the topics, especially the issue of trauma management. Youth Participant #3 also pointed out that the modules should be systematized, revised and upgraded to higher levels like diploma or professional certification.

### **Program designers**

The two program designers mentioned the following as communicative challenges they faced when designing leadership training for youth participants in inter-ethnic conflict management: (1) participant challenges, (2) lack of material resources, (3) an ability to conduct audience analysis, and (4) ethnicity and tribalism.

*Participant challenges* were the most frequently mentioned communicative challenges by the program designers regarding the leadership training design. One of the designers pointed out that participants’ educational background created different



understandings concerning issues between participants who had a university education and those that did not. Designer #1 said,

The background of the participants contributes a lot - for example, when you have like those who are in university, then those who have not gone to the university, maybe they went only to colleges, their points of view on issues are different. Those in university are very open whereas the other tends to cross them in terms of perception and conception of issues.

Another participant argued that the youth participants' financial expectations weighed heavily on the training design in the sense that they expect the course to be paid fully for them and also at the same time at the end of the course be given some money to take home. The financial expectations affect the training design in the sense that the organizers may reduce the duration of the training – which compromises on content so as to cut on costs so that some funds could be available to give to the trainees as allowances. Designer #1 argued, “Our training programs goes with finances because these are young people and most of them do not work and when they come they expect to be given some money to take to their families.” The designer indicated that when the youth participants were not given money at the end of the training program, they become demoralized and failed to pass on the knowledge to others.

Culture plays is a key challenge when designing leadership training programs, particularly when the youth participants come from different cultural backgrounds. Designer #1 said, “Culture plays a key role making participants not to agree on peacebuilding opportunities that the youth can use to preach about peace, like organizing football tournaments. When one group wins and the other loses, that becomes a source of conflict.” Therefore, culture plays a key role in creating misunderstanding on issues of

participation in and outside the training, or the language to speak during leadership training in inter-ethnic conflict management when the youth participants hail from different cultural backgrounds.

Unemployment is a pertinent factor that cannot be divorced from the discussion of issues facing the youth participants. The issue is serious to the extent that when the youth take any training program, either in conflict management or in other areas, they want to obtain job skills that will enable them to become economically self-reliant.

According to the youth, once they are employed conflicts will cease. Designer #2 said,

Training the youth on leadership and entrepreneurship is normally a component that is critical especially for sustainable interventions. For that reason, when we are dealing with the youth, we are keen on tackling the entrepreneurship aspect because based on past reviews, unemployment, and lack of economic empowerment are serious issues that trigger a lot of conflicts among the youth.

Another concern among the program designers was that even after the youth participants go through the leadership training, they are not held accountable for that training. They are not keen to use the acquired knowledge in their communities – and this was pointed out by Designer # 2 as a problem in some regions in Kenya. She said,

At times depending on regions and depending on target at times just for some you still can never understand - there are some participants or audiences who will always appreciate while at times your content may not be relevant to one or two individuals, then at times the whole issue is that so many are being trained and yet they can't account for the use of the knowledge they acquired.

The same program designer observed that the youth participants come to leadership training mainly to get certificates or to get information to secure jobs in other institutions and often fail to support the program designers when they need them.

*Lack of material resources* such as finances to run the training programs, time allocation for the courses, and lack of institutional staffing impinge on the design. Designer # 2 pointed out, “At times we plan, we prepare so well and all of a sudden, there are no funds to mount the training program.” Similar sentiments were expressed by Designer # 1, who said, “Our youth participants cannot take care of themselves, they don't have resources, they don't have the financial capacity. Usually we don't have that many days training because funding is an issue.”

Based on funding limitations, the knowledge and skills that are passed to the trainees is limited and that has a serious impact on what they can competently transfer to others after the training. The funding challenge is directly tied to the length and depth of the training. Most leadership training programs in inter-ethnic conflict management for youth participants take a short time because of cost implications – youth participants cannot afford to pay for the tuition fees and the program designers are not able to raise enough funding to take care of the existing needs. Designer #1 summed up the time challenge this way,

Often, time is our challenge – it is short, content is long, and therefore we tend to shorten the content to fit within a few days of training. Yet there is so much to be covered, the youth participants want to learn more and yet we do not have the funds to cover for the time required.

*Audience analysis*, the assessment of who the audience is in terms of demographics, was one of the challenges mentioned that leadership trainers for youth participants must wrestle. Designer #1 said, “When designing a course, we look at the youth background, how active they are, how they can go back and share the information. So when we design the program we wrestle with getting and assessing the target group

background information so see how it matches with our training goals.” The challenge trainers seem to face here is get and match the trainee’s background information with the training outcomes in order to make the training a success.

*Ethnicity or tribalism* is a factor that is rife in Kenyan societies and more so for those designing programs for leadership training in youth inter-ethnic conflict. Ethnicity over the years has become entrenched in the Kenyan communities such that youth identify themselves with their ethnic groups rather the country identity. Designer #2 said, “The generation ahead of us is so tribal and those tribal inclinations have percolated through to the youth we train in the different regions in Kenya. For instance, there are training opportunities where you want to balance the training issues but somebody somewhere will want you to take the course to his region and offer it only to people of his ethnic group.” The challenge here is for the trainers and designers to re-design another training focusing on the needs of the new group which would take time and financial resources.

### **Summary for research question #1**

When comparing the themes generated by trainers, youth participants, and the program designers, there were more notable areas of similarities than differences. Similarities between the trainers and program designers were *audience analysis*, and *participant challenges*. Moreover, trainers, youth participants, and program designers all mentioned *lack of material resources*. Only youth participants and program designers mentioned *diversity*. The similarities among groups point towards a better understanding

of the trainees' experiences and their needs when designing and delivering effective youth leadership training.

Several areas were only mentioned by one group. For example, trainers mentioned *different stakeholder expectations* and *representation or /inclusivity* as communicative challenges whereas youth participants mentioned *training approach and philosophy*. The trainers seemed to be concerned with different stakeholder expectations because those expectations might contradict the already set training design goals, and therefore affect the training outcome. In addition, representation or inclusivity is a challenge because the training is designed to meet the needs of a particular category of youth irrespective of ethnic background. However, when inclusivity is emphasized as key criteria for the training seems to impinge on the design goals and therefore not meet the desired outcome. The youth participants' concern about the training approach and philosophy underscores their desire for a training approach that would help them better understand the training content and be able to transfer the same to others.

### **Research Question 2: Management Strategies and Training Design**

The second question addressed the strategies that trainers, youth participants, and program designers used to manage the communicative challenges associated with designing and conducting leadership training in inter-ethnic conflict management and the youth.

#### **Trainers**

The main strategies mentioned by the trainers during the interviews that they used to manage challenges were: (1) facilitating participant understanding, (2) focusing

on fundraising, (3) educating the donors, program officers and the general public, and (4) using youth-elected representatives to facilitate inclusivity.

*Facilitating understanding* addresses the problem of language and is accomplished by use of interpreters, offering additional explanations when needed by demonstration, and encouraging participant discussion. Due to differences in language, trainers used others to interpret the training material and put it in the language the trainee could understand, coupled with providing additional materials that helped make the content clearer to the trainee. This translation prompts participants to contribute to the discussions during training. Trainer # 4 said, “We use interpreters and we demonstrate a lot so that people can be able to understand it and that prolongs the period so that something that you would have dealt with within a short time takes now a longer time for these people to understand.” Trainers used interpreters to properly explain the concepts and also performed several demonstrations to communicate the message which facilitated common understanding among the trainees.

To encourage participant discussion, Trainer # 7 said, “We create opportunities for youth to debate issues.” Similarly, Trainer # 5 stated that to involve the youth, she provokes them to think through and pursue their ideas, role play, dramatize and compose songs following the topics discussed in the training. She said, “Actually when you do trainings, the youths have a lot of suggestions, they have a lot of things that they can do. So the idea is just to provoke them. Like when you go into communities you ask them what is it that you want to do with their ideas – role play, dramatize and even compose songs to help them understand the course content.”

*Fundraising challenges* were addressed by seeking support from funding sources. For example, Trainer #1 said, “We seek out support from churches of the same mind; work with universities with departments on the subject of leadership training in inter-ethnic conflict management and use pro bono volunteers such as good scholars, and leaders who have a passion for peace.” Similarly, Trainer #4 said they ask churches to chip in and also for participants to do the same, in addition to finding other sources of funds to cover for the training costs.

The *mismatch of interests and needs* in terms of objectives and needs between the stakeholders – donors, program officers and the general public was addressed through education. Trainer # 2 clearly pointed out that you have to educate the donors and program officers as much as you are training the youth. His argument was that educating the stakeholders helps to manage expectations of all the parties allowing them to adequately address the needs on the ground. Educating the stakeholders guarantees mutual understanding in pursuance of the training goals.

The challenge of being inclusive was managed by having *representatives chosen from each group*. Trainer # 3 argued that she manages the problem by inviting all the youth and having them select representatives before the training through an elective process which eliminates the problem of favouritism of one group against the other.

### **Youth participants**

Out of the six youth participants interviewed, only four were able to mention the ways trainers use to manage communicative challenges in leadership training in inter-ethnic conflict management. Moreover, no consistent patterns emerged from their

responses. As a result, each of the strategies the youth participants suggested for managing the communicative challenges associated with leadership training in inter-ethnic conflict management are idiosyncratic to a single youth participant: (1) utilization of acquired knowledge, (2) organization of follow-up meetings, (3) facilitation of dialogues among community groups, and (4) practicing of equality.

*Utilizing acquired knowledge and organizing follow-up meetings* were the strategies used to manage the constraint of time. The follow-up meetings were held in training sites after training to help make-up for the content that was not covered. Similarly, *organization and facilitation of dialogues among community groups* were used to address *diversity/ethnicity and equality challenges*. For example, youth participant #1 said, “I am so appreciative that the knowledge that I got however small - I will develop and utilize it.” Similarly, youth participant #2 said, “We managed time by making use of other meetings that were held after the training held at the Amani Communities Africa (ACA) offices to discuss and dialogue over pending issues such as how to treat each other equally because the cost constraint of hiring space for another training was not there.” The fact that other people created ethnic gaps/differences, the aspect of equality is an important alternative. Equality here means that all the tribes are supposed to be equally considered, be given equal consideration and representation in all matters pertaining to their welfare in the society and more so in any training design.

### **Program designers**

Program designers mentioned three specific ways of managing the communicative challenges associated with leadership training for youth participants: (1) time



management, (2) offering financial reimbursement), and (3) developing institutional partnerships

*Time management* is the systematic, priority-based structuring of time allocation and distribution among competing demands. Summarizing the training content and focusing on key and specific areas of leadership training in conflict management for youth participants were the management strategies used to address *time management challenges*. Designer # 1, said, “We try to summarize and focus whatever we want to say and leave out those aspects that we can cover at a later time by trying to pick the most urgent issues.”

Program designers suggested providing youth participants *equal reimbursement* to address financial expectation issues. Designer # 1 said, “What we normally do is to plan a budget where we input a standard way of reimbursement in which every youth participant would get the same amount of money for travel irrespective of where they came.”

*Partnership development* is an organizational structure that is put in place to take care of emergent issues that may affect the smooth execution of the training programs. Program designers alleviate resource constraints such as lack of trainers by forming partnerships with institutions and individuals providing similar training programs.

### **Summary for research question # 2**

The only area of similarity occurred between trainers and program designers regarding *financial management*. Undoubtedly, trainers and program designers focused on the strategy of financial management because they are the ones who design and

deliver the training programs. For the training to run, they have to fundraise in order to cover trainee fees and pay them some allowances due to the trainee's unemployment status. The other themes mentioned were unique with different groups articulating different management strategies. Trainers were concerned about facilitating understanding because they are the ones who deliver the training content. Similarly, they were concerned with educating the stakeholders who brought different expectations which would affect the design, delivery and outcome of the training. Youth participants were concerned with how to: (1) utilize acquired knowledge, (2) organize follow-up meetings, (3) facilitate dialogue among community groups, and (4) practice of equality to overcome diversity. Program designers on the other hand were singularly concerned with the strategies of time management, and institutional support mechanisms since they are the ones who design the training and look for trainers and the requisite equipment to deliver the training.

### **Research Question 3: Facilitative and Inhibiting Conditions of Training Transfer**

This question examines the conditions that facilitate the transfer as well as the conditions that inhibit the transfer of leadership training. Facilitating conditions are factors that make it easier, increase the likelihood of, or pave the way for the transfer of leadership training for youth participants in inter-ethnic conflict management. Inhibiting conditions are factors that hinder, suppress, or prevent the transfer of leadership training for youth participants in inter-ethnic conflict management.

## **Trainers**

*Facilitating conditions.* Three specific areas were noted as facilitating the transfer of learning: (1) trainee motivation, (2) using engaging conflict management methods, and (3) networking with trainees.

The idea that *trainee motivation* supported learning transfer was confirmed by Trainer # 1, Trainer # 4 and Trainer #7. In this regard, Trainer #4 said, “We also motivated them and began to show them how they can be able to do the same. And they’ve moved on to do the same way - through encouragement from us.” Similarly, Trainer #7 commented, “Yes they organize themselves for continuity and then we provided them mainly with moral support after they are formed and then they became part of our network - the ACA (Amani Communities Africa) network.” In addition, Trainer # 1, said, “The youth come in with an attitude that they have solutions but at the end of the course they realize how ignorant they were. Their behaviors change – they become champions of peace rather than chaos.”

These quotations suggest that when the trainees are motivated, organized to network with each other, and have opportunities to change negative attitudes during the training, transfer of learning after the training is possible.

Using the *power of specific tools to engage others* such as mediation and dialogue was noted by trainers as greatly influencing youth participants. The guiding concepts of mediation, negotiation, and servant leadership facilitated the process of conceptualizing the training concepts and the strategies to use when transferring them to others after the training. Trainer # 1, said, “You might have used a practice or concept

like maybe in our outline you have mediation and dialogue and when you took the participants through that, you have heard, it has really revolutionized a community by the way those young people start mediating in conflicts.”

The use of mediation and dialogue play an important role in facilitating negotiations by encouraging adversaries to open up channels of communication, to reconsider their alternatives, and opt for peaceful, negotiated solutions (Lake & Rothchild, 1996). Servant leadership as a training concept was also underscored by Trainer #1, “This is what I have tried to inculcate in the areas that I have taught and the reason for this is I truly believe that Jesus Christ is the one who taught peace and lived peacefully and that is the model I try to follow.” This concept is particularly useful for trainees as they are often called into situations which require them to mediate and negotiate to reconstruct damaged relationships by applying servant leadership skills of humility, care, and service.

*Networking* with trainees was seen by the trainers to facilitate transfer of leadership training to the youth participants. For example, Trainer # 1, observed, “When you keep in touch with the people, the trainees and you hear what they are able to do in the grassroots, the communities where they withdrew to and I think to me that is good transfer of learnt knowledge.” Trainers need to keep in touch with their trainees, encourage them to train others at the grassroots and encourage people to live in peace with each other in order to facilitate the transfer of knowledge.

*Inhibiting conditions.* Conditions that inhibited the transfer of leadership training for the youth participants mirrored the communicative challenges they mentioned when

designing the training programs. Five conditions that inhibited learning transfer emerged in the analysis: (1) youth expectations, (2) youth motivational challenges, (3) political and media influences, (4) resource constraints, and (5) stakeholder interests. For example, in reference to youth expectations and stakeholder interests, Trainer # 2, said that when you get hardliners or extreme youth who are politically motivated and want to challenge the training, they see the other side as the enemy and want to annihilate them, and are less likely to transfer their knowledge back into their communities. When the trainers were asked to name the low points in the training, most of them named the same areas mentioned here as inhibiting conditions.

### **Youth participants**

*Facilitating conditions.* Youth participants mentioned the following conditions that they felt facilitated the transfer of leadership training: (1) developing personal connections and (2) quality of training.

The theme of *personal connection* was mentioned by several youth participants. One way that this theme showed itself was through the personal connection participants had to the training material. Youth Participant # 1 said, “First of all I would say my personal interests; people have different interests and that is why all of us go for different things and different professions and careers. So personally I had interest in this training because at times, in one way or the other we do guidance and counseling and even conflict management with our youths.”

A second way that this was accomplished was by youth developing personal relationships with other youth. The same participant indicated that personal connections

among youth were developed when the participants in the course were open to each other, worked in teams and promised to work together by attending follow-up meetings after the training. Development of personal connection generated a change in attitude and enabled the transfer of leadership training.

The other pattern that emerged as facilitating transfer of leadership training was the *quality of training* which included having good trainers, good content, and free (paid for) training. For example, Youth Participant # 5 said, “The trainers educated us very well on various topics - thus, the strength of the course was that the content was good and very mature.”

*Inhibiting conditions.* The conditions that the youth participants felt inhibited transfer of leadership training were mostly environmentally based. Environmental factors encompass the larger social-cultural and local training environment.

The most frequently mentioned social cultural environmental condition that frustrated learning transfer was *political sentiments*. The political environment was created in large part by politicians and those in political leadership in the country making careless inciting statements. Youth Participant # 2 said, “I wanted to really participate in peace building in this country because there are people especially politicians who don’t care about the impact of their sentiments/statements they are giving to the members of the society.” The other respondents’ responses echoed the fact that politicians were the ones who issued statements that lead members of certain communities to fight – and given those tense situations, the youth participants felt it was difficult to transfer leadership training in such communities after the training.

The problem of ethnicity was also mentioned by two respondents as inhibiting the transfer of leadership training. Youth Participant #2 summarized the problem saying, “The problem of ethnicity has been promoted by our parents, fore-fathers and those in leadership positions. The reason is to promote and advance their evil interests at the expense of telling people that ethnicity is bad. Ethnicity is practiced at home in matters of marriage, in school, and at the workplace.”

The youth participant’s sentiments underscore the fact that it is not easy to transfer leadership training in inter-ethnic conflict management in Kenya to others who are not members of your ethnic group. Ethnicity has been used by the Kenyan leaders from the family to the national levels to balkanize the forty two different ethnic groups/tribes. Also due to poverty, the scramble for land to farm made it difficult for members of different ethnic groups to interact – because each community tries to live within its own community boundaries to safeguard the land resource – which is a source of inter-ethnic conflicts in Kenya. This state of affairs makes it very difficult for a youth participant with the interest and passion to transfer leadership training in inter/intra-ethnic conflict management.

### **Program designers**

*Facilitating conditions.* When responding to the question of conditions that facilitate the transfer of leadership training for youth participants, the theme of *training organization* was the condition most frequently mentioned by the program designers, followed by *participant input*, *diversity*, and *ethnic reconciliation*.

The theme of *training organization* refers to the way the training is designed to engage the trainees, how it is set-up, and the participation of the trainers. The specific conditions mentioned by the respondents for training organization were: (1) training climate, (2) different trainers, (3) trainer commitment, mentorship and attitude, (4) training approaches – cases studies and participation, (5) different styles and content, (6) organization, (7) research input' and, (8) teamwork and support.

Emphasizing the training climate, Designer #1 said,

To us, the training climate is very important. During the first day of the course there is some kind of tension when you bring youth from different regions. But as we move to second and third day, after introducing themselves they begin to feel that each person has a value and deserve some respect. Once that level is reached, the climate becomes conducive for training.

The same participant also argued that the use of different trainers, different training approaches like case studies and lots of participant participation, relying on current research input, teamwork and support, are the conditions necessary to have a successful leadership training program. Also when the trainers were committed to the training, mentoring the participants and have a general positive attitude towards the training, it became possible for the youth participants to transfer leadership training in inter-ethnic conflict management.

Equally important was the condition of *participant input*, which in this case was explained by the trainee involvement, positive attitude, and exposure. In other words, when the trainees project a willing spirit to learn and actively participate in the leadership training that facilitates the process of trainers transferring leadership training to them. For example, Designer #2 said, “With the current education system in Kenya,



there has been a lot of exposure for the youth and also change of perspectives. The youth are open and due to the exposure from the education system, they bring in to the course rich and valuable experiences to share with others and that makes the transfer of knowledge possible.”

The facilitative condition of *diversity* was explained in a positive light in terms of the richness that the youth participants bring to the training program by virtue of coming from different ethnic backgrounds. In this regard, Designer #1, argued that, because of diversity, there are so many things that the youth learn from each other because they have different perspectives and view issues differently. When diversity is embraced and embedded in the course, reconciliation begins to take place among the youth participants and that sets the climate for them to transfer the same experiences to their peers in the communities. The bottom line here in terms of conditions that facilitate the transfer of leadership training to a large extent depended on how the training program was organized, the roles the participants played, how they embraced each other, and the relationships they established among themselves.

*Inhibiting conditions.* The most frequently mentioned inhibiting conditions were lack of training material resource followed by participant challenges and diversity.

The specific conditions that constituted the theme of *training material resource* included; (1) funding, (2) time, and (3) personnel/ institutional constraints. Most of the program designers underscored how a lack of *funding* crippled their ability to deliver training. Designers # 1 and #2 indicated that they plan well for the courses, but they lack the funding to run the courses as long as they would like, have adequate training

personnel, and provide economic support for the youth. As a result, one participant said earlier that they run some of their courses using volunteers to train the youth participants in order to reduce training costs.

*Participant challenges* were seen by the program designers as inhibiting conditions that focused on forms of *lack of youth appreciation for training transfer* and *trainee support*. One of the important participant challenges was a lack of commitment to the intended purpose of the training. For example, Designer #2, pointed out, “At times we have noticed that the training is good, but the trainees only come so that they get our certificates to go and look for jobs – and have very little interest in peacebuilding. Even when we call on them after training to go and train others, they refuse to heed our call.” In other words, the youth participants appreciate the training, but only to get a certificate to get a job and not transfer that knowledge to others.

Interestingly, in this study, *diversity* was seen as a condition that both facilitated and at times inhibited the transfer of leadership training in inter-ethnic conflict management for the youth participants. Diversity involves issues of ethnicity, tribalism, and culture. Designer #2 pointed out that sometimes, they want to organize a training program in a certain region comprised of a certain group of participants, but a community leader comes and tells them to have it in another region and also invite another different type of trainees from the one they had planned for. The ones they are forced to train belong to the ethnic group of the leader making the demand and to a large extent do not have the motivation to transfer the training because from the very

beginning, they were not interested in taking the training – but only forced to take it by their leader.

### **Summary for research question # 3**

The trainers and program designers mentioned *application of participatory training models* as conditions that facilitated the transfer of leadership training for youth participants in inter-ethnic conflict management. Another facilitative condition mentioned by the trainers and program designers was *trainee motivation and participant input*. These conditions of similarity indicate that for training design to achieve the planned outcome of training transfer, participatory models, trainee motivation, and participant input need to be addressed in the design and delivery of training. Areas of differences included management strategies (trainers), personal connection (youth participants), quality of training (youth participants), diversity (program designers), and ethnic reconciliation (program designers). These areas of differences showed the interests for each specific group in the training design. For example, trainers seemed concerned with how to manage training design problems; participants' concern was on the quality of the training and how to make personal connections during the training; whereas the designers were concerned with the challenge of diversity and how to bring about ethnic reconciliation. Therefore, trainers and program designers need to plan to include them in the training design, because, the more facilitative conditions there are in the training design, the better the transfer of learning for the youth participants.

Similarly, conditions that the organizers need to check for not to inhibit the transfer of leadership training in inter-ethnic conflict management for youth participants

were, *funding*, *participant challenges* and *diversity*. However, comparing the three groups, trainers, youth participants, and program designers' perception of inhibiting conditions, the areas of agreement were *resource constraint*, *youth motivational challenges*, and *environmental conditions* of political and media influences. The environmental conditions are important to the trainers because after the training, they follow –up with the trainees in the field to assess how they are transferring the training. The other conditions mentioned that show lack of agreement on the inhibiting conditions were; *stakeholder interests* (trainers), and *diversity* (program designer). Stakeholder interests tend to interfere with the training goals trainers set for the training, and the problem of diversity is a concern for the designers when they are designing a training that would be inclusive of the different ethnic group needs. Notably also, the program designers mentioned the theme of diversity as a facilitative condition, and also as an inhibitive condition. The argument was that diversity and especially ethnicity depended on how it was perceived by either the trainers, youth participants, and or program designers. Therefore, it could have the potential of being a facilitative or inhibitive condition. All the inhibiting conditions are fonder for the trainers and program designers to establish ways and means of mitigating against them in the training design. Once they are overcome at the design and delivery stages, that is a guarantee for effective training transfer.

#### **Research Question 4: Youth Personal and Professional Life Differences and Leadership Training**

This section of the analysis focuses on what differences the trainers, youth participants, and program designers perceive youth leadership training in inter-ethnic conflict management as making in the personal and professional lives of the youth participants.

##### **Trainers**

The seven trainers mentioned that the training made a difference in the personal and professional lives of the participants in three ways: (1) the development of peacebuilding relationships, (2) behavior and attitude transformation, and (3) participant motivation to train others.

Two of the trainers mentioned *cultivation of peaceful relationships* to be a key difference. For example, Trainer #3 pointed out,

During our inter-ethnic programs we would bring different communities together, they begin to talk even in Burnt Forest when the Kalenjins and the Kikuyus were initially not talking, we held meetings and held different ones with Kalenjins and say are you willing to meet these ones and eventually they would say yes and when they come together, they say they don't know about the problem. Initially one was accusing the other and you give them room to do that, let them accuse each other, eventually they are like, okay all of us have suffered actually! So that dialogue does that, it helps you realize your commonalities and builds people perceptions and trust for each other.

This quotation highlights the importance of those who have gone back after the training and promoted harmonious relationships in their communities.

In fostering peacebuilding relationships, the trainers mentioned that the trained youths have been involved in the formation of new social bonds, peace clubs in

universities and community peace groups, initiated dialogues at home, began networking among their peers, and increased inter-ethnic business. For instance, Trainer # 7 said,

There are 7 public universities and many campuses over 20 constituents' colleges and campuses, we have trained them. They have formed these clubs, most of them have formed these clubs and they are very active and they get support even from the university administration to carry out peace education with their peers that is something tangible if we can say it is sustainable. For the other ones, the other youths in the community they also have formed groups and many of them have registered those groups. So we usually emphasize on sustainability, so once you have attended our training you must, as a requirement.

Regarding the development of inter-ethnic business relationships, Trainer #4 said, "Well increase in interethnic business is one of them. Like I remember one time in Molo, Barclays Bank had closed down completely, because the people who were banking there were from one group but were chased away. But after our training and peace coming, they came back and in Molo today trade is flourishing quite a lot."

*Behavior and attitude change* was also a frequently mentioned outcome of participating in training. Based on an evaluation conducted at the close of training, Trainer # 2 reported: "Attitude change among youth groups in Borabu and Sotik where Kisii and Kalenjin were used to having enmity made worse by cattle stealing. Two groups underwent a series of trainings and ended up forming self-help groups engaged in economic development and went to the extent of saying that between the Kisii and Kalenjin there is no one who steals but there is a third tribe called Thief."

Based on that mutually agreed perspective, a thief is a third tribe and to me it was powerful because they were able to isolate that a Kalenjin thief and a Kisii thief was neither a Kisii nor a Kalenjin he was just a thief and therefore they came with this other third tribe that was neither Kalenjin's nor Kisii's so that if cows are stolen from Kalenjin

side in Sotik, the youth of Kisii will hunt down the thieves and arrest them, take the cows back and hand over the third tribe. The creation of the idea of the “third tribe” really minimized cattle theft between the two communities. For the trained youth to practice reconciliation after the mutual agreement of who is a thief, they helped to set up the power of the “sorry book” to prompt behavior change. It is in the sorry book where people made their confessions – the crimes they committed. In this regard, Trainer # 2 said,

In Uasin Gishu near Eldoret a group of youth again who were involved in violence during the Kenya post election violence came up with a concept which they called the ‘Sorry book.’ The sorry book was placed in a certain village and they build what you can call a museum - where people would come and write what they did or apologize for what they did, pour out their hearts in it and other people would come and read the book and also write their own comments on it.

It is important to reckon the change in behavior of the youth participants to facilitate peacebuilding relationships - that is trainee’s interventions to create mutual peace connections during and after the training. Trainer # 4 noted, “Behaviors point to changes that have happened – during one training he had 20 participants and upon his return for another training there were 30 participants with a greater mix in terms of ethnic composition. In the first group there were only two communities but in the second group there were a greater number of other communities - including even more gender mix.” In the same light, Trainer #3 pointed out that in one of the youth training programs she was involved in, initially, the participants were rigid and set in their thinking and were hesitant to be open minded. The program made great headway in undoing wrong perceptions and at the completion of the course, the participants became very interactive, being able to openly share their future plans.

Another area mentioned by the trainers having marked differences in the lives of the youth participants was in their *motivation to train others*. This difference was noted in four significant areas: (1) their excitement to apply the knowledge they had learned, (2) commitment to train others, (3) their participation in training others, and (4) their expressed desire to pursue further education in peacebuilding. The aspect of the youth motivation becoming trainers of others was highlighted by Trainer #4 who said,

One of the high points that I have seen is where we have initiated training and the participants themselves propagate the same so that they don't require you anymore. They actually snowball it and even develop it further. A good example is what we did in Nakuru. We did the first training and the people trained put themselves into groups and actually began to raise their own funding and began to do what we were doing. And so you discover that we just gave them the impetus, the injection of some kind and they have proceeded with the idea further and wide.

When the trainer gets the design right, speaks to the needs of the trainee, uses the right and relevant facilitation approaches, the trainees feel empowered, affirmed, honored, a sense of worth – and that by itself motivates them to buy into the training and propagate it by training others.

### **Youth participants**

Youth participants identified four themes regarding how the leadership training made a difference in their personal and professional lives: (1) acquisition of peace-building skills; (2) participation; (3) relational change; and (4) development of a training curriculum on conflict management for community groups.

The most frequently mentioned difference was the *acquisition of acquired peace-building skills*. The specific peace-building skills mentioned by youth participants were; (a) forgiveness, (b) reconciliation skills, (c) peace begins with self, (d) how to help other



youth resolve problems, (e) the positive side of ethnicity, (f) peace across ethnic groups, (g) importance of good leadership, (h) mechanisms of conflict management, and (i) how to handle conflict and mediation. In light of learning these skills, Youth Participant #1 said, “I am a peaceful man right now, I am a peace ambassador. When a situation of conflict arises, I feel the need to apply the resolution skills.” In addition, Youth Participant # 6, said, “The most important thing I learnt is peace. Because when there is peace there is harmony. So peace is what we need in this world and it is what we need to preach out there so that our community gets better.” The acquired peace-building skills made a significant difference in the way the youth participants understood the concept of peace and how to handle inter-ethnic conflicts in the community.

The aspects of *participation* in peace creation, development of training curriculum, and involvement in community development were also mentioned by a sizable number of the youth participants (3 responses each). This theme is about better quality participation by the trainees after the training in the communities, which also implies that there was better participation by the same during the training. To underscore the importance of participation in peace creation, Youth Participant # 2 said, “Listening and attending to trainings alone is not enough, it is only enough to go out there and practice. I have practiced this by talking to people.” Similarly, that aspect relates well with those who said they have been involved in community development. For instance, Youth Participant # 4 said, “Since I took the course, I am a youth member and we normally do charity work of community development, we go to see people not only

refugees, there are people who are in this country who are hopeless like children who have been abandoned by their parents.”

The importance of participation in creating peaceful relationships in the community by engaging in activities of creating community peaceful co-existence comes through teamwork among all the key players – the youth participants and community representatives.

One of the youth participants after taking the leadership training felt inspired to develop a training curriculum on conflict management for community groups after taking the leadership training. By so doing, he would pass along the knowledge and skills acquired to other members who would in turn do likewise. In support of this idea, Youth Participant #5 said, “During the week, on Wednesday, Fridays and Saturdays, I’ll take a platform on either of the days so that I can teach our members in the next few weeks and then develop a curriculum like a program on the conflict management for others to use.”

Another major difference mentioned by some of the youth participants was the *relational change* regarding behavior, attitudes, and ethnic misconceptions about leadership. The training revolutionized the thinking of some of the youth participants in terms of their perceptions of other ethnic groups. For example, Youth Participant # 2 said, “The content of the course impacted me most. This is so because before the course, I was thinking that Kikuyus were against the Luos and Kalenjins were against Kikuyus. I was thinking that this particular ethnic group was against the other and that made the

issue of peace very complicated because if one ethnic group is against the other then how do you venture - but after taking the course, I changed my thoughts.”

On the question of leadership, which by and large has been blamed for the cause of violence in the Kenyan society, some of the youth participants interviewed changed their perception regarding what counts as good leadership. For instance, Youth Participant # 3 said, “What really inspired me is that I just found that there was a misconception about leadership. You know the way we look at leadership, each person has his own way and I am the first born in our family and so I realized that sometimes leadership has different levels and each person is a leader in one way or another. You are also a leader of your own life.”

### **Program designers**

The program designers responded to this question by mentioning four thematic areas where they noticed differences in the personal and professional lives of youth participants: (1) skills development, (2) facilitation of peacebuilding, (3) acceptance of diversity, and (4) behavior change. The most mentioned area was *skills development* which included: (a) built youth leadership and entrepreneurial skills, (b) built youth leadership skills, (c) educated youth to practice responsible politics, (d) enabled youth to train others, and (e) engaged in voter education.

A second factor was *facilitation of peacebuilding* – which included the youth becoming peace ambassadors, and facilitating ethnic reconciliation. Since most of the youth participants attending these courses were not employed and lacked experience and skills in inter-ethnic conflict management, the idea of developing their peace-building

skills is very central to the training program. Designer #1 said, “When we are training the youth since most of them lack skills in peacebuilding, we train them to be good leaders. So we focus on how they can become good leaders, how they can be role models to the other young people where they live, how they can make a difference as youth in the society.” In addition, designer #2, also pointed out, “Our goal is to see a youthful generation that is focused on responsibilities, leadership and progressive change – and that comes through the leadership, entrepreneurial, responsible politics, how to train others, why they should engage in voter education, and cultural practices skills that we impart on them during training.”

A marked difference in the youth participants was observed in the way they became peace ambassadors in their communities and how they facilitated ethnic reconciliation. In this regard, Designer #1 said, “We want to transform youth in being peace ambassadors, equip them with skills which enable them to become peace ambassadors, which turn enable them to become role models and good leaders within the society and then work beyond the ethnic groups to bring lasting peace through reconciled societies.” Youth participants’ taking up the challenge of becoming peace ambassadors is a major difference that would bring about a marked change in inter-ethnic conflict management among the volatile ethnic groups in Kenya.

A third difference was increased acceptance of diversity. Acceptance of diversity was very crucial in the lives of youth participants, simply because, one of the key dividing factors in the Kenyan ethnic groups is tribalism or ethnicity. Therefore, if the youth can accept and embrace diversity in their relationships, that would bring about

unity and peace among the Kenyan communities. Designer # 1 said, “My hope is that young people will accept and appreciate diversity and work together as people of God for the benefit of their communities, country and the world.”

Ultimately, *behavior change* was a key characteristic difference that every program designer would like to observe in the lives of the youth participants. That is why designer #1, clearly said, “ In the courses we have seen changes, real reconciliation and witness it as the youth even interact with one another during the course and even thereafter .”

#### **Summary for research question # 4**

Comparing the three groups, trainers, youth participants, and program designers, there were notable similarities and difference in terms of the differences observed in the personal and professional lives of the youth participants after taking the leadership training in inter-ethnic conflict management. The only areas of similarity in terms of differences that leadership training in inter-ethnic conflict management make in the personal and professional lives of the youth participants mentioned by the trainers and program designers was *behavior and attitude transformation*, whereas youth participants and program designers mentioned *skill development*. Behavior and attitude transformation seemed a key difference for the trainers and program designers because they would like to see the training content changing the lives of the participants before they engage in transferring the same to others. Similarly, skill development resonates with what the participants would like to get from the training and the same holds true for

the program designers who design the training. With developed skills, the trainees would transfer training effectively in their communities.

The other themes mentioned show more areas of differences than similarities suggesting that each group of respondents observed unique differences in the lives of the youth participants after taking the leadership training program. The unique themes for the trainers were: (1) community peacebuilding relationships, and (2) motivation to train others. These two themes suggest that the trainers after the training observed that the trainees would show – building relationships and training others. The unique themes for the youth participants showed how they would participate in creating relational changes and developing training curriculum for others to use: (1) participation, (2) relational change, and (3) developing training curriculum. For the program designers, due to their interest to see the trainees transfer learning in the communities in ways that overcome the challenge of ethnicity, facilitation of peacebuilding, and acceptance of diversity were the unique differences they observed among the participants after the training.

### **Summary**

The findings based on the four research questions collected from the trainers, youth participants, and program designers from the five non-governmental organizations (NGOs), show that the communication challenges trainers face in the design and conduct of leadership training in inter-ethnic conflict management and the youth varies. All the three groups commonly mentioned the challenge of *lack of material resources*. For some themes, only two of the three groups mentioned them as challenges, such as *audience analysis* and *participant challenge* (trainers and program designers) and *diversity* (youth

participants and program designers). However, several areas of differences were only mentioned by one group. For example, trainers mentioned *different stakeholder expectations* and *representation or /inclusivity* as communicative challenges whereas youth participants mentioned *training approach and philosophy*.

*Lack of material resources challenges* were addressed in the training by instituting *financial management systems* within the organization and also conducting *fundraising initiatives* with outside bodies. *Audience analysis* was managed by conducting a thorough needs assessment before designing and delivering training. In the same light, *participant challenges* that entailed language, motivational problems, rigid expectations and diversity were addressed in the training by conducting evaluations, practicing inclusivity, and facilitating understanding. The commonly shared communication challenges and management strategies are summarized in Table 1.

**Table 1** Connection between Communicative Challenges and Management Strategies

<b>Common Communication Challenges among groups</b>	<b>Common Management Strategies shared across groups</b>
Lack of material resources	Instituting financial management systems
Audience analysis	Conducting thorough needs assessment
Participant challenges (language, motivational problems, rigid expectations, and diversity)	Conducting evaluations, practicing inclusivity, and facilitating understanding.

The findings demonstrate that conditions that facilitate transfer of learning also differ among the three groups interviewed. For example, trainers and program designers mentioned *application of participatory training models and training organization* as well as *trainee motivation and participant input* as conditions that facilitated the transfer

of leadership training. Areas of differences included management strategies (trainers), personal connection (youth participants), quality of training (youth participants), diversity (program designers), and ethnic reconciliation (program designers).

Concerning inhibiting conditions, comparing the three groups, only trainers and program designers commonly mentioned *resource constraint* and *youth motivational challenges*— maybe because they are the ones involved in raising the training resources. Trainers and youth participants mentioned *environmental conditions* of political and media influences. Notably also, the program designers mentioned the theme of *diversity* as a facilitative, and also as an inhibitive condition. The argument was that diversity and especially ethnicity depended on how it was perceived by the trainers, youth participants, and program designers. The other conditions mentioned that show lack of agreement on the inhibiting conditions were; *stakeholder interests* (trainers), and *diversity* (program designer).

Finally, the only areas of similarity in terms of differences that leadership training in inter-ethnic conflict management make in the personal and professional lives of the youth participants mentioned by the trainers and program designers was *behavior and attitude transformation*, whereas youth participants and program designers mentioned *skill development*. The other themes mentioned show more areas of differences than similarities suggesting that each group of respondents observed unique differences in the lives of the youth participants after taking the leadership training program. The unique themes for the trainers were: (1) *community peacebuilding relationships*, and (2) *motivation to train others*. The unique themes for the youth



participants showed how they would participate in creating relational changes and developing training curriculum for others to use: (1) participation, (2) relational change, and (3) developing training curriculum. On the other hand, for the program designers, due to their interest to see the trainees transfer learning in the communities in ways that overcome the challenge of ethnicity, facilitation of peacebuilding, and acceptance of diversity were the unique differences they observed among the participations after the training. In terms of design and effective delivery of youth leadership training, the studied NGOs administration needs to put monitoring and evaluation plans in place to take care of the communicative challenges that affect delivery and transfer of learning. There is need to develop management strategies to proactively manage the training process. Good management of youth leadership training may result in high trainee motivation and transfer of learning and less financial costs to the NGOs.

## CHAPTER IV

### PHARP CASE STUDY

#### **Introduction**

This chapter presents an in-depth analysis of a nongovernmental agency, the Peace, Healing, and Reconciliation Program (PHARP), that provides youth inter-ethnic conflict management and leadership training. First, I begin by presenting PHARP's history, structure, and training model. Second, I report the detailed results emerging from a thematic analysis offered by the interview and focus group respondents for the four research questions. For each research question, I present the most common themes followed by unique themes that are particular to a specific group. A summary comparing the emergent themes from each research question is provided at the end of the chapter.

#### **Peace Healing, and Reconciliation Program (PHARP)**

##### **History and structure**

The Peace Healing and Reconciliation Program (PHARP) is an interdenominational Nongovernmental Organization (NGO) that was registered in 2000 in Nairobi, Kenya. It subsequently opened branch offices in Rwanda in 2002 and Sudan in 2007. The organization was founded in 1994 as Peace and Reconciliation Ministries (PRM), an autonomous training ministry under Medical Assistance Program (MAP International). PRM's main purpose then was to reconcile Rwandan people affected by war and genocide. Most of the people were traumatized due to the loss of their family

members and relatives, many of whom were internally displaced persons (IDPs), while others became refugees in neighboring countries of Tanzania, Uganda, and Kenya.

In 1998, PRM was transformed into PHARP, and since then has expanded its training activities to the entire Eastern, Central and Horn of Africa Region. Structurally, PHARP is headed by a Board of Directors consisting of seven members who advise the organization on matters related to its current and future direction in training.

Occasionally, the board members are involved in facilitating the trainings due to their experience in conflict transformation/management, trauma healing, forgiveness, reconciliation, and discipleship. The day-to-day administration of PHARP is headed by an executive director with the assistance of five staff members, two program designers, several part-time trainers, volunteers and interns.

### **Training model**

PHARP's ultimate goal for youth leadership training in inter-ethnic conflict management is to promote positive behavioral change among the youth so they can become peace agents and better society. PHARP's training programmes are based on biblical and indigenous approaches where the church and opinion leaders work together to respond to the community's social and spiritual needs. PHARP uses elicitive training methods which include a combination of lectures, PowerPoint presentations, video presentations, case studies and group discussions. These methods give each of the participants a good opportunity to fully participate in the training and to better follow and understand the material.

PHARP's major focus is the training of trainers (ToT) on peace-building, trauma healing, inter-ethnic conflict transformation, discipleship and reconciliation. Over the years, PHARP has made tremendous contributions in the training of trainers who include youth leaders, project officers and coordinators of humanitarian agencies, organizations, institutions and community based organizations that serve victims of conflicts and marginalized groups in the society. PHARP through its leadership training program responds to vulnerable people affected or displaced by armed conflicts especially in Rwanda, Burundi, Democratic Republic of Congo, Kenya, Tanzania, Uganda, Southern Sudan, Darfur and the Horn of Africa. Within Kenya, most of PHARP's youth leadership training programs are carried out in major cities and towns such as Kisumu, Eldoret, Nakuru, and Nairobi. This is because inter-ethnic conflicts are more frequently experienced in these areas and were the ones most hit by the post-election violence that rocked the country between December 2007 and March 2008 following the announcement of the disputed presidential election results. PHARP works in partnership with other organizations, like churches, schools, government departments to organize the leadership training programs.

PHARP's youth leadership training takes between two days, one week, or two weeks depending on the needs, availability of trainees and funds. The trainee selection criterion emphasizes creating training groups that are 50% men and 50% women. The youths at the beginning of training group themselves into groups representing their regions of origin. Each region has one group and each group chooses a name that will be used to identify them. The groups also select a group leader who will be responsible for

the group's coordination of their activities during and after the training. The selected group leaders act as the group's representatives during meetings with PHARP trainers. They also channel and air the group's expectations and challenges during training period.

In the months following the training, the trainees in their various respective groups start activities that promote positive behavioral change amongst the youth and to the rest of the society. For instance, one group of youths could be involved in educating high school youth on HIV/AIDS, peer inter-ethnic conflict management strategies, dangers of pre-marital sex, unwanted pregnancies etc. Another group might start a peer movement to create awareness against drug abuse and violence in the society. During the last two months of the year, PHARP trainers and program designers carry out a monitoring and evaluation program of the groups that have been formed during the year in the youth leadership training programs to assess their effectiveness and challenges. Using written evaluation forms, PHARP trainers, designers and former and current PHARP trainees conduct the evaluation exercise.

For each youth leadership training, PHARP targets 15 – 30 youths aged between 18-30 years who are influential in the community and are able to speak and write in English language. This age definition for youths is consistent with the standard set out in the Kenya National Youth Policy (2002) which defines youths as persons between the age of 18 and 30. These are the youths who are in college or completed college education and could play a significant role in transforming youth behaviors and transferring the skills and knowledge in leadership and inter-ethnic conflict management

to the communities where they live. The trained youth become PHARP's agents of peace and are involved in training others. Each year PHARP's training reaches over 2,250 participants. However, the reach of PHARP's training programs depends upon the availability of funds. PHARP gets its resources from training consultancies with other NGOs, donations from well-wishers, partners, and the sale of its publications.

The success of PHARP's youth leadership training in inter-ethnic conflict management is mainly because the participants appreciate the training design and delivery which makes them receptive to be transformed and become channels of learning transfer to their peers in the communities. That is why, community, church, and school opinion leaders recommend PHARP's leadership training programmes to others. This in turn opens up the doors of PHARP to work in new areas torn by inter-ethnic conflicts. For example, some of the conflict torn slum areas in Nairobi like, Mathare, Kawangware, and Kibera that PHARP works in has seen tremendous increases in peace and stability. The trained youth become ambassadors of peace to their communities and beyond.

### **Communicative Challenges**

The first research question explored the communicative challenges involved in PHARP's design of leadership training for youth participants in inter-ethnic conflict management. Only three groups responded to this question: trainers, focus groups, and the program designer. Only that the religious and school leaders did not give responses that were relevant to the question.

The analysis revealed both common themes that two or more groups shared as well as themes that were unique to a particular group. The themes of *diversity* and *materials resources* characterized three groups, namely, trainers, program designer, and focus groups. Diversity entailed issues of ethnicity, gender differences, and political party affiliations. Material resources included; time, funding, and teaching materials like textbooks and equipment. *Participant challenges* and *audience analysis* themes were only indicated by two groups; trainers and program designer. Participant challenge involved lack of participant's to train, participant's lack of participation during training, participant's mixed motives, and lack of behavior change. The theme of *lack of follow-up programs* was mentioned by one group, that is, focus group members. These are additional training activities designed in the training for the trainers to work with the trainees after the training.

### **Diversity**

Among the most common themes mentioned by the three groups was *diversity*. Diversity centers attention on the differences in ethnic and gender relationships as well as differences between groups whose members consider themselves distinct by language, social status, and geographical location.

The issue of *diversity* and specifically *ethnicity* and *gender differences* was mentioned by the two trainers. The towns and cities in Kenya where PHARP operates are inhabited by people from different ethnic groups, and for that reason, diversity is viewed as a key communicative challenge. For example, James emphatically underscored this issue when he said, "Sometimes we mingle in the field of training and

of course there are several facilitators and youth and sometimes you are not reading from the same page regarding a particular issue like ethnicity and gender” In her support of this theme, Katanu (participant #2) said, “I hope that one day, each ... we as Kenyans ... all of us ... will be equal. We won’t be, like, looking at this person is from this tribe, this is which. This is what I hope that one day we will be taken as equal.”

To a large extent, the issue of ethnicity is inculcated into the minds of the youth by their parents. Instead of embracing ethnicity and gender differences, the youth have been like taught to magnify them and use them as wedges to discriminate against each other. The goal for trainers is the youth to look at each other as equals and the same ethnically as opposed to their unique tribal perspective. The theme of *diversity* also came through in the two comments the two trainers made concerning poor attendance due to ethnicity, and political party affiliations. In agreement, program designer, John said, “Yeah, poor attendance because of people knowing that this community has been invited. I know these... so again people could fear again and come and be with each other.” Clearly from these comments, *diversity* was pointed out as a major communicative challenge during leadership training that PHARP leadership need to address.

### **Lack of material resources**

This challenge refers to the lack of training funds, textbooks, journals, and even time that is required to conduct training. This challenge was voiced by the trainers, youth participants, and program designer. I would hasten to add that it is also one of the main challenges that PHARP administration identifies as a major constraint to her training



programs. *Funding* was mentioned by the trainers as a challenge when designing leadership training. Since the majority of youth are unemployed, funding enables the youth participants to take the course without paying. One of the trainers, James, underscored the funding challenge saying, “You feel if only there were more (funds), probably they would also form part of the challenges whereby you find the training becomes quite isolated. You do one, then you stay away a year because probably due to lack of funding. Then you stay again and you do one.” Similarly, one youth participant, Winnie said, “I think there are funding challenges that ... I felt they involved this peace building because, like, we would, like, maybe go somewhere and maybe you what to engage the youth in sports - we are not ... we can’t do it by ourselves because we are not able to fund it. But by our own, we cannot make it to a training program without sponsorship.” What Winnie highlights is that the lack of funding, makes it difficult for youth like herself to attend leadership training programs and even create activities like sports that would involve other youth as a way of preaching the message of peace. The shortage of funds helps explain why time for the leadership training programs is normally short – a fact also acknowledged by PHARP administrators.

Interestingly, the program designer felt that the lack of training resources (i.e. funds) and teaching materials like textbooks and journals that would enhance learning posed serious communicative challenges in the training. John, the designer, said, “The challenges are there, of course ... when we say that we go and teach, ... teaching materials like textbooks and journals are sometimes lacking.”

Youth participants slightly differed from the trainers and designer as they most frequently mentioned *time* as a material resource. The focus group members felt that time was too short for the leadership training to cover the content of the training which is directly tied to the lack of funding. In this regard, one of the youth participants, Winnie said,

... you know, the course took us just one day and we really wanted to, like, learn more, really learn more – a longer course costs more money. So it was like a limit to us because we didn't have that time to, like, learn more ... express ... so that is the weakness. Also, I can add about the time because during the course some people started sharing but some of them didn't get the time to share because time had run out and it was time to go back home. So, time.

Similarly, one youth participant, Mark, stated, “There was no time to touch on the subject of abuse as a result of trauma. But they didn't touch there. Maybe because there was no time. But if I can really want to learn more, it is about how to deal with this thing called trauma and abuse.” Moses, another youth participant added, “The course was good, but I think two days are not enough. They need to extend the course duration time because they have a lot to tell but they are squeezing it so it does not come out well.” Moses went on and said, “It is not that it did not work well, but on the side of group discussion, we were given certain topics to discuss on and what we gave were our points of views. Maybe they would have been correct or wrong. So I think, because of lack of time, the facilitator was not able to tell us whether we were right or wrong, like now this is how you are supposed to be and do things.”

### **Participant challenges**

Participant challenges are issues that the youth bring into the training that tend to frustrate the communication flow in the training, thus affecting the training's overall

design and delivery. These challenges were only of concern to the trainers and designer. For the trainers, a primary participant challenge was *youth mixed motives*. James said, “You find several trainees come not to be trained but they are there for another reason. Probably you may think the allowance they will get back for their transport is something small but you will see them elevating it above the real main thing.” James also noted that, the trainees take courses not only to get the certificates and knowledge, but come with ulterior motives, like the need to be given some financial allowances. Equally related was the challenge of motivation. James said, “Mobilizing the young people is a challenge. These are unemployed people, a number of them want to know what the monetary benefit is after training, they want to associate the training with a benefit.”

Both trainers and the designer share a similar perspective regarding youth motivation and mobilization before and during the training. However, they differ in terms of their concern with behavior change after the training. This is an area that the trainers are primarily concerned with as they are the ones who impart the training content to the youth and want to see them change their lives and the lives of others in the community. The designer is more focused on how the training is planned and designed and how trainees are recruited. These differences seem to occur when trainers and designer do not plan and design the training program together. The differences seem to emerge when trainers are called in to deliver the training program that the designer has designed and yet didn't share with trainers in planning the content and how to schedule the topics for purposes of participant understanding. Thus, the lack of the two groups

designing the training together brings out a program that is not mutually owned with each group having different goals and expectations.

This argument speaks to the issue of most of the trainees being unemployed and that is why the first thing that comes to their minds as a motivator to take training is a monetary benefit – not the knowledge and skills. In the same vein, even after going through the leadership training, it was observed that there is lack of behavior change among the trainees. Behavior change is one of the indicators of the influence of the training on the lives of the trainees that PHARP trainers aim to achieve. However, Leah, one of the trainers interviewed commented, “One of the challenges is that not all trainees are changed. You see, you may go and see ... maybe you train 30 people. After one week or three weeks you may hear one is in jail – meaning the training didn’t change them.”

The aspect of lack of behavior change among the trainees reflects badly on the whole training because other youths who have not taken the course and see what is happening with those who have taken it, like in the case of some being jailed for committing crimes, defeats the purpose of the training and more so for the well-wishers who support PHARP training programs who might discontinue their support. Lack of participant behavior change indicates a failure to realize one of PHARP’s goals for the training, to bring transformation in the individual lives of the youth and help in changing the behavior of their peers. All in all, from the perspective of the trainers interviewed, it was clear that participants pose serious communicative challenges in the design of leadership training for youth participants in inter-ethnic conflict management that

PHARP trainers and designer need to plan for before launching the training. The challenge could be handled by carrying out pre-training assessment to identify trainee needs, problems and expectations. Otherwise, the desired outcome of behavior transformation and training transfer in the communities will not be realized.

### **Audience analysis**

This refers to the assessment of the demographic composition of the target group in terms of age, education level, marital status, needs, interests, economic status, among other factors. This challenge was commonly shared by trainers and the program designer. The problem of *audience analysis* referred to the difficulties PHARP trainers encountered when trying to assess audience needs and expectations. Both trainers mentioned the importance of needs assessment and its influence on the way they prepare the training. For example, James said, “So I prepare the training on the basis of the need on the ground and the objectives of the organization. That is exactly what influences how to come up with the training material. Sometimes we go to train on the ground, we find different reflections from the people – so we are meant to adjust to fit the context at hand.” Similarly, Leah said, “I invite youth and when they arrive we talk about the problems they are facing. So from there we find a way to respond to those problems. Before they come I have some questions to ask them. When they respond to them ... from there we develop what we can do together in the training to meet their needs and expectations.” John, the program designer, echoed the need to analyze the training audience, “First, the design of the courses could be participatory. What do I mean? I mean calling the youth and asking them what do they need? They map their needs and

then after mapping their needs, then we prepare courses ... just go with what they have shared.”Therefore, meeting the needs and expectations of the trainees is a challenge and that is why Leah, (trainer) said, “They first listen to the trainees and find out those that they can address during the training.” These comments highlight the importance of PHARP trainers and designer need to carry-out a pre-training evaluation to establish the needs and expectations of the trainees and design the training targeting to meet those needs and expectations.

### **Lack of follow-up programs**

This theme was unique as it was only mentioned by the youth participants and not the other groups. Follow-up programs are activities designed during the training for the trainers to work with the youth participants after the training and more so to help them in the transfer of learning into their communities or schools, churches or work places. This challenge was only pertinent to the focus group members maybe because after the training they face challenges in implementing and transferring the learnt skills and knowledge into their home communities. One of the youth participants, Moses, said, “I think they need to put a follow-up program ... after they teach they put a program so that what they have taught, it is implemented in the society and not just to say things and then let the people go and they go thinking it worked.” Moses’s comment suggests that, it was important for the PHARP organizers to build into the training program follow-up activities after the end of the course to make sure that the youth participants put in to practice the knowledge and skills they learnt. Such activities would

give the trainers the opportunity to coach the youth and cement the transfer of skills back into their community.

### **Management Strategies for Communicative Challenges**

How do trainers manage the aforementioned communicative challenges associated with leadership training for youth participants in inter-ethnic conflict management? This question addresses the ways communication challenges mentioned by PHARP trainers and program designer as well as youth participants were managed. Only the trainers, focus group members and program designer responded to this question. The religious and school leaders did not provide useful information. The analysis begins with the most common management strategies mentioned followed by the unique ones.

#### **Equal treatment**

The challenge of diversity was the one commonly mentioned by one focus group member and one program designer and the suggestion of managing it by practicing *equal treatment* during leadership training programs is important to reckon. The problem of ethnicity or tribalism in Kenyan communities and in the slum areas where PHARP conducts training programs is a challenge even though not many youth participants in this study highlight it. However, only Katanu, one of the youth participants, said, “That we will be free and equal ... and people are able to relate and live with each other peacefully without asking where do you come from? For people to learn to solve conflict – change starts from leaders who should show people by leading a good example for Kenya to be a changed country in the way we treat each other.”

Similarly, the program designer mentioned that he embraces diversity. It is a challenge that is managed by practicing *equal treatment*. Equal treatment means according each person a fair chance of being heard. In this regard, John said, “Of course, when it comes to creation, I know that God created all of us in his image. That is where I will start discovering that I should not really reject someone else because he is from this ethnic group and I am from this ethnic group but God himself likes diversity, treats us equally and it is through diversity that now, actually, there are riches in the society.” In this comment, John brings out clearly how he manages communicative challenges during training by embracing diversity – practicing equal treatment for all irrespective of their ethnic backgrounds should be the way forward for both PHARP trainers and trainees. In PHARP, equal treatment is evident in the selection of the trainees by balancing ethnic and gender representation, awarding of scholarships, and hiring of trainers. During training sessions, PHARP trainers do not discriminate certain participants from participation by virtue of their tribal background, education level, religious, or political orientation. Each one is allowed to express their views and opinions unhindered.

In terms of the unique themes, the trainers and designer seemed to be concerned about facilitation approaches that would bring success to the training, and to utilize facilitation tools like dialogue and mediation. Indeed, these individual themes point to the specific management strategies that PHARP trainers and designer could try to implement to overcome the communicative challenges.



### Use of multi-faceted approaches

In order to manage the communicative challenges of participant challenges, audience analysis, and inclusivity, PHARP trainers employ the techniques of problem-solving and dialogue, open discussions, and participation. Multi-faceted approaches simply mean a combination of different management strategies. Inclusivity issue was managed by the use of *multi-faceted approaches*, such as problem-solving and dialogue, open discussions, and participation.

In support of this approach, James said,

We cannot use one way of approach. That is why, actually, we use several. The ones that are for the very young like about 15-18 years ... this is where they are receiving the information from the facilitator. The adult ones are not very much into that one; they want to discuss, to contribute. So we mix the two and that is how we meet the challenge to be able to meet... give the same information. We want the same results from people of a varied age gap. But we mitigate it by using various approaches especially participatory, problem solving, group participation ...

In same light, Leah indicated that they use dialogue to manage the challenges.

She said,

When people have a problem, sometime it is good to come ... at the beginning it is hard to come together but you encourage people to come together to talk – dialogue about it. To me, what I use is ... what I found in many families because today I may fight with a neighbor or a person we work together, we can exchange bad words, but it will not stay there, we have to go ahead. We come together, we create a space, can we talk about this one? Who did this one? Who did this one? How can we solve – mediate this one because life has to continue! And talk about the issue because the issues are not above all things.

To manage the challenge of inclusivity and in-fighting groups, dialogue was mentioned by the one program designer. John said, “Yeah, again, to maybe to find a solution, you have to invite all kinds of people, not to go to one side, on one direction.

So that even when the program is designed, the people will feel like, Yes, I have been part of that. So when they share who they are and where they come from, then they start also having that openness.”This quote underscores the importance of dialogue in communicating to groups like the ones PHARP train that come from different ethnic backgrounds and who could be involved in some form of in-fighting among themselves.

### **Open discussions**

Open discussions are forums organized for trainees to air their views and opinions freely. That process by itself helps to enhance interpersonal communication during the training and also after the training. In this regard, James said,

It is the open discussion, the openness when they were given room to speak out ... what they saw and of course coming as a result of us presenting models of what others elsewhere have gone through ... other case studies. So they opened up and, significantly, they were from various ethnic groups. And each group was speaking freely of their own experiences and therefore we were able to, if I can put technical term, to de-construct some stereotypes. And, because we were there for about 3-4 days, the first one day we were able to see tension among them, this group having negative feelings about the other but by the 3<sup>rd</sup> day you could see some positive impressions. They were interacting and talking freely, freely because of a forum created for them to express their own feelings in an open atmosphere.

As James pointed out, normally when youth from different ethnic groups meet for the first time, they are afraid of expressing themselves to each other, but as they stay together longer, and the trainers organize them to interact, then they start discussing issues openly – a good way of dealing with ethnic differences among themselves.

The trainers and designer use these approaches to help facilitate communication of the content to the participants so that they could have a good grasp in order to transfer to others in their communities. However, it is not clear which one(s) of these approaches

works best to enhance content delivery and guarantee mastery and transfer of content by the trainees.

### **Involvement of others (facilitators, parents, and community leaders)**

Involvement of other people such as facilitators is a management strategy mentioned by one trainer to address the issues of difficult problems in the training. Leah indicated that she uses *other facilitators* to handle difficult problems. She said, “Like, when we have those common and safety problems ... I may say I can’t tell them, I am not able but I write somewhere and I come report to the office so that we find another facilitator who can provide what is required.”

Leah also mentioned that to manage the communicative challenges, she talks to the parents and community leaders where the youth participants hail from. She said,

As a trainer, what I do when we train youth and we find such a problem, we can also go to the parents and try to talk to them because sometimes even if you give good skills to the youth, they don’t have a way to practice them. It is like zero but if you go to the parents and talk to them, they may say, maybe with our children we are doing bad and they may try...

Talking to the parents and the community leaders is a way of making sure that the youth get assistance when they need to transfer learning or when they face difficult situations. These training approaches are good, but the missing detail is which one(s) have worked well for the trainers to delivery training to the trainees and in turn enhance trainee transfer of the same in their communities. PHARP trainers and designer may need to establish this fact during the end of course evaluation exercise. Additionally, the multiplicity of training approaches suggested indicate that the designer and trainers do not design the training program together to be able to recommend which one(s) of the

participatory approaches have been used and evaluated and found to deliver the best results.

### **Facilitating and Inhibiting Learning Transfer**

What conditions facilitate or inhibit the transfer of leadership training for youth participants in inter-ethnic conflict management? The findings are organized by first outlining the facilitative conditions for training and then naming the conditions that inhibited transfer of training.

#### **Facilitating conditions**

These are factors that make it easier, increase the likelihood of, or pave the way for the transfer of learning in youth leadership training. The conditions mentioned are organized according to those that are commonly mentioned across multiple groups and those that are unique to a single or small subset of groups. Only the trainers and focus group members made comments that formed usable themes. The program designer and religious and school leaders did not make comments that formed usable themes. Only the theme of participant input and participation was commonly mentioned by the trainers and focus group members. The others stood out as unique to each group.

*Participant input and participation.* This theme included trainee willingness to exchange information, to take responsibility to eradicate ethnicity, and to engage in dialogue with the other participants. Significantly, the trainers noted that the participatory and or interactive learning approaches they used during the training facilitated the youth participants to transfer the learnt knowledge to others after the training. In regard to this fact, James said,

Yes! I will structure it ... usually our trainings will go between 2-3 days and we have a daily program and for each session we have probably one session which is quantity-based where we want them to get the content, then the phase 2 of them is for group discussion in which we want them to interact with the material and also to enable us to get the feedback from them so that after training, they have the know-how to pass to others. Then as they do groups, the 3<sup>rd</sup> session which ... usually in a day, we have about 3 sessions ... they will come and make presentations ... therefore bringing about an interaction with the whole. First of all groups, the content ... first, we will project the content, then we split them into groups, and then give them ... assign them tasks. Yes, that level of participation enhances participant engagement.

For youth participants, participation and input referred to their willingness and motivation to exchange information as opposed to using participatory training methods. Youth participants viewed *participant input* –in terms of willingness to exchange information among themselves, willingness to take responsibility to eradicate ethnicity, and to dialogue with each other during training. In reference to youth participant’s willingness to exchange information, was mentioned by the two trainers. Leah said, “When the youth get a message, they put it into practice. When they see that it is helping them, they are really eager to do something, to follow it. And also, they are quick to share with others ...”James talked about a meeting in which they mixed Kenyan youth with those from Sudan and the kind of input the Sudanese youth put during the referendum in their country – which he attributed to the way those youths exchanged information on building peaceful relations in their countries and interacted with each other during the training. In the same breath, youth input was noted by James when they showed willingness to take responsibility to eradicate ethnicity among themselves and their peers. James elaborated this fact by saying, “To the best of my understanding, it is now what I may call reconciliation, the idea that they can look at the same challenge

from a common point of view. The challenge is one common point of view, them agreeing that we are where we are because of a journey we walked. We walked this journey – the journey of violence.”

The conditions of helping the youth apply learnt skills and the free learning atmosphere that the trainers set during the training prompted the youth participants to make these significant decisions of taking responsibility to handle and eradicate their worst enemy that divides them– ethnicity. James observed that by the end of the leadership training, the youth participants showed a willingness to dialogue – which is not evident when they meet for the first time at the training. In turn, the shift from aggression to dialogue indicates that the youth participants have gained some good knowledge that they will pass on to others after the training. Concerning the trainees willingness to dialogue, James, said, “Yes, youth leaders from various backgrounds, or if you like, various ethnics when they come. First of all, they brainstorm and you find the brainstorming looks ... like ... quite unhealthy but then as they dialogue you find them finding common grounds.”

The youth also mentioned the importance of participant participation and input which was enhanced by youth participants wanting to be part and parcel in the process of transferring leadership training through their willingness to participate in the process. Two focus group members mentioned their personal passion for peace as a condition that facilitated them to transfer leadership training. In this regard, Winnie said, “Okay, as for me I had a passion for it. I had ... I was looking for peace. In as long as I found, it’s not a big thing. It’s a very simple approach and just doing the right thing at the right time –

teaching others about peace. That one now ... after the course ... it motivated me.” The participatory training models of role plays, drama, songs, group discussions that PHARP administration underscores in its write-up section created by trainers and the designer are the ones that bring about participation in the training and by extension help the trainees gain skills that transform their behaviors and cause them to transfer the same to their peers in the communities.

Several unique themes emerged which were specific to each group in terms of what they do and the expectations they have for the training. For example, the unique themes mentioned by the trainers seemed more concerned about the training approaches that they used during training to facilitate learning transfer while the youth participants focused on ethnic diversity in terms of the interaction, experiences, and skills they got during the training.

The use of participatory training approaches were unique to trainers. James talked about the way the training approaches he uses helped facilitate open discussions among the youth participants and how they learned it and applied it in training others. It is important to observe that after the young participants learned these training approaches, they were able to use them later in training others. He said,

It is the open discussion ... the openness when they were given room to speak out what they saw. And, of course, coming as a result of us presenting models of what others elsewhere have gone through, other case studies. So they opened up and, significantly, they were from various ethnic groups. And each group was speaking freely from their own experiences and were, therefore, able to, if I can put it in technical terms, to de-construct some stereotypes.

Similarly, Leah talked of using participatory approaches to provoke participants to engage in discussions and facilitate them in providing solutions to the problems they

raise during the training. She said, “During the training I ask questions and encourage the participants to respond, share problems, and generate solutions. The drive is to have solutions come from the participants as they discuss and dialogue.” Participatory approach is used because the participants provide the information themselves about what they are going through and the facilitator helps them to discover more about the problem in order to come up with a solution for the problem.

For youth participants, *ethnic diversity* was mentioned by three focus group members as a condition that facilitated their ability to transfer leadership training. The diversity and richness of shared experiences and knowledge during the training by participants from different ethnic backgrounds equipped and motivated the participants to transfer training. Owen, said, “Yes, I have ... even I am very sure that the number of people I have on the call ... I am the highest of the number of them because, one - every day we meet different people; they have different minds; they think differently and have diverse experiences ...” Also Mark said, “The main purpose on why I should keep in contact with them and share the knowledge I got from the training is because they come from different ethnic backgrounds.” Similarly, another youth participant Barrack said, “For me, I would really love to stay in contact with them because they are from another ethnic group and I want my ethnic group and theirs to come together and share experiences.”

It is interesting to note that the focus group members saw the benefit of *ethnic diversity* in terms of the richness of experiences and knowledge learned and contacts made as a condition that would facilitate them to transfer leadership training in inter-



ethnic conflict management in the specific ways they mentioned. This shows that PHARP trainers really prepared them during the training to embrace ethnic diversity and that is why the trainees talked with that kind of passion and determination.

### **Inhibiting conditions**

These are factors that suppress, hinder, or prevent the transfer of youth leadership training in inter-ethnic conflict management. The conditions that the trainers, focus group members, program designer, and religious and school leaders saw inhibiting the transfer of leadership training for youth participants in inter-ethnic conflict management, were characterized by several common themes.

*Diversity/ethnicity.* This theme was shared by all the groups. The condition of diversity and more specifically ethnicity was mentioned three times by the trainers as one of the conditions inhibiting the transfer of leadership training. Ethnicity plays out during the leadership training forums between the trainers and also among the trainees – and tends to pollute the climate for the youth participants to transfer any learnt knowledge and skills after the training. James asserted, “Of course, there are several facilitators and sometimes you are not reading from the same page regarding a particular issue. And, more particularly, when you are saying ... one time we had difficulties, especially on the issues like ethnicity and on gender. Those two areas ... you find we don't share the same convictions.” In the same light, Leah talked about her experience in Uganda and how she saw people exploiting their ethnicity. She said, “I saw in Uganda how people are suffering because so and so is coming from this tribe ... this tribe – and similarly here in Kenya. But my hope is that this will end.” One of the youth

participants, Barrack said, “I like the question that you have asked because it is, if you look at Rwanda for example, those ethnic matters are a state of mind, it’s not real. It is not like Kenya. There are Kikuyus. They speak different language, or Luos. In Rwanda we are all Rwandese, but they brought that ethnic group issue of the Hutu and the Tutsi – divides us ethnically.”

The program designer mentioned diversity and more so ethnicity as a condition that inhibited the youth participants from transferring leadership training in inter-ethnic conflict management. In this regard, John stated, “The problem of ethnicity was evident in Kisumu where Kikuyus and Luos didn’t want to sleep in the same rooms. But after a few days of training, these people were giving testimonies of accepting one another.”

Notably, both, the religious and school leaders mentioned ethnicity as an inhibiting condition. Instead of diversity and ethnicity being embraced in the communities, it divided them. Many community groups do not trust each other - they look down upon one another because of some historical causes. George said, “I think if we can get such trainings because there is a mentality in Africa ... I don’t know ... people from different ethnics ... you find ... like the Luos ... maybe they believe themselves too much or the Nubians believe on themselves too much and maybe there is hatred that came from maybe the grandfathers...but it is a big challenge to the youth in the communities.” In the same, Peter said, “Yes, before, they (youths) were not communicating, saying that, I cannot telephone Hutus, I cannot telephone Tutsis but now they came together. They call for them to go together at school, to share together the road to school – although not all have come together.”

From these comments, it shows that the environment PHARP operates is ethnically divided, and to a large extent, ethnicity has been used to divide rather than to unite the people – a challenge that PHARP trainers and designer need to plan for by scheduling topics on what is ethnicity, causes, consequences and management strategies when designing and delivering youth leadership training in inter-ethnic conflict management.

*Environmental challenges.* Several environmental conditions were mentioned by trainers, program designer, and religious and school leaders as inhibiting the transfer of leadership training for youth participants. One of the contributing factors mentioned by one of the trainers was *bad governance*. By bad governance, the trainer meant those who hold top leadership positions in the country often make it difficult for the youth participants to transfer the learnt knowledge and skills in leadership training by making negative comments that create a hostile environment. James said, “It is true! When you look at the people on top political leadership... and the opinions of people at the grassroots ... they are influenced negatively, by a large extent, by opinions of the people they perceive to be on top of them - politicians.”

Many times, politicians not only make statements that incite ethnic groups against each other but they also recruit and use the unemployed youth participants to cause violence in the society. The politicians capitalize on the unemployment vulnerability of the youth by giving them small financial hand-outs to cause violence to their neighboring ethnic groups. In support of this argument, James said, “A number of these young people that we find on the ground – yet some have gone through some

leadership training are the ones that are used by the scrupulous politicians because of unemployment. And when they are told they are going to earn this when they participate in this, sometimes it is a temptation for them.” In the training, PHARP trainers need to prepare the youth with knowledge and skills that inoculate them against the corruption attempts of the politicians.

Similarly, the program designer also identified two environmental conditions that inhibited learning transfer: (1) fear of violence, and (2) poor mobilization and recruitment of course participants. In terms of fear of violence, John said, “When trainees come, they feel they are having a good time here - they feel comfortable. But the fear of the violence in their communities is there among participants.” The notion of violence still existing in the communities creates fear in the minds of the participants and is a deterrent in training transfer.

The other inhibitive factor mentioned by the program designer was poor mobilization and recruitment of course participants. This means, the course attracted trainees who could not transfer the leadership training. The community leaders who volunteered the names of the trainees did not mobilize and recruit the right trainees to who could transfer the knowledge and skills they learned in leadership training in inter-ethnic conflict management. It seems the trainees came from a particular ethnic group(s) and may be after the training, they didn't have the motivation to share the training with members of the opposing ethnic group(s). Also to some extent, the participants did not have the right education qualifications to be able to learn and master the skills taught in the training in order to transfer the same to others. Those facts explained why John said,

“The cause of that lack of transfer of knowledge by the youth... because of that ... because maybe there has not been a very good mobilization, a very good (way) of sharing what is going on, maybe among the community leaders themselves, maybe selecting participants from one ethnic group...”

Similarly, the religious and school leader both highlighted the theme of *environmental conditions* (i.e., politician influence, and diversity – ethnicity). For instance, concerning the inhibiting condition occasioned by politicians influence, George said, “You find that the politicians use a lot of youths even after training; they give them money and they cause a lot of chaos. So I think if they undergo this training, it can help them not to be lured with money. The politicians do evil things in the community – so they are a problem to the youth.” I would like to mention the fact that since most of the youth participants were unemployed, even when they return to the communities after taking the leadership training in inter-ethnic conflict management, politicians still exploit them by giving them money to cause violence in the society – against the wish of many a youth.

*Environmental conditions* prevent the transfer of leadership training for youth participants in inter-ethnic conflict management. In other words, the environment the youth participants go back to after the leadership training is not suitable for them to transfer the learnt knowledge and skills in inter-ethnic conflict management. That requires PHARP trainers and designers to design and conduct the leadership training to prepare the youth for that harsh environment by in-building in the content topics that address those environmental conditions especially the corruption from the politicians.

Otherwise, the goal of the training for trainees transfer learning to others would not be achieved.

Given those stated inhibitive environmental conditions, it was imperative for the community leaders to support the youth participants after the leadership training – but they never did that. Therefore, for the youth participants to transfer leadership training in inter-ethnic conflict management, the stated *environmental problems* need to be removed out of the way if the training will make any meaningful difference in the communities the youth participants hail from. These are challenges PHARP administration need to engage in with the local government officials like village chiefs, church and school leaders to help in addressing.

Admittedly, PHARP administration needs to reckon that the youth participants to transfer leadership training in inter-ethnic conflict management, the environmental challenges, and the issue of diversity needs to be dwelt with and managed during the design and delivery stages of the training. That explains why even when the youth take leadership training programs there is no significant change in the society in terms of their contribution to inter-ethnic conflict management – they tend to be the executors of violence in the communities instead of what PHARP call “peace ambassadors.” For that reason, PHARP program need to address ways and means of handling these inhibiting conditions, among others in order to make the training a success. However, the constraint of lack of material resources, such as funding is prime to the constraints that PHARP always struggles with whenever dealing with the youth training by the nature of them being unemployed.

## **Differences Leadership Training Make in the Personal and Professional Lives of the Youth Participants**

What differences does leadership training in inter-ethnic conflict management make in the personal and professional lives of the youth participants? The most commonly shared differences mentioned by interview and focus group respondents were: (1) *behavior and life transformation*, (2) *contribution to community*, and (3) *peaceful relationships*. The most outstanding theme mentioned by trainers, program designer and religious/school leaders was *behavior and life transformation*. However, one unique theme stood out for the youth participants—*acquired competences*. Acquired competencies were knowledge and skills that the youth participants mentioned making a difference in their personal and professional lives.

### **Behavior and life transformation**

In reference to *behavior and life transformation*, behavioral change was the difference that was mentioned by most of the trainers, the program designer, and religious and school leaders. By change of behavior, PHARP trainers meant changing the way the youth participants think in reference to ethnic violence. Trainee behavior change is one of the key training goals. For example, James said, “So we train to change the behavior of people and that was what motivated me ... to change people’s behavior or to change the behavior of the young people ... “ In the same breath, Leah said, “Behavior change is seen in the lives of the youth ... we have to do what we are able to do. But when we talked and they told their parents where the parents lived and we visited their homes, we talked with their parents so that they can follow them up.”

Therapeutic healing was another life transformation observed by one trainer during one of the leadership training programs they organized for the violence victims.

James said,

Still within the PHARP organization ... a training we did for young women in Nakuru, A majority of the people that came for the training had been part of the action of violence in 2008 and what I noticed in that meeting, besides the passing on of knowledge, was the therapeutic kind of healing the young girls got from that kind of meeting, whereby you are able to see direct results of them coming out talking of what they are going to do in their communities ... because that was more on leadership and reconciliation ...

In the region of Nakuru is where the post-election violence was intense in the country and most of the casualties were women, young girls and children.

The program designer observed two behavioural changes in the lives of the participants, namely; (1) life transformation, and (2) trainees giving testimonies about their past. In reference to life transformation, John said, "Yeah, the change I would like to see is not to be doers - just when they hear things, even if they are not good, they just jump in and do those things. But once the transformation has taken place, then they are careful to see what they are going to be involved in inter-ethnic conflict management."

The second change identified by the program designer showed itself in the comments youth participants made after taking the leadership training in inter-ethnic conflict management. Specifically, they gave personal testimonies that showed some differences in their lives. In support of this comment, John said, "I have seen the youth sharing about their lives, what they have been going through and if, for example, there are some who have been hurting others, they can reach a point even forgiving each other openly."



Behavior and life transformation formed the difference that the religious and school leaders mentioned as the feature that leadership training in inter-ethnic conflict management makes in the personal and professional lives of the youth participants. For example, George said, “Yeah, they have changed. Yes, in fact there were differences in character. Their characters have really changed ... even the way they are interacting ... the way they are talking is different from the previous ways.” Similarly, Peter said, “... after them having the training from PHARP, they started to change their minds and even their behaviors. They had an acceptance manner and they started to know exactly how to behave at school and even at the community. ...”

### **Contribution to community**

This refers to the contributions the participants made in their communities after the training. This was a common theme shared by the youth participants and religious and school leaders. The goal of the religious and school leaders for sending the youth to the training is to have the youth participants equipped with leadership and conflict management skills to help change their communities from violence. Notably, the individual focus group members mentioned passionately the following specifics as their contribution to the community: (1) I got involved in peace missions in the country (Winnie, Participant#3), (2) Began “walking the talk” of conflict management (Mark, Participant#1), (3) Worked to change Kenya for the better (Moses, Participant #2), (4) Change ethnic beliefs (Owen, Participant #5), (5) Became peace change agent in the communities (Katanu, Participant #2), (6) Teach others about peace (Owen, Participant #5), (7) Asserted leadership in the community and school (Barrack, Participant #3), and

(8) Made peace within self first (Esther, Participant #4). George, the religious leader argued that the youth influenced and taught others after the training. He said, “The youths, when they were from this meeting, I see now they are trying to influence others and trying to teach them about peace and I see that they are building some peace within themselves, within other tribes which could maybe have not come together.” The similarities in the two groups is because, both want to have a peaceful and transformed community. Thus, the overlap between these two groups is not overly surprising given the level of shared goals.

### **Peaceful relationships**

This theme was shared by the program designer and the religious/school leaders. It was important to the religious and school leaders because by sending the youth for leadership training, they wanted them to learn new peacebuilding skills to improve relationships in the communities. Similarly, for program designer this theme is important because they wanted the youth to unite for purposes of bringing reconciliation and peace in the communities. These comments tie very well with PHARP’s mission and training philosophy.

Program designer mentioned two dimensions that made up the *peaceful relationship theme*: (a) cooperate to unite for reconciliation and peace, and (b) cultivate a culture of peace among the youth. During the training, it was evident that initially, some participants did not want to cooperate to share the same accommodation, but after going through the course, they changed and reconciled for peace and even agreed to do

the same in their communities. To support the notable difference of cooperating to unite for reconciliation and peace, John said,

Yes, one youth participant was actually in bed and another one was on this other one and there was just a difference, so one tried to bring in a sheet to separate them so that even they could not face each other; looking at each other's eyes. But after training and sharing about how we can cope with one another, we can cooperate in the community for peace and reconciliation. How can we forget our differences and bring in peace, unity and reconciliation? These people could give real testimonies about all these changes that took place in their lives during the training – and one of them was cooperating to unite for reconciliation and peace and they agreed to transfer the same to their communities.

In addition, the program designer mentioned the dimension of cultivating a culture of peace among the youth. Resonating with PHARP training objective of creating communities of peace, here, John, said, “Of course the first difference would be cultivating a culture of peace with young people, train them around that topic to see how the role of young people in promoting peace in their communities and that will be a transformational topic in their lives.”

Similarly, religious/school leaders concerning the theme of *peaceful relationships*, each mentioned improved ethnic interaction, cultural understanding, and facilitation of community integration as some of the specific differences they noted in the personal and professional lives of the youth participants after taking the leadership training. In regard to improved ethnic interaction, George said, “I noticed... because you find that the Nubians cannot attend the churches of the Christians; they wanted to go to Muslims and also the Christians could not interact well with the Nubians. And some Kikuyus also who were there in Kibera also were not freely interacting. But after the training, I see the youths now could interact, they could talk, and share.” Concerning

cultural understanding, Peter said, “Before taking that training, guys were not playing together because of ignorance and of superiority and inferiority complexes. But they came to learn that human beings are not animals! But they came to learn that human beings are made in the image of God.” Cultural understanding means appreciating the unique ways of life of people from different walks of life.

In addition, it was noted that after the training, the youth participants have been involved in activities that are facilitating community integration. To support this comment, Peter said, “They help integration of different communities in the area. Every community comes to realize that they have to relate and accept the other communities’ ideas, then there is integration.”

It is important to reckon the fact that those contributions underscore the improved relationships that have been observed in the personal and professional lives of the youth participants after taking the leadership training in inter-ethnic conflict management which tie very well with PHARP’s mission and training philosophy.

Another contribution noticed by the religious/school leaders about the youth participants was that the training created healing among the youth in families, schools, and colleges, followed by another one which suggested that the training had made some improved self-awareness among the youth participants. In reference to the training creating healing among the youth participants, George said, “It has been helpful because it has created a lot of healing. You see, after the post election violence, people had wounds. But after interacting and talking, you see people are released, people are healing. Yes, even in school, in college, in their family and everywhere, they are doing

it.” Concerning improvement in self-awareness, Peter said, “The course topics on sexual abuse prevention and self confidence and self esteem helped them to know themselves first and then know others, no violent activities and even to know the limits in law were beneficial to the youth to know themselves.”

After the youth took the leadership training, another difference noted by the religious and school leaders in their lives was the improved telephone communication among themselves. Peter noted, “There is improved communication between themselves by calling each other on the telephone . . . . , Before they were not communicating, saying that I cannot telephone Hutus, I cannot telephone Tutsis, but now they came together, the call was for them to go together to school, share together the road to school.”

### **Acquired competencies**

The one unique theme of acquired competencies was specific to the focus group members. This theme came from responses made by the focus group members. These are the skills and competencies that the youth participants felt they gained after taking the training and they would transfer to their communities. Thus, each of the acquired competencies were mentioned by one individual – meaning that there were no common ones that were shared among the focus group members. All are worth noting especially for the PHARP trainers and program designer to evaluate whether the training goals were achieved. The acquired competencies included:- (1) Learnt how to use mediation and reconciliation strategies (Mark, Participant #1), (2) Learnt how to live peacefully with colleagues and family members (Jane, Participant#1), (3) Learnt strategies of

handling conflicts between 2 or 3 people (Jane, Participant #1), (4) Learnt better skills of handling issues (Esther, Participant#4), (5) Learnt leadership traits (Moses, Participant#2), (6) Learnt how to handle interpersonal conflicts (Esther, Participant#4), (7) Have the ability to handle conflicts in the community (Jane, Participant #1), (8) Learnt how to implement peace, healing and reconciliation (Winnie, Participant#3), (9) Can now handle conflicts in the community (Barrack, Participant #3), (10) Identified the leadership characteristics to emulate (Simon, Participant#4), (11) Convinced can preach the message of peace at home (Simon, Participant#4), and (12) Persuaded to speak about how to manage inter-ethnic conflict in the society (Mark, Participant#1). Though each competency is distinct, each reflects either the development of *conflict management* or *leadership skills*, the primary goal of PHARP's youth leadership training in inter-ethnic conflict management.

### **Summary**

The findings based on the data collected using the four research questions from the case study NGO, show that the most common emergent themes regarding communicative challenges were; *diversity*, *participant challenges*, *audience analysis*, and *material resources*. These formed the key communicative challenges that PHARP trainers and program designer need to pay close attention to when designing and conducting youth leadership training. Similarly, the noted unique themes such as lack of follow-up programs as suggested by the focus group members, and the theme of training resources/teaching materials are worthy of consideration because they were specific to

each group and to some extent may affect the design in terms of posing communication barriers and effectiveness of transfer of training.

In terms of management strategies to address the communicative challenges mentioned, the findings demonstrate lack of uniformity. The only commonly mentioned management strategy was *equal treatment* – mentioned by the focus group members and the program designer. For some reason, the trainers, focus group members, and the program designer seemed to use different management techniques. For that reason, a majority of the management themes mentioned were unique to each group.

The findings also indicate lack of common themes emerging from the comments mentioned by the respondents that facilitate transfer of learning. The only common mentioned theme facilitating transfer of learning was *participant input and participation*– mentioned by trainers and focus group members. The rest stood different from each other. On the other hand, in reference to inhibiting conditions that hinder the transfer of learning, the most common inhibiting theme mentioned by all - trainers, focus group members, program designer, and religious/school leaders was *diversity/ethnicity*, second followed by *environmental challenges* mentioned by trainers, program designer and religious/school leaders.

Finally, the most commonly mentioned differences that leadership training in inter-ethnic conflict management made in the personal and professional lives of the youth participants were: *behavior and life transformation, contribution to community, and peaceful relationships*. The most outstanding theme mentioned by trainers, program designer and religious/school leaders was *behavior and life transformation*.

## CHAPTER V

### REFLECTIONS AND CONCLUSIONS

#### **Introduction**

The purpose of this study was to establish how NGOs in Nairobi, Kenya design and conduct leadership training in inter-ethnic conflict management for youth participants. This study was divided into two phases. Phase 1 surveyed designers, trainers, and participants working with five different NGOs regarding the way they perceived how NGOs designed and conducted youth leadership training and its consequences. Phase 2 developed a case study of PHARP, an NGO based in Nairobi, Kenya to gain insight into the way youth inter-ethnic and conflict management training was designed and delivered. In both phases, I was interested in: (a) establishing the communicative challenges that were involved in the design of leadership training for youth participants in inter-ethnic conflict management, (b) identifying how designers and trainers managed these communicative challenges, (c) pinpointing the conditions that facilitated or inhibited the transfer of leadership training for youth participants in inter-ethnic conflict management, and (d) isolating the differences that leadership training in inter-ethnic conflict management made in the personal and professional lives of the youth participants.

This chapter begins by summarizing the key elements of the previous chapters to address my research questions. Next, I highlight the lessons I learned from interviewing trainers, program designers, participants, religious and school leaders in leadership training in inter-ethnic conflict management and the youth. Third, I present the research



and practical connections tying the leadership training in inter-ethnic conflict management and the youth to the extant literature and highlight the theoretical contributions of this dissertation. Fourth, I present a practical tool that trainers and designers might be able to use when designing and delivering training. Fifth, I highlight the study's limitations.

### **Answering the Research Questions: Lessons from the Two Phases**

The first research question focused on identifying the communicative challenges that affected the design and delivery of training. The analysis suggested that a lack of material resources was the main communicative challenge trainers and designers faced in the design of leadership training in inter-ethnic conflict management for youth participants followed by audience analysis, participant challenge, and diversity. That means those involved in the design and conduct of youth leadership training in inter-ethnic conflict management need to pay serious attention to the ways the selection of the trainees is done in terms of their needs, expectations, motivations, and ethnic and gender differences when planning the training and devising ways and means of managing them.

The second research question focused attention on the management strategies that trainers used to manage communicative challenges. In the analysis, I established that financial management stood out prominently as the main management strategy which involves preparing standard budgets to meet the financial expectations of the youth participants and lack of materials resources. The unemployment status of the youth require the organizers of the training programs to source funds for tuition, and even support them with allowances before they leave the training. If they are not financially

supported, their motivation levels are affected and that in turn affects the transfer of training. The analysis also established that the challenge of audience analysis could be addressed by conducting pre-training evaluations to assess the trainee demographic features such as ages, gender, ethnic backgrounds, education levels, need, and training expectations. The other management strategy mentioned to address the endemic problem of ethnicity and gender differences was practicing equal treatment. As Laird (2007) argues, those undertaking training are expected to adapt techniques to their own cultural settings. For this reason scholars on the African continent must look within their own experiences and setting to determine how to fit non indigenous practices into their framework for conflict management practices.

The third research question draws attention to the conditions that facilitate or inhibit the transfer of leadership training in inter-ethnic conflict management. The most common facilitative conditions were the application of participatory training models, trainee motivation, and participant participation – which entailed trainee willingness to exchange information, youth's willingness to take responsibility to eradicate ethnicity, and their willingness to dialogue. On the other hand, the inhibiting conditions were resource constraints, youth motivational challenges, and environmental conditions of political and media influences, and ethnic diversity. Diversity involves the endemic problem of ethnicity that the youth participants felt features prominently during training and also after the training when transferring the training to community members. Similarly, environmental challenges involved bad governance, and inciting statements made by the politicians. Overall, the analysis suggested that environmental challenges

such as political, media influences and ethnic diversity tended to be more important when inhibiting learning transfer than participant conditions such as lack of motivation and information exchange because they affected both the design and the transfer of training processes.

The fourth research question drew attention to the differences that leadership training in inter-ethnic conflict management made in the personal and professional lives of the youth participants. The noted areas of differences were in behavior and life transformation, skill development, participant input, and building peaceful relationships. Since the youth in Kenya have been blamed for being used by politicians to cause violence and destruction of human lives and property, the notable difference of behavior and life transformation underscores the fact that youth leadership training was designed and conducted in ways that helped to reform the trainees and that transformation helps them to transfer learning to others by creating communities of peace and stability. This suggests the youth participants getting involved in building peaceful relationships, community programs, and their lives being transformed are notable differences that would change communities of violence to communities of peace.

### **Design Problems, Choices, and Implicit Communication Models**

Aakhus and Jackson (2005) note that design is a natural fact about communication, observable in the behavior of ordinary communicator, as well as experts, such as group facilitators and developers of new communication technologies. Aakus and Jackson argue that designs always involve hypotheses about how things work and the challenges and choices that people make when designing activities and practices

specifically reflect hypotheses and model about the way communication works. The work of designing youth leadership training in inter-ethnic conflict management reveals the implicit hypotheses designers and trainers make concerning how communication within the training program works.

The overarching model for communication that seems to inform the design of inter-ethnic leadership training is the information transmission model. As Chandler (1994) noted, the transmission model of communication fixes and separates the roles of “sender” and “receiver” and involves *simultaneous* “sending” and “receiving” (not only talking, but also “body language” and so on). The source is seen as the active decision-maker who determines the meaning of the message, who sends the message to a passive target. As Eisenberg et al. (2007) noted, the information-transfer approach typically defines communication as “the exchange of information and the transmission of meaning.” It views communication as a metaphoric pipeline through which information “flows” from one person to another. Communication is a tool that people use to accomplish their objectives.

The results of my study suggest that designers and trainers adopt a more transmission centered model of communication to inform their work that is prescriptive than constructivist. The learner is passive, and the trainer active. The transmission model is hinged on four assumptions: (1) Language can transfer thoughts and feelings from one person to another, (2) Speakers and writers insert thoughts and feelings into words, (3) Words contain the thoughts and feelings, and (4) Listeners or readers extract the thoughts and feelings from the words. These assumptions open opportunities for trainers

to rush through the training with the assumption that words by themselves will communicate the right message to the trainees. On the other hand, the assumptions tend to weaken the training design effectiveness by the assumptions that words alone passed to passive learners will communicate the message.

First, the assumption that language can transfer thoughts and feelings from one person to another implies that the transmission model is a linear, one-way model, ascribing a secondary role to the “receiver” who is seen as absorbing information. A “feedback loop” was added by later theorists, but the model remains linear (McQuail & Sven, 1993). The youth leadership training programs that my study examined seemed to use the linear model of communication in terms of delivering training content to trainees because of the environmental constraints of time and funding and moreover, did not close the feedback loop by conducting periodic evaluations to assess the audience level of understanding. Indeed, the emphasis on individual evaluation versus collective evaluation at the community level ties well with the transmission model emphasis on sender - receiver communication style whereby the trainers want to see if the trainees received and digested the message. The emphasis on one-way communication and individual assessment assumes that individual change is most important and does not give room for exploring how individuals share the same knowledge and skills to others outside the training site. Freire (1970) called this approach the “banking education” to learning.

Second, in this model, speakers and writers insert thoughts and feelings into words. Chandler (1994) argues that even the nature of the *content* seems irrelevant,

whereas the subject, or the way in which the participants feel about it, can shape the process of communication. Insofar as content has any place (typically framed as “the message”), transmission models tend to equate content and *meaning*, whereas there may be varying degrees of divergence between the “intended meaning” and the meanings generated by interpreters. This assumption equates with the problem of audience analysis and the failure to adapt to the meanings the trainers intend in their messages. The problem of audience analysis featured promptly as a communicative challenge that trainers and designers face in the design and delivery of training and in turn contributes to failure to transfer learning because the trainees selected do not meet the training criteria the training is designed to meet. That is also explained by the participant challenge of language problem that trainers face which causes them to use interpreters to translate the message to help trainees understand it. The process of interpretation also was indicated in the study to cost a lot of time – a resource that is not always there in youth leadership training. In fact, that explains why some of the trainees complained the training content is “shallow” due to the lack of time which is already spent in interpretation of what already has been stated. Through interpretation, some meaning in the message is always lost because the interpreter tends to use many words to restate what the original communicator said. Therefore, in that process, the learners fails to adapt to the original meaning and tends to fix their own meanings contrary to the meaning in the prefixed form of training. That state of affairs explains why the training content in the youth leadership training was said to be “shallow” by the participants and

also explains why the participants do not grasp and adapt it in order to transfer in their communities.

Third, words contain the thoughts and feelings the transmission model is an *instrumental* model in that it treats communication as a means to a predetermined end. The results of my study indicated that one of the problems the youth experience with the training design is that the content is predetermined and with topics that must be delivered within the constraints of time. A major complain out of this design style the youth expressed was a lack of time for participation or engagement with the content during the training because the trainers are “rushed” to cover the fixed content in the training design. That also contributed to the participant’s lack of motivation in the training and even to transfer the learning in their communities. In other words, the training design is more reflective of an information transmission model where less emphasis is placed on shared meaning, persuasion, dialogue, participation, meaning co-creation but more on “banking” information for later reproduction – hopefully at the transfer site.

Fourth, listeners or readers extract the thoughts and feelings from the words. There is no mention in the transmission model of the importance of context-situational, social, institutional, political, cultural, or historical. Meaning from words cannot be independent of such contexts. Chandler (1994) points out that whilst it is true that meaning is not wholly “determined” by contexts of “production” or “reception” (texts do not mean simply what either their producers or their interpreters choose for them to mean), meanings may nevertheless be radically inflected by particular contexts of

“writing” and “reading” in space and time. Without context, words are meaningless. The youth training context and the transfer contexts are different in terms of the environmental conditions. The transfer context is polarized by extreme political, media, material and social conditions that make it difficult for the trainees to transfer learning. Somehow, the trainers do not seem to know how to manage the challenges in the external environment to prepare the youth accordingly.

Eisenberg et al. (2007) argue that there are several criticisms of the information-transfer model that speak of its constraints to inhibit information transfer, namely, (1) it is simplistic and incomplete, therefore limiting the scope of communication to a linear and sequential process, (2) the model derides the receiver’s involvement in constructing the meaning of the message by assuming that the receiver remains passive, and (3) the theory does not account for any nonverbal communication. These criticisms allude to the constraints of transmission models – which tend to be prescriptive in nature instead of the more engaging elicitive constructivist models. An alternative set of design choices for designers and trainers to overcome the design, delivery and transfer constraints posed by environmental conditions of time, funding, and lack of material resources is grounded in constructivist training models.

Alternatives to transmission or information transfer models of communication are normally described as *constructivist*: such perspectives acknowledge that meanings are actively constructed by both initiators and interpreters rather than simply ‘transmitted’ (Chandler, 1994). Constructivism believes that knowledge is generated by the learners through experienced-based activities rather than directed by instructors



(Roblyer, 2006). This is a paradigm shift/choice that the designers in youth leadership training need to make in order to make the training effective in terms of achieving its design and transfer learning goals.

Examining both the constructivist learning theories and objective views of instruction, Jonassen (1999) argue that these design tools applied in different contexts can complement each other, and that the combination of these methods have been used effectively in some of the best learning environments. Similarly, both constructivist and instructional theories are very important elements in the support for transfer of learning processes in the design of leadership training courses. Wonacott (2000) argues learners are able to construct knowledge through “self-directed inquiry, guided activity and group collaboration” (p. 1). Greenberg (1999) and Wonacott (2000) argue that in a constructivist learning environment, the instructor’s role is to facilitate, guide, and coach during learning. In other words, he is not the expert but an enabler of learning. Communication is co-created.

Notably, designers can take the training choice of using more of constructivists theories because the application and understanding of constructivist descriptive theories can greatly help course designers and trainers understand the implication of its benefits while the instructional theories can offer guidance to the design, structure and delivery of youth leadership training that can promote the learning process, and enhance transfer of learning in the trainee’s environment.

To encourage effective learning within the constraints of time and funding, designers and trainers should consider using exercises, engaging the trainees design their

own questions, and place more practical exercises during the training. As Clark and Mayer (cited in Toth, 2004) states that effective learning takes place when: (1) the exercise can stimulate the job environment and desired thinking processes not just pure memorization; (2) learners have the opportunity to design their own questions and thoughts; and (3) additional exercises are placed throughout the lessons.

To handle the environmental constraints that tend to constrain design, delivery and transfer of learning, Roblyer (2006) point out that in constructivist learning models, learning focuses on problem solving, research and exploration of possible answers or solutions and developing projects as well as presentations. There is emphasis on group collaboration rather than individual work emphasized in the transmission models – a better design move the trainers should take. Learning and assessment methods comprise of open-ended questions and scenarios, creating portfolios and descriptive narratives.

In addition, Palloff and Pratt (1999) used the example of how a learner through reflective exercises can apply course material learned to actual work experiences. This is one of the effective ways how to implement “transformative learning” that can support constructive learning. Reflective exercises would help trainees to be transformed in their behaviors and also transform others in their communities – to achieve collective behavior transfer which has been missing in youth leadership training.

Examining the shortfalls in transmission models to communication, the constructivist model offers alternative design choices for the designers and trainers. Based on the assessment of the training approaches trainers and designers used according to my study, I would argue that employing both constructivist and systems of

instructional theory applications are important because they complement each other very well from the design of instruction to the activities and assessment within the course. Indeed, instructional systems can help with the training design while constructivist model can help facilitate learning effectively. Information transfer are one-way, which constraints learning. More importantly, while complementing each other, these theories can enhance and promote the transfer of learning in the design and delivery of youth leadership training in inter-ethnic conflict management.

### **Research and Practical Connections**

#### **Research implications**

In this section, I make six claims regarding the research implications of my study. These claims outline the connection between: (1) ethnicity resource and working with conflict, (2) environmental conditions and transfer of learning, (3) stakeholder interests and training design, (4) youth participation and constructivist learning theory models, (5) audience analysis and training design, and (6) religion and transfer of learning.

First, ethnicity was constructed as both a positive and negative resource for working with conflict. It is not surprising that challenges associated with ethnicity emerged for trainers and designers when designing and conducting youth leadership training. In Kenya where this study was conducted ethnicity is particularly perceived as creating conflict. Indeed, tribalism and ethnicity frames the struggles and claims to land, political power, and resources (Media Focus on Africa, 2009). Ethnic diversity in both phases of the study came through as a communicative challenge during training and as

an inhibiting condition for transfer of learning. It impacted the selection of trainees as trainers and designers often chose trainees to represent certain ethnic and gender groups. Diversity of training groups was important because if trainees come from the same ethnic group, and yet are supposed to transfer the training to others in their communities from different ethnic groups, a failure to engage with people that are different from them in the training posed serious challenges for learning how to handle and relate to them and transfer this learning back to their community. Moreover, ethnic differences posed a challenge between trainees and trainers. Many trainers complained that they never enjoyed the training because some of the trainees did not want to interact with them because they came from a different ethnic group. Future research needs to explore and address the problem of ethnic diversity because it frustrates the design and delivery of training regarding such issues as the representativeness of the training group, the match between trainer and training group ethnicity, and how ethnicity can be transformed into a positive resource within a short training period.

Second, the larger social, material, and political environment poses significant obstacles for learning transfer. The notion of environmental conditions in organizational training tends to focus on issues relating to time, cost, and training transfer (Aguinis et al., 2009). When we move to community training, the environmental conditions are different and include the broader social, material and political environment. There are numerous examples of this in the present study including the political sentiments voiced by politicians and community leaders, youth unemployment factors, and long history of tribalism. The polarized political environment in Kenya is a major obstacle to learning

transfer. As Brown (2003) argues, “The ruling party politicians to preserve power and for their own economic gain, manipulated mass perceptions of the size and illegitimacy of opposition associated ethnicities’ property through incendiary statements and the provision of private economic incentives to foment the ethnic clashes” (p. 5). Similarly, Media Focus on Africa (2009) point out that the youth face many frustrations that render them very vulnerable to easy manipulation by politicians and this makes them an easy target for recruitment into political militias or criminal gangs that are used by politicians in the heat of elections or in the aftermath to cause violence. The material and symbolic needs of youth must be met in order to facilitate learning and learning transfer. The youth live in a social world where their material needs are not met and that triggers the symbolic constraints of lack of motivation, behavior change, and mixed motives.

In this study, a clear disconnect emerged between the training environment and the transferability environment. That disconnect is explained by the way trainers and designers designed and delivered the youth leadership training. There is talk among the NGO leadership on how much they are doing in mounting youth leadership training in inter-ethnic conflict management and yet in the real world where the youth live, there is little change in terms of youth creating peace from the knowledge they gained in the training. Just as Freire (1970) demands competency from a progressive teacher, similarly, leadership training in inter-ethnic conflict management must demand competency from the youth as well. That is why I recommend the topics of mentorship, leadership development, ethnic diversity, and empowerment be included in the training curriculum. Freire’s progressive pedagogy sees education as a means to social change;

not a change handed down from the trainer to the trainee, but social change that is informed by Freire's sense of social and political literacy – that translates in participation, liberation and empowerment. This issue opens a window for further research to establish how the training design and transfer of learning environments can be harmonized with the larger social, political, and material environment.

Future research should also explore how environmental challenges, influence the possibility of meaningful change at both the individual and collective level. One of the tendencies regarding training evaluation is that the training assessment focuses on change in terms of the individual behavior and lives of the youth as opposed to the collective-community level. Trainers do not mention stories about change at a collective level and don't measure change in terms of community impact instead using evaluation sheets at the end of the training to measure the impact on the individual trainee. For example, official government statistics indicate that 80 per cent of the Kenyan population claim to be Christian (Media Focus on Africa, 2009). However, when it comes to issues of violence and conflict in the cities, towns and communities, the material condition of youth unemployment overrides Christianity's emphasis on nonviolence. This means even though the youth profess to be Christians during the training, Christianity is supplanted by material concerns when they go to the real world where their material needs come into play thereby frustrating transfer of training. What trainers and designers are currently able to explore is how environmental conditions frustrate individual change, but they have not explored how that translates into change at the collective level.

Third, the analysis suggests that trainers and designers also need to pay close attention to the issue of stakeholder interests and the strategies that are used to manage them. In both phases of this study, there seemed to be a mismatch of interests between the donors, trainers, designers and community representatives. Also some of the stakeholders such as the community representatives did not have an understanding of what goes on in the design and delivery of youth leadership training. For example, there was lack of knowledge among religious and school leaders when they responded to questions concerning training communicative challenges and how they could be managed. They are key stakeholders in youth leadership training because they participate in the selection and help the youth when they go back to the communities to transfer the training. The lack of involvement and coordination with key stakeholders is surprising because the literature suggests that the transfer of learning from the educational environment to the performance site is more likely when institutions plan, strategize and design the courses carefully with all stakeholders involved (Dick, Carey & Carey, 2001). In this regard, I pose the following future research questions: (1) What is the appropriate relationship between stakeholders and NGOs? Is it funding relationship? A supplier of trainees? (2) What rights and responsibilities do these different kinds of relationships entail? (3) Would the training be more effective if the stakeholders were involved? If so, how do they get involved? These questions explore the role of stakeholder involvement in the NGO youth leadership training from design and delivery to transfer of learning.

Fourth, my analysis indicates that trainers and designers of youth leadership training need to manage the issue of lack of youth participation by applying constructivist learning theory methods. This involves trainees learning joint problem solving techniques through the application of knowledge and skills that may vary in different contexts or situations to enhance training transfer. Constructivist theorists maintain that: (1) knowledge is not transmitted but constructed through hands-on activities or personal experiences which generates knowledge; (2) learning occurs through student-centered rather than instructor-led activities; and (3) students must be allowed to exhibit what they have learned in different ways, not just in testing or examination (Roblyer, 2006). Learners become the active creators of knowledge by observing, manipulating and interpreting the world around them as they make sense of their training experiences and how they can use that experience. Positioning youth as active learners is crucial during the training and after the transfer of learning.

Roblyer (2006) argues that the process of discovery learning involves active participation where learners explore concepts, relate ideas and find alternative solutions to problems. Similarly, Driscoll (2000) points out that the constructivist goals of learning focuses on learning activities such as problem-solving, critical thinking, active and reflective application of knowledge. All of those activities guarantee participation and transfer of learning by the learner. Belanger and Jordan (2000) argue that active interaction is important to the success of any training program. Roblyer (2006) point out that learning theories underlying the systems of instruction states that, "Learning is most efficient when supported by a well-designed system of instruction, and it is complete



when the learning system contains well-structured and sequential lessons, objectives, learning activities and assessments” (p. 41).

In this study, the obstacles that prevent participative learning included: (1) language, (2) motivational problems, (3) rigid expectations, and (4) diversity. The strategies suggested in the study to manage these challenges included: (1) using interpretation to overcome the language problem during instruction, (2) facilitating participant understanding to address the motivational problems among the participants, (3) focusing on fundraising to manage the participant expectations of getting financial allowances for taking the training, and (4) using youth-elected representatives to facilitate inclusivity to address the problem of diversity. The results of my study also suggest that the reasons why participation is so difficult is that the youth selected do not have the right educational qualifications to engage in the training content, or the trainers do not allow the youth to participate by raising their issues and expectations during the delivery of the training due to time constraints. The results of this study noted that most of the youth leadership training takes a short period of time and participants complained about the content being shallow and rushed. The speed of training is explained by limited time to teach given financial constraints. Roblyer (2006) points out that in social learning, learning takes place in social environments where there are collaborative activities, which takes time. The challenge for trainers is how to apply and manage that social participatory learning process within the limited time available in order for the trainees to grasp the training content and engage it.

Future research directions should focus on how learners and trainers manage youth participation as they use constructivist learning ideas and discovery learning. Possible future research areas include: How can instructors encourage learners to become partners and help develop strategies for managing time constraints such as determining the direction of the training content and topics to be covered? How can pre-training evaluations conducted before, during and after the training be used constructively to establish what factors facilitate or hinder the participants from participation and influence training design?

Fifth, ongoing audience analysis is key to effective training. This study clearly showed that audience analysis is a major challenge commonly shared by trainers and program designers. Audience analysis refers to the assessment of the demographic composition of the target group in terms of age, education level, marital status, needs, interests, economic status, among other factors. Trainers and designers mentioned the importance of needs assessment and its influence on the way they prepare the training. As Aguinis et al. (2009) argue that to understand the benefits of training, it is important to consider the factors that maximize the benefits of training which include paying attention to needs assessment and pre-training states of trainees like trainee motivation, training design and delivery. Learning the trainee's background enhances the design of training. Both Vygotsky and Bruner, in their social interaction theory stated that learning is shaped and affected by the learner's background and cultural experiences (Driscoll, 2000; Roblyer, 2006). These comments highlight the importance of trainers and designers needing to carry-out a pre-training evaluation to establish the needs and

expectations of the trainees and design the training targeting to meet those needs and expectations.

Audience analysis is mentioned as being important, however, many of the NGOs seem to have created off the shelf training packages and subsequently hire trainers to deliver them. This practice may require two different kinds of audience analysis. Initially, audience analysis can be performed when the training package is designed as designers attempt to anticipate potential needs. However, audience analysis might also need to be conducted once the trainer delivering the package is in a particular site. This suggests that designers need to develop material to allow the trainers to conduct an audience analysis on site and to provide options in terms of content and methods to deliver the training that is tailored to the site. Future research may explore how audience analysis is an ongoing process that occurs over time in different contexts.

Sixth, I make the claim that religion can serve as an important design principle for training. This is something I noticed as I went through the analysis. Most of the NGOs this study surveyed are Christian-based and the trainers tend to use training approaches that only relate to those who profess the Christian faith. This suggests that NGO leaders practice “spiritual leadership.” Fry (2003) states, “The ultimate effect of spiritual leadership is to bring together or create a sense of fusion among the four fundamental forces of human existence (body, mind, heart, and spirit) so that people are motivated to high performance, have increased organizational commitment, and personally experience joy, peace, and serenity” (p. 727). My central concern, therefore

,in terms of training, is what opportunities does a spiritual or Christian foundation open up? Which opportunities does it close off?

There is a paucity of current literature that addresses the role spirituality plays in youth leadership training in inter-ethnic conflict management. Washington et al. (2006) examined the relationship between servant leadership and the leader's values of empathy, integrity, competence, and agreeableness, and reported that "followers' ratings of leaders' servant leadership were positively related to followers' ratings of leaders' values of empathy, integrity, and competence" (p. 700). Religion is often perceived as the spiritual oasis from which humanity gets refreshing ingredients for the management of other aspects of life. In Kenya, religion plays a very important role on the promotion of spiritual, social, cultural, and political growth (Media on Africa Focus, 2009).

The findings of this study suggests that there is a strong connection between faith (religion) and inter-ethnic conflict management training for NGOs that are faith-based in this study. A great number of NGOs involved in leadership training in inter-ethnic conflict management for the youth participants are founded on Christian principles. Not by design, seventy percent of the NGOs that participated in this study were faith-based. These NGOs have a strong belief that the problem of violence and conflict in humanity can be managed when the trainee is equipped with the requisite skills and knowledge, and his or her heart is spiritually transformed to look at life from a biblical perspective – that is, God is love, and if we call ourselves Christians, we should likewise love our brothers and sisters. Where there is love, there is peace, unity and stability – no hatred, violence or conflict. For that reason, NGOs that are faith-based and involved in youth

leadership training tend to design the training content with additional sub-topics on biblical principles by drawing on scriptural texts to back-up the content. The message that comes out in the training is balanced in terms of being theoretical, practical, and biblical – trying to address the totality of man. That kind of training design is called the “holistic approach” to training. This suggests since the trainers are Christians, concepts like “servant leadership” are emphasized. Building on the work of Greenleaf (1991) Spears (2004) listed ten characteristics representing a servant leader: (1) listening, (2) empathy, (3) healing, (4) awareness, (5) persuasion, (6) conceptualization, (7) foresight, (8) stewardship, (9) commitment, and (10) building community. Servant leadership is a leadership style that follows the style of leadership that Jesus Christ set for His followers to emulate after His example. When I looked at a few of the training curricula of some of the NGOs, prayer or devotion sessions were in-build, and other topics like healing, and discipleship were also included. The argument is that a transformed person from the heart is aware, committed, better persuaded, empathetic to go and transform others when transferring learning to build community. Future research in this domain should explore the relationship between servant/spiritual leadership and training effectiveness.

### **Practical implications**

In this section, I present a practical tool for NGO trainers and designers to use when creating training. Design theory emphasizes creating tools for addressing interactional difficulties and one aspect of conducting research from a design perspective is the development of new tools (Aakhus, 2007). The idea is that trainers and designers can design training tools and interventions that manage interactional problems in

leadership training in inter-ethnic conflict management for youth participants by working through a set of key questions that reflect these interactional problems. Using my analysis, I want to create a tool that might be useful for trainers and designers when designing training. The result is a planning framework that trainers and designers may use when working through how best to design and deliver training and facilitate learning. Based on my analysis, the tool poses some tentative design problems to consider and key questions that must be addressed in the design of training. It is divided into three sections: (1) training task, (2) design problems, and (3) design questions.

Table 2 presents the proposed tool.

There are four tasks to consider when designing training: (1) contextual analysis (2) pre-training, (3) training, and (4) evaluation. The first training task for the NGO trainers and designers to carry out is a *contextual analysis* of the broader political, social, and material factors that may influence training. These are environmental factors that influence the design and delivery of training and the transfer of learning.

Contextual analysis gets at the larger more macro issues that create a setting for the training that designers need to consider when engaging in the activities associated with pre-training, training, and evaluation. Contextual analysis is different from pre-training assessment (Rowold, 2007) because it takes into account the larger social, material and political context, which is at a larger level than individual factors such as individual motivation which typical pre-training assessments emphasize. My study identified three key themes that form the contextual factors. These are *political*, *social*, and *material*. These factors impact the design of the training as well as learning transfer.

To address these contextual factors in order to facilitate training design and transfer, my study poses the following questions: (1) What is the political, social, and material environment for the training? (2) What challenges does the environment pose for designing the training? (3) For transfer of learning? (4) What opportunities does the environment offer for training and transfer of learning? (5) How can the challenge of political influence be managed to facilitate transfer of learning? (6) How can we use the social difference of ethnicity to bring unity during training and after training among participants and community members? and (7) How can we design our leadership training in inter-ethnic conflict management and incorporate some aspects of income generation for the unemployed youth to empower them materially?

The second activity centers on the *pre-training tasks* - which involves those training activities that must be planned for and done before the training begins. Aguinis et al. (2009) contend that consideration of the pre-training states or individual characteristics of trainees also enhances the benefits of training. The contrast between pre-training and contextual analysis (Rowold, 2007) is that pre-training is pre-occupied with individual factors of trainee needs, personality, self-efficacy, and motivation whereas contextual analysis looks at the larger political, social and material context of the training. Pre-training activities include, budgeting for the training needs, planning the training content, sourcing trainers, selecting trainees, conducting audience analysis of the trainees to establish their needs and expectations in order to tailor-make the training to meet them, identifying the training site, training materials, accommodation for the trainees, among other activities. The results of my study suggest that trainers and

designers need to manage the design problem of audience analysis in determining the selection criteria for the participants at the pre-training stage. A particular focus on representation is important when conducting inter-ethnic conflict management training. Designers need to ask the following key questions: (1) How is representation among differing group managed? (2) What is the appropriate ethnic and gender composition? (3) What differences does pre-training assessment bring to the training design and transfer of learning? and (4) What specific areas in pre-training task should designers pay close attention when designing training? Working through these questions will help alleviate the problems of representativeness and ethnic and gender differences in the training.

The *training task* represents those activities that must be planned for and take place during training. Training refers to a systematic approach to learning and development to improve individual, team, and organizational effectiveness (Goldstein & Ford, 2002). My study identified several design issues that trainers and designers need to pay close attention to when designing youth leadership training: (1) lack of material resources, (2) diversity and ethnicity, (3) participant challenges of lack of motivation and participation, and (4) stakeholder expectations. In order to manage these design issues, trainers and designers need to identify the suitable management strategies by posing several important questions. For example, my study indicated a lack of material resources was a key constraint. To work through that particular issue, trainers and designers may need to ask the following kinds of questions; (1) How do I identify funding sources?, and (2) How can I identify training material needs, personnel costs,



trainee scholarship needs? In the same breath, the design problem of diversity or ethnicity in my study was addressed by practicing equal treatment. To achieve that goal, the trainers would manage it by training the youth and asking the question: How can we organize our training design to cover ethnic diversity, causes, consequences, and management strategies within the constraints of time and funds?

The design problem of participant challenge during training entailed lack of motivation and participation from the participants. The results of my study suggest that that problem can be mitigated by the application of elicitive and constructivist learning models that engage the participants in problem-solving and critical thinking activities. The study also suggest that the trainers and designers should design content to address trainee needs and expectations – and by so doing, the participants will feel motivated and engage in participating in the training activities. The pertinent questions to pose are; (1) How can we design training that creates a social environment where there are collaborative activities, learners communicate, interact and learn from each other? (2) How can we apply discovery learning concepts in our design that involves active participation where learners explore concepts, relate ideas and find alternative solutions to problems? and (3) Given the constraints of time and funding, how can we design training where learners are able to construct inter-ethnic conflict management knowledge through self-directed inquiry, guided activity, and group collaboration?

Stakeholder interests also represented an important design problem that trainers and designers face when designing youth leadership training. Stakeholders include donors, project staff, and community representatives – each who might have unique and

possibly conflicting goals, expectations and interests for the training. The management strategy that the study identified for managing this problem was educating the stakeholders and involving them in design and training transfer. In order to work with stakeholders, designers need to ask questions such as: (1) How can I manage the conflicting donor interests of influencing the training objectives in the training design? (2) How can I use the community representatives as stakeholders to manage the environmental conditions to facilitate effective participant's transfer of learning? and (3) How can I involve the stakeholders in the training design to achieve a sense of ownership of the training from them?

Finally, conducting periodic *evaluations* at all the phases of the training strengthen the training design and help alleviate most of the design problems and also identify workable design management strategies. Aguinis et al. (2009) point out that the activity of evaluation entails consideration of the needs and sophistication of the intended audience and whether those needs were met. At the evaluation task stage, the results of my study identified the problem of post-training evaluation as the one NGO trainers and designers have not been involved in carrying out. The study suggests that post-training evaluation would help address the design problems of environmental constraints. Useful questions that address this topic might include: (1) How can we design the training to empower the youth on how to avoid politician's corruption and inoculate them against the negative influence of environmental factors? (2) How can we institute follow-up field visits, mentorship, coaching sessions, and the like to enhance transfer of training? (3) How can we use ethnic diversity as an important learning

concept for the youth to embrace positively to enhance training content delivery and transfer of learning? and (4) Which organizations, churches, and government departments do we need to collaborate or partner with to financially support our trainees to attend training and also help them to address the issue of ethnicity when they are engaged in training transfer in the communities?

**Table 2** Design Problems and Design Questions

Training Task	Design Problem(s)	Design Questions
Contextual analysis	Material, Social, and political constraints	<ul style="list-style-type: none"> <li>• How can we empower the youth to overcome employment constraints in the transfer environment?</li> <li>• What important concepts must we teach the youth to learn to facilitate mastery and transfer of learning?</li> <li>• How can we apply the most commonly effective training approaches to build the capacities of the youth? How can we overcome the weaknesses of the training approaches?</li> <li>• How can we empower the youth financially not to fall prey to the politician's corruption and manipulation?</li> <li>• How can I manage environmental constraints in under-resourced environment?</li> </ul>

Table 2, continued

Training Task	Design Problem(s)	Design Questions
Pre-training	Audience analysis	<ul style="list-style-type: none"> <li>• How can we manage representation among differing ethnic groups in training?</li> <li>• How can we select trainees to guarantee appropriate ethnic and gender composition?</li> <li>• How can we manage multiplicity of audience needs and expectations in training design?</li> </ul>
Training	Material resources	<ul style="list-style-type: none"> <li>• How can I leverage funding sources?</li> <li>• How can we ascertain the costs associated with training?</li> <li>• What kinds of financial support can I provide trainees?</li> <li>• How do I manage youth material resource expectations?</li> </ul>
	Diversity/Ethnicity	<ul style="list-style-type: none"> <li>• How can we embrace diversity and address its positive and negative aspects in training?</li> <li>• How can we help the trainees to practice equality among themselves?</li> <li>• How can we manage conflicting ethnic differences among the youth?</li> </ul>
	Participant challenges: motivation and participation	<ul style="list-style-type: none"> <li>• How can we design training content to address trainee needs and expectations to raise motivation and participation?</li> </ul>

**Table 2**, continued

Training Task	Design Problem(s)	Design Questions
Training, continued	Stakeholder expectations	<ul style="list-style-type: none"> <li>• How do I manage conflicting stakeholder expectations, interests, and goals in training?</li> <li>• How can we educate the stakeholders and involve them in design and training transfer?</li> <li>• How can I anticipate stakeholder expectations?</li> <li>• How can I manage stakeholders expectations?</li> </ul>
Evaluation	Post-training: <ul style="list-style-type: none"> <li>• Environmental constraints: political, material and social</li> <li>• Individual behavior change vs collective behavior change</li> </ul>	<ul style="list-style-type: none"> <li>• How can I train youth to avoid politician corruption when they are still unemployed?</li> <li>• How can I engage the community representatives to work with the youth in the transfer of learning?</li> <li>• How can we institute in the training design follow-up field visits, mentorship, coaching sessions to facilitate effective training transfer?</li> <li>• How can I manage trainee behavior change at both individual and collective level?</li> </ul>

### **Limitations of the Present Study**

This study used interviews as the primary methodology for data collection. The advantage of interviews is that they provide much more detailed information than what is available through other data collection methods, such as surveys. They also may provide a more relaxed atmosphere in which to collect information—people may feel more comfortable having a conversation with the researcher about their program as

opposed to filling out a survey. Nonetheless, I feel there are three limitations in the present study.

First, is the limitation of access. Relying only on stories told in interviews and not having direct access in terms of documents and participant observation limits the ability to compare the stories that people tell about their experience and the patterns they actually live out in practice.

Second, because some participants had a stake in the training programs, they may have provided only certain kinds of data. For example, trainers and designers were not overly critical when highlighting the communicative challenges. However, every effort was made to design a data collection effort, create instruments, and conduct interviews that allowed for critical responses.

Third, even though I used deep probing techniques, some respondents kept on giving brief responses. However, to provide the most detailed and rich data from them, I made sure that participants were comfortable and appeared interested in what they were saying. In addition, I used interview techniques, such as avoiding yes/no and leading questions, using appropriate body language, and keeping personal opinions in check in order to encourage the interviewee to elaborate.

### **Summary**

This study contends that if theorists, scholars, and practitioners like NGO trainers and designers are to understand how to design and conduct successful youth leadership training, they need to work with the emergent communicative challenges of ethnic diversity, participant challenges, audience analysis, and material resources. They need to

devise management strategies to address the challenges. The results of this study identified equal treatment as a strategy to manage ethnic diversity, multiplicity of training approaches to manage participant challenges, use of pre- and post-training evaluation to conduct audience analysis, and the use of sound financial management strategies to address the lack of material. I suggest the application of constructivist learning theory in the design and delivery of training. Hadjerrouit (2007) argue that constructivist learning theory requires learners to demonstrate their skills by constructing their own knowledge when solving practical problems. The constructivist model calls for learner-centered instruction because learners are assumed to learn better when they are forced to discover things themselves rather than when they are instructed. Trainers and designers of youth leadership training will always need to give attention to the emergent communicative challenges and develop ways to manage them that allow trainees to learn and transfer learning effectively.

The results of this study need to be understood and utilized with the understanding that this case study focused one local NGO in Kenya in addition to five other local NGOs which helped to give breadth to the study findings. Future research needs to further explore in the wider context of NGOs – both local and international to establish the differences that may arise in the way trainers and designers structure and conduct youth leadership training in inter-ethnic conflict management. Exploring and identifying the communicative challenges and management strategies would help develop better design practices that promote high-quality youth leadership training programs to manage inter-ethnic conflict and build more peaceful societies.

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## APPENDIX A

## INSTITUTIONAL REVIEW BOARD APPROVAL LETTER – PHASE I

**TEXAS A&M UNIVERSITY**  
**DIVISION OF RESEARCH AND GRADUATE STUDIES - OFFICE OF RESEARCH COMPLIANCE**

1186 TAMU, General Services Complex  
 College Station, TX 77843-1186  
 750 Agronomy Road, #3500

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 FAX 979.862.3176  
<http://researchcompliance.tamu.edu>

Human Subjects Protection Program

Institutional Review Board

**APPROVAL DATE:** 02-Aug-2011

**MEMORANDUM**

**TO:** MBUTU, PAUL MUTINDA  
**FROM:** Office of Research Compliance  
 Institutional Review Board  
**SUBJECT:** Initial Review

**Protocol Number:** 2011-0532  
**Title:** Leadership Training, Inter-Ethnic Conflict Management and Young Adults: A Case Study of one Non-Governmental Organizational (NGO) in Nairobi, Kenya - Phase I  
**Review Category:** Expedited  
**Approval Period:** 02-Aug-2011 **To** 01-Aug-2012

**Approval determination was based on the following Code of Federal Regulations:**

45 CFR 46.110(b)(1) - Some or all of the research appearing on the list and found by the reviewer(s) to involve no more than minimal risk.

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Criteria for Approval has been met (45 CFR 46.111) - The criteria for approval listed in 45 CFR 46.111 have been met (or if previously met, have not changed).

-----  
 (7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation or quality assurance methodologies.

(Note: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(2) and (b) (3). This listing refers only to research that is not exempt.)

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**Provisions:**

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**Comments:**

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This research project has been approved. As principal investigator, you assume the following responsibilities

1. **Continuing Review:** The protocol must be renewed each year in order to continue with the research project. A Continuing Review along with required documents must be submitted 30 days before the end of the approval period. Failure to do so may result in processing delays and/or non-renewal.
2. **Completion Report:** Upon completion of the research project (including data analysis and final written papers), a Completion Report must be submitted to the IRB Office.
3. **Adverse Events:** Adverse events must be reported to the IRB Office immediately.
4. **Amendments:** Changes to the protocol must be requested by submitting an Amendment to the IRB Office for review. The Amendment must be approved by the IRB before being implemented.
5. **Informed Consent:** Information must be presented to enable persons to voluntarily decide whether or not to participate in the research project.

This electronic document provides notification of the review results by the Institutional Review Board.

## APPENDIX B

## INSTITUTIONAL REVIEW BOARD APPROVAL LETTER – PHASE II

**TEXAS A&M UNIVERSITY**  
**DIVISION OF RESEARCH AND GRADUATE STUDIES - OFFICE OF RESEARCH COMPLIANCE**

1186 TAMU, General Services Complex  
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<http://researchcompliance.tamu.edu>

Human Subjects Protection Program

Institutional Review Board

**APPROVAL DATE:**

11-Jul-2011

**MEMORANDUM**

**TO:** MBUTU, PAUL MUTINDA  
**FROM:** Office of Research Compliance  
 Institutional Review Board  
**SUBJECT:** Initial Review

**Protocol Number:**

2011-0533

**Title:**

Leadership Training, Inter-Ethnic Conflict Management  
 and Young Adults: A Case Study of one Non-  
 Governmental Organization (NGO) in Nairobi, Kenya -  
 Phase II

**Review Category:**

Expedited

**Approval Period:**11-Jul-2011 **To** 10-Jul-2012**Approval determination was based on the following Code of Federal Regulations:**

45 CFR 46.110(b)(1) - Some or all of the research appearing on the list and found by the reviewer(s) to involve no more than minimal risk.

-----

Criteria for Approval has been met (45 CFR 46.111) - The criteria for approval listed in 45 CFR 46.111 have been met (or if previously met, have not changed).

-----  
 (7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation or quality assurance methodologies.

(Note: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(2) and (b) (3). This listing refers only to research that is not exempt.)

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**Provisions:**

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**Comments:**

---

This research project has been approved for one (1) year. As principal investigator, you assume the following responsibilities

1. **Continuing Review:** The protocol must be renewed each year in order to continue with the research project. A Continuing Review along with required documents must be submitted 30 days before the end of the approval period. Failure to do so may result in processing delays and/or non-renewal.
2. **Completion Report:** Upon completion of the research project (including data analysis and final written papers), a Completion Report must be submitted to the IRB Office.
3. **Adverse Events:** Adverse events must be reported to the IRB Office immediately.
4. **Amendments:** Changes to the protocol must be requested by submitting an Amendment to the IRB Office for review. The Amendment must be approved by the IRB before being implemented.
5. **Informed Consent:** Information must be presented to enable persons to voluntarily decide whether or not to participate in the research project.

This electronic document provides notification of the review results by the Institutional Review Board.

## APPENDIX C

## REQUEST FOR NGO'S PARTICIPATION IN STUDY

Executive Director

P.O. Box 15324-00100

Nairobi, Kenya

Dear Sir,

RE: Research Work

My name is Paul Mutinda Mbutu, a Doctoral student at Texas A&M University, Texas, USA. As part of my academic program, I propose to carry out a study on: "Leadership Training, Inter-ethnic Conflict Management and Young Adults", for my dissertation work. Following the discussion of our meeting held in December, Nairobi, Kenya, I would like to work with your organization in this study. I request to set up an appointment for a meeting with you to explain the details of the study and what its benefits could be to your organization and my academic work.

I look forward to your favorable consideration to my request.

Yours faithfully,

Paul Mutinda Mbutu



## APPENDIX D

## INFORMATION SHEET AND AGREEMENT

**Leadership Training, Inter-Ethnic Conflict Management and Young Adults: A Case Study of one Non-Governmental Organization (NGO) in Nairobi, Kenya****Introduction**

The purpose of this form is to provide you (as a prospective research study participant) information that may affect your decision as to whether or not to participate in this study.

You have been asked to participate in a research study on, “Leadership Training, Inter-Ethnic Conflict Management and Young Adults.” The purpose of this study is to explain how leadership training in inter-ethnic conflict management is designed and conducted to bring about social and behavioral change among the youth participants. The findings will be important for NGO’s development planning for leadership training programs in inter-ethnic conflict management for the youth and enhancing academic knowledge. You were selected to be a possible participant because you have participated or participating in a leadership training program at the organization. This study is being done to fulfill the requirements for a dissertation.

**What will I be asked to do?**

If you agree to participate in this study, you will be asked to respond to one-on-one interviews and/or focus group discussions. This study will take 30 – 45 minutes interviews and 1 ½ - 2 hours focus group discussions to be conducted in and outside the organization. Your participation will be audio recorded.

**What are the risks involved in this study?**

The risks associated with this study are very minimal since the information collected will be coded and cannot be attributed to any respondent by someone who does not know the coding system. The researcher will keep the information confidential and it will not be used for any other work other than academic purposes only. The risks associated with this study are minimal, and are not greater than risks ordinarily encountered in daily life. For example, if you are uncomfortable with any interview question(s) that I ask, you may simply let me know that you would not rather than respond, and we will move on.

**What are the possible benefits of this study?**

The possible benefits of participation are that the research will establish how leadership training, inter-ethnic conflict management for the youth is designed and conducted to bring about positive social and behavioral change. You will not directly benefit as a research participant, but, the actions to be taken by the organization after the study are likely to benefit other NGO's involved in youth leadership training through improved training programs. The results of the study will benefit the NGOs involved in leadership training to design leadership training programs that the community will benefit by having a workable and adaptable leadership training program which can facilitate youth transformation in social and behavioral change.

**Do I have to participate?**

No. Your participation is voluntary. You may decide not to participate or to withdraw at any time without your current or future relations with Texas A&M University being affected.

**Who will know about my participation in this research study?**

The study is strictly confidential and your name or the organization will not appear in any interview or focus discussion group form. The data will be handled strictly by the researcher. The records of the study will be kept private. Only the researcher will have access to the audiotapes of the interviews or any written transcriptions of notes. Neither your name nor any identifying information will be used when the researcher present the results of the study. The audio recordings will be stored securely and only the researcher will have access to the recordings. Any recordings will be kept for more than one year and then erased.

**Whom do I contact with questions about the research?**

If you have questions regarding this study, you may contact the researcher, Paul Mutinda Mbutu, cellphone 0722829932 (Kenya) or 215-281-6650 (USA) or [pmbutu@tamu.edu](mailto:pmbutu@tamu.edu) or his adviser, Dr. James K. Barge, Professor, Dept. of Communication, Texas A & M University, (979) 845-5514, [kbarge@tamu.edu](mailto:kbarge@tamu.edu)

**Whom do I contact about the right as a research participant?**

The research study has been reviewed by the Human Subjects' Protection Program and/or the Institutional Review Board at Texas A&M University. For any

research-related questions regarding your rights as a research participant, you can contact the office at (979)458-4067 or irb@tamu.edu

### **Signature**

Please make sure you have read all of the above information, asked the relevant questions and received satisfactory answers. You will be given a copy of the consent form for your records. By signing this document, you consent to participate in this study.

\_\_\_\_\_ I agree to be audio recorded.

**Signature of Participant:** ----- **Date:**

\_\_\_\_\_

**Printed Name:** -----

**Signature of Person obtaining consent:**----- **Date:**

\_\_\_\_\_

**Printed Name:** -----

## APPENDIX E

## INTERVIEW QUESTIONS FOR TRAINERS AND PROGRAM DESIGNERS

Name: \_\_\_\_\_

Age: \_\_\_\_\_

Gender: \_\_\_\_\_

Education level: \_\_\_\_\_

Number of years in leadership training for the youth: \_\_\_\_\_

1. What initially attracted you to conduct leadership training for youth in inter-ethnic conflict management?
2. How do you design and conduct a leadership training course?
  - a. What are your training goals?
  - b. What topics do you include and why?
  - c. How do you structure the training program?
  - d. How are the participants involved?
  - e. Do you follow any one particular leadership training model? If so, which one and why?
  - f. What challenges have you faced when designing the courses and how have you managed them?
3. What have been the highpoints of training on the course?
  - a. What allowed that to happen?
  - b. What differences in the opinions and behaviors of youth who participated in the course did you notice?
  - c. What differences did this change in opinions and behaviors create?
  - d. What is important about that change?
  - e. Share examples?
  - f. How did you evaluate that?
4. What have been the low points of training on the course?
  - a. What was the cause and how did you manage it?
5. What inter-ethnic conflict resolution concepts and practices have found particularly helpful?
6. How has this training made a significant difference?
  - a. How did it show?
7. How do you live inter-ethnic conflict resolution ideas and practice in your daily work life?

8. If a new person came to you and asked, “what is leadership training in inter-ethnic conflict management? How would my life be different if I took this course?” What would your answer be?
  - a. What are your hopes and dreams regarding leadership training for youth participants in inter-ethnic conflict management?
  - b. How do you think relations between different ethnic groups in Kenya will be like in the future?

## APPENDIX F

## INTERVIEW QUESTIONS FOR YOUTH PARTICIPANTS

Name: \_\_\_\_\_

Age: \_\_\_\_\_

Gender: \_\_\_\_\_

Education level: \_\_\_\_\_

Number of leadership training courses taken: \_\_\_\_\_ When: \_\_\_\_\_

1. What initially attracted you to leadership training in inter-ethnic conflict management course?
  - a. What were your goals and expectations?
  - b. How did the goals come about?
  - c. What have you learned from participating in the course?
2. What were some of the major influences that led you to decide to engage in inter-ethnic conflict management course?
3. What have been the highpoints of participating on the course?
  - a. How did that happen? Share examples?
  - b. How did that impact you?
  - c. What didn't work well?
  - d. What happened?
  - e. How did you manage that?
  - f. What were the strengths and weaknesses?
4. What inter-ethnic concepts and practices have found particularly helpful?
  - a. How have you used them in daily life?
  - b. What does the term "inter-ethnic conflict management" mean to you?
  - c. What would a person with a different ethnic background need to do in order for you to think he/she is tolerant and respectful?
  - d. What allowed you to transfer knowledge and skills from training to you in daily life?
5. When you dream about your work life, how do you see yourself living out inter-ethnic conflict management practice?
  - a. Do you have future goals after taking this course? What are they and how do you plan to implement them?
  - b. Have you stayed in touch or would you like to keep in touch with youth participants from different ethnic backgrounds whom you have met in the course? If so, why?
6. If a colleague or new friend came up to you for advice and asked, "What is leadership training in inter-ethnic conflict management? How would my life be different if I took this course?" How might you answer?
  - a. What are your hopes and dreams regarding Kenya in the future?
  - b. Given another chance, would take a course of this nature? If so, why?

## APPENDIX G

## INTERVIEW QUESTIONS FOR RELIGIOUS/COMMUNITY/SCHOOL LEADERS

Identification: \_\_\_\_\_

Name of the church/community/school: \_\_\_\_\_

Name of the respondent: \_\_\_\_\_

Respondent's position in the church/community/school: \_\_\_\_\_

1. Why is it important for the youth to take a course in leadership training in inter-ethnic conflict management?
  - a. How is it useful and relevant?
  - b. Have you noticed changes in the opinions and behavior of your youth?
  - c. Would you endorse leadership training for youth participants in inter-ethnic conflict management that involve youth from different ethnic communities in Kenya? If so, why?
  - d. What would a person with a different ethnic background need to do in order for you to think he or she is tolerant and respectful?
2. What topics would you like to see included in the structure and design of this course?
3. How did you participate in this course?
4. What influenced you to decide to engage your youth in leadership training in inter-ethnic conflict management course?
5. What have been the highpoints of this course to your church/community/school?
  - a. What allowed that to happen?
  - b. What differences in the opinions and behaviors of youth who participated in the course did you notice?
  - c. What differences did this change in opinions and behaviors create?
  - d. What is important about that change?
  - e. What inter-ethnic conflict management ideas and practice have you found the youth practice in their daily work life?
  - f. How has that been helpful to the community?
  - g. Any areas where it is working well?
  - h. Or areas where it is not working well?
6. How do you work with the youth after taking the course?
7. If a colleague came up to you and asked, "How would the life of my young people be different if they took leadership training in inter-ethnic conflict management course?" How might you answer?
  - a. What are your hopes and dreams regarding inter-ethnic conflict management in Kenya in the future?
  - b. Do you think that the course has an impact on inter-ethnic conflict management, and if so how?



## APPENDIX H

## INTERVIEW GUIDE FOR FOCUS GROUP DISCUSSIONS

Number of group members: \_\_\_\_\_

Name of interview site: \_\_\_\_\_

Date: \_\_\_\_\_ Start time: \_\_\_\_\_ End time: \_\_\_\_\_

1. What initially attracted you to leadership training in inter-ethnic conflict management course?
  - a. What were your goals and expectations?
  - b. How did the goals come about?
  - c. What have you learned from participating in the course?
2. What were some of the major influences that led you to decide to engage in inter-ethnic conflict management course?
3. What have been the highpoints of participating on the course?
  - a. How did that happen? Share examples?
  - b. How did that impact you?
  - c. What didn't work well?
  - d. What happened?
  - e. How did you manage that?
  - f. What were the strengths and weaknesses?
4. What inter-ethnic concepts and practices have found particularly helpful?
  - a. How have you used them in daily life?
  - b. What does the term "inter-ethnic conflict management" mean to you?
  - c. What would a person with a different ethnic background need to do in order for you to think he/she is tolerant and respectful?
  - d. What allowed you to transfer knowledge and skills from training to you in daily life?
5. When you dream about your work life, how do you see yourself living out inter-ethnic conflict management practice?
  - a. Do you have future goals after taking this course? What are they and how do you plan to implement them?
  - b. Have you stayed in touch or would you like to keep in touch with youth participants from different ethnic backgrounds whom you have met in the course? If so, why?
6. If a colleague or new friend came up to you for advice and asked, "What is leadership training in inter-ethnic conflict management? How would my life be different if I took this course?" How might you answer?
  - a. What are your hopes and dreams regarding Kenya in the future?
  - b. Given another chance, would take a course of this nature? If so, why?

## VITA

Paul Mutinda Mbutu received his Bachelor of Arts degree in communication from Messiah College in June, 1991 and his Master of Arts in communication from Wheaton College in August, 1994. He began his doctoral studies in August 2009, defended his dissertation in May 2012, and graduated from Texas A&M University with his Ph.D. in August 2012. His research interests span the areas of qualitative, organizational, institutional, and sociological approaches to communicative phenomena. Of specific interest to him are how people use various communicative and discursive resources to approach leadership training and manage inter-ethnic conflicts. Paul has also conducted research and written about qualitative and quantitative methodologies, content analysis in media, performance evaluation in organizations, client feedback surveys for the World Bank, HIV/AIDS prevention and control baseline surveys, and youth status surveys in an Africa city. Some of his research has been published by Daystar University, Nairobi, Kenya. In addition to his scholarly writing and research, Paul will continue his teaching career upon his return to Daystar University and will train with NGOs in Kenya in leadership training, inter-ethnic conflict management and the youth as a way to blend his theoretical and practical interests.

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