

YOUTH PERSPECTIVES ON THEIR EMPOWERMENT IN SUB-SAHARAN AFRICA: THE
CASE OF KENYA

A dissertation submitted
to Kent State University in partial
fulfillment of the requirements for the
degree of Doctor of Philosophy

by

Christine Mwongeli Mutuku

August 2011

Dissertation written by

Christine Mwangeli Mutuku
BA., University of Nairobi, 1997
MA., Saginaw Valley State University, 2000
Ph.D., Kent State University, 2011

Approved by

Steven R. Brown, Ph.D., _____ Co-Chair, Doctoral Dissertation Committee

Julie Mazzei, Ph.D., _____ Co-Chair, Doctoral Dissertation Committee

Andrew Barnes, Ph.D., _____ Members, Doctoral Dissertation Committee

Kenneth Cushner, Ph.D., _____

Accepted by

Steven W. Hook, Ph.D., _____ Chair, Department of Political Science

John R. D. Stalvey, Ph.D., _____ Dean, College of Arts and Sciences

YOUTH PERSPECTIVES ON THEIR EMPOWERMENT IN SUB-SAHARAN AFRICA: THE
CASE OF KENYA (188PP.)

Co-Directors of Dissertation: Steven R. Brown and Julie Mazzei

This dissertation involves an empirical case study carried out in the cities of Nairobi and Mombasa, Kenya, to explore youths' perspectives on how public institutions can empower them to achieve their potential and live more fulfilling lives. Besides being a disproportionately large segment of the population, young people face a number of challenges, which include school discontinuation, unemployment and underemployment, poverty, poor health, and lack of recreation facilities. Although the government is aware of the impediment this has created on the development process, policy makers are unfortunately at a loss about how to go about understanding youth empowerment.

The starting point, as recommended by this study, is to ask the youth to specify what they need in order to be empowered. Since different perspectives always surround an issue such as this and determine the solutions selected, Q methodology was adopted as a research strategy capable of not only fully harvesting the indigenous intelligence of Kenya's youth, but also capable of identifying the different opinions/clusters and establishing how they differ as well as how they are similar. To construct a concourse, eight focus group discussions (composed of purposely selected young people, 18 to 30 years old) were conducted yielding a wealth of information from which a Q sample of 40 statements was drawn. A P set of 81 participants—77 youth and 4 adults, 2 of

whom were senior government officials at the Ministry of State for Youth Affairs—represented their points of view in the form of Q sorts, which were factor analyzed. Narrative interviews were also conducted with the two officials to help understand the government’s effort to address the issues identified by the youth as pertinent to their empowerment.

Data analysis revealed three divergence points. First, this study disclosed that at a minimum six perspectives exist within the sample concerning how young people in Kenya prefer to be empowered. These six perspectives were labeled Reformists, Qualification-Based Employment, Laborers, Protectors of Public Property, I Am Able, and Build Cultural Centers. The second divergence was between the perspectives of young people and those of officials. The third division was between the perspectives of the two government officials. The discovery of these three divergence fronts contributes to our understanding not only of the complexity of youth empowerment/development, but also of the conflicting paths and values on which participants base equally divergent actions while pursuing a common goal, in this case youth empowerment. These findings are significant in efforts to institute sustainable development in sub-Saharan Africa since they provide at least a partial answer to questions about how the youth prefer to be empowered.

TABLE OF CONTENTS

	Page
LIST OF TABLES	viii
ACKNOWLEDGEMENTS	x
CHAPTERS	
1. INTRODUCTION	1
Youth in Africa.....	2
Context: Kenya.....	8
Problem Statement	15
Problem Significance	18
Purpose/Aim of the Study	22
Research Question and Methodology Overview	24
Summary	24
2. LITERATURE RIVIEW	26
Theoretical Framework	26
Understanding Empowerment	30
What is Youth Empowerment	33
Youth Empowerment Models.....	34
Youth and Empowerment in Africa	35
Community Empowerment and Development.....	35
Empowerment and Development Models: Visions for Africa.....	35
Youth Empowerment Strategies	36
Summary	43
3. METHODOLOGY	45
Research Question.....	45
Q Methodology.....	45
The Concourse	46
Focus Group Discussion.....	47
Selecting Participants.....	48
Data Collection Process	49
Secondary Data	52
Creating a Q Sample	52
The Person (P) Sample	54
Administering the Q sort.....	55
Conditions of Instruction.....	55
Post Q sort Interviews.....	57
Data Analysis	58

Correlation	60
Factor Analysis	60
Factor Interpretation	63
4. FINDINGS	64
Factor Interpretation	64
Factor 1: Reformist	65
Factor 2: Qualification-Based Employment	69
Factor 3: Laborers	74
Factor 4: Protectors of Public Property	79
Factor 5: I Am Able	84
Factor 6: Build Cultural Centers	88
Concluding Observations from Q sorts	92
Public Officials	92
Government Official N35	94
Government Official N36	96
Narrative Interviews	99
Summary	109
5. DISCUSSION	111
Findings	111
Divergent Perspectives among the Youth	112
Divergent Perspectives between the Youth and Government Officials	114
Divergent Perspectives between Government Officials	115
Significance	116
Limitations of Interpretation	118
Implication for Future Research	119
Conclusion	121
6. APPENDICES	
A. CONSENT FORM: FOCUS GROUP DISCUSSION	125
B. CONSENT FORM: AUDIO TAPING	127
C. DEMOGRAPHIC INFORMATION FORM: FGD	129
D. SEMI-STRUCTURED INTERVIEW QUESTIONS: FGD	131
E. PARTICIPANT DEMOGRAPHIC DETAILS: FGD	134
F. CONCOURSE SOURCES	139
G. CONSENT FORM: Q SORTING PROCEDURE	141
H. DEMOGRAPHIC INFORMATION FORM: THE P SAMPLE	143
I. PARTICIPANT DEMOGRAPHIC DETAILS: P SAMPLE 151	145
J. THE Q SAMPLE	148
J1 Q SAMPLE: TABLE OF STATEMENTS	148
J2 Q SAMPLE: VALUES	152
K. CONDITIONS OF INSTRUCTION	156
L. Q SORT RESPONSE GRID	159
M. Q SORT SCALE/CONTINUUM	161

N. POST Q SORT INTERVIEW QUESTIONNAIRE	163
O. FACTOR LOADING MATRIX.....	165
P. FACTOR ARRAYS MATRIX PLUS DISTINGUISHING STATEMENTS.....	168
Q. HUMAN SUBJECTS PERMISSION: IRB APPROVAL FORM	172
R. GOVERNMENT OF KENYA RESEARCH PERMIT	174
S. UNIVERSITY OF NAIROBI RESEARCH PERMIT	176
7. REFERENCES.....	178

LIST OF TABLES

Table	Page
1. Social Values	53
2. Demographic Characteristics: Factor 1.....	65
3. Demographic Characteristics: Factor 2	69
4. Demographic Characteristics: Factor 3	74
5. Demographic Characteristics: Factor 4	80
6. Demographic Characteristics: Factor 5	84
7. Demographic Characteristics: Factor 6	89
8. Demographic Characteristics: Public Officials	93
9. Public Officials Factor Matrix	93

DEDICATION

To my parents, Ndunge and Mutuku, who now have a Ph.D.

and

To all the youth in Africa, may your today be better than yesterday.

ACKNOWLEDGEMENTS

This book is the product of a long sweet struggle by my parents to educate their girls. Their firm belief that whatever academic level their children achieved so did they solicited from within them the vision and determination to educate us. This research and its significance are entirely dedicated to you Mama, and to my recently departed Tata: I salute you for your love, sacrifices, patience, and for the ridicule you endured to educate my sisters and me. By the same token, I want to dedicate this book to my husband and my sisters whose unfailing love and support, throughout this journey, kept me going.

I would like to thank my co-advisor Dr. Steven R. Brown for his direction and assistance. I want to especially recognize him for introducing me to two significant methodologies applied in this study: Q methodology and the policy sciences. His continued advice is, and will always be, greatly appreciated. My appreciation also goes to Dr. Julie Mazzei, the co-chair, whose comments and demand for clarity have certainly sharpened this study. A debt of gratitude goes to Dr. Andrew Barnes and Dr. Kenneth Cushner for serving as members of my committee. To Dr. Giles Falinski, for your help and encouragement during the frustrating moments, thank you.

I am indebted to all those who have suffered during the birth of this book. Special recognition is due to Ben Makau, my husband, for serving the role of both mom and dad when I secluded myself to focus on and finish this dissertation. I want to thank my beloved daughters, Peace and Katu, for being such good kids and letting mommy do her homework. Special recognition is extended to my sister Kalekye for her words of comfort and encouragement and for tirelessly reading the various drafts and offering some constructive comments. I would also like to thank Moses Malombe, my assistant in Mombasa. Your optimism and effort to make appointments for the study during the planning stages sustained my confidence and eased my

fears. Special recognition and gratitude is extended to my long time friend Karen Wadoi and her husband, Amwayi, for hosting me the numerous times I was in Mombasa collecting data. The public servants I was privileged to work with at the Ministry of State for Youth Affairs, the University of Nairobi, SUPKEM (Supreme Council of Kenya Muslims), and elsewhere, thank you for all your assistance. A ton of gratitude goes to all the young people in Kenya: Your eagerness, frankness, and sacrifices to participate in this study made this journey possible. To the many friends and colleagues in Kenya and the United States who even in the remotest way made this journey possible, I thank you from the bottom of my heart.

Most importantly, I thank my God, by whose might and grace I woke up each morning with new mercies, healthy and rejuvenated to work and persevere in the process. To Him be all the glory that this journey is finally complete.

CHAPTER 1

INTRODUCTION

Africa has long been known for its abundant mineral and agricultural resources and beautiful wildlife. Currently, this enigmatic region is also being recognized for its abundance in human resources and is being defined as the youngest continent due to its high proportion of young people. Young people are the backbone on which every successful nation has been built. Unfortunately African nations have yet to recognize the treasure they have in their youth and strategize how to tap into this profuse resource. Only by strategizing how effectively to utilize young people's vitality, skills, creativity, and potential, can African nations hope to attain significant economic, social and even political progress. Regrettably, African youth have not only been largely marginalized with regard to proficiencies required for physical and social mobility, but are excluded from the decision making process that affects their wellbeing and that of their communities. The need to understand how young people in sub-Saharan Africa can be empowered to contribute in national development efforts has never been more pressing. This study was thus set with the purpose of exploring youth perspectives on their empowerment in Kenya.

This empirical research project, conducted in the cities of Nairobi and Mombasa, Kenya, applied Q methodology to investigate how young people perceive their empowerment. Several focus group discussions composed of young people, 18 to 30 years old, were conducted to construct a concourse. A representative compilation of statements from the concourse was taken to form a Q sample, which was given to young people for ranking purposes. This produced Q sorts which were then analyzed statistically.

This chapter begins by tracing the historical development of youth issues in Africa, followed by a section on Kenya which provides some basic information concerning the socioeconomic and political atmosphere of the study locations. A description of youth issues, as discussed in the Kenya National Youth Policy by the Ministry of State for Youth Affairs (MSYA, 2007), is incorporated to convey the broad context of challenges experienced by young people not only in Kenya but across Africa as well. The problem significance and purpose of the study are also detailed.

The Youth in Africa

Before formal education was introduced in Africa, traditional social structures sufficiently catered to youths' needs and prepared them for adult life and responsibilities. In traditional Africa, evenings were an especially important time for families to sit outside their homes and discuss how their day went. It was during these moments that young people engaged in healthy conversations, story telling, dancing, or other rituals with their parents and family members. Such moments not only served to nourish the cohesiveness of the unit, but also offered guidance to young people and socialized them to be productive members of the society. Participating in social functions, such as rites of passage (naming, marriage, circumcision, and funeral ceremonies) and community festivities like planting or harvesting seasons, wrestling matches, dance, and other celebrations ensured that young people had a chance to mingle with other community adults and elders. During these interactions adults would learn youths' feelings, thoughts, and moods, gaining insights into how to guide and mentor them (Muchira, 2002). Although these practices still occur, for the most part, colonization of African countries considerably weakened the cultural ties that had sustained this system.

During the "scramble for Africa," which formally took place in 1884 in Berlin, several European powers (Belgium, Britain, France, Germany, Portugal, and Spain) embarked on

subdividing and acquiring colonies in this “dark continent” (Schraeder, 2005) for the purpose of economic exploitation. Incidentally, economic exploitation of African countries could only occur if formerly existing social structures were broken. For colonialism to be fully institutionalized, Nwankwo (1998) recounts that the colonialist not only had to have access to land, but to labor as well in order to guarantee a market for their processed goods massively produced as a result of industrialization in Europe. There was therefore a need to reorganize and reorient the African labor force to adapt to the requirements and demands of their colonizer.

Since Africans did not volunteer their labor, several strategies were applied to compel them to work for the colonialists. The first crucial step was to bring in white settlers to confiscate and occupy the largest and most fertile of lands, subsequently forcing Africans into reserves. With little land for survival and no way of earning a living, Africa’s young people were compelled to work either in the colonial civil service as clerks or messengers, or in industries and plantations in order to earn the colonial currency to pay their taxes. Where taxation failed to turn out adequate labor, contends Nwankwo (1998), compulsory labor ordinances made it obligatory to give labor for public purposes. Moreover, these workers, the majority of whom were young men, were paid low wages in order to make sure that they continually served their colonial masters. In due time this setup was institutionalized and the colonialists were able to maintain direct control and effective occupation of African territories.

As current events bear witness, this occupation and subjugation had far reaching social, economic, and political effects, consequently altering traditional African structures in significant ways. Unfortunately, the group most affected by these changes was the youth. Current youth problems, both in Kenya and in Africa as a whole, can be traced from the colonial period, a time during which traditional value systems that had previously served young people and their communities well were weakened. What the colonizers had found, and systematically embarked

on destroying, was a system in which the youth not only had defined responsibilities and duties, but one which squarely placed the security of the community on their shoulders. Young people were the warriors who defended their community from attacks and were also responsible for cultivating the land, thereby ensuring food security.

Several other factors significantly altered the cultural landscape in Kenya and throughout Africa. One of these was the institutionalization of a modern economy (based on legal tenders and modern currency), seducing young people to abandon their traditional roles and to assume those of laborers (Schraeder, 2005). Since most of the jobs were away in urban areas, able bodied young men migrated to live and work in close proximity to their employment. This instituted the absent-father situation, something contrary to most African traditions. Moreover, the youth, who were the main actors in food production, ended up neglecting their own need to produce food and instead focused on labor production. To systematically brainwash Africans, mission schools were set up to train young natives to be clerks and messengers in the colonial governments (Schraeder, 2005). To qualify for such an opportunity, individuals were required to denounce their native religion and convert to christianity. Moreover, instruction in these schools was conducted in the language of the colonizers, English in the case of Kenya. For the thousands of young people, the majority of whom were men, who qualified under colonial rule to migrate and live in towns, urbanization and cross-cultural integration eventually exposed them to the plight of their fellow citizens. This led to the formation of associations and civil societies and eventually to nationalist movements in Kenya and the rest of Africa.

After about 70 years of colonialism in Africa, many countries eagerly anticipated gaining their independence. Although anxiously awaited, the urbanized uneducated youth preferred to stay in towns while those with basic education anticipated potential opportunities that would soon open up upon independence. Compellingly, one of the major challenges that faced African

leaders in the post-independence era was providing employment for the millions of young people that had been the force, energy, and success of the nationalist movements. Through the revision and expansion of formal education, most African governments believed that “the young nations of Africa would emerge into ‘modernity’ on the shoulders of youthful populations benefiting from rapid expansion of western schooling” (Bay & Donham, 2006, p. 10). These employment opportunities, combined with African entrepreneurship and capitalistic economic ingenuity, afforded many people the opportunity to earn decent incomes. As a result of improved social services, combined with better standards of living, both fertility and population growth rates in Kenya, and Africa as a whole, increased dramatically after independence and continued in an upward trend into the late 1980s (United Nations, 2009c; United States Agency for International Development (USAID), 1998; Wortham, 1993).

Approximately 45 years after colonialism, Africa’s youth population has expanded exponentially. Currently, Africa is being referred to as the youngest continent due to its high proportion of young people (Garcia & Fares, 2008; World Bank, 2009a). According to the World Bank, about 62% of Africa’s overall population in 2005 fell below the age of 25 years (p. 1). As reported by the UN (2009c), Africa’s median age was 18.5 years in 2000 and is currently estimated to be 19.7 years. Comparatively, Europe’s current median age is 40.2 years, while that of Northern America is 36.9 years and Australia and New Zealand is 37.6 years (UN, 2009c). Given that at least 10% of their citizens are above 65 years, these countries are facing serious economic challenges due to a diminishing youth population.

So, who is considered a youth in Africa? Currently, a youth in Africa is generally defined as a person between 14 and 35 years of age (Abbing, 2005). While those below the age of 14 years are still defined as children and are allowed to be dependent on adults, by the time they attain this age, they have been progressively assuming a significant share of household duties.

Despite their exclusion from household decision making, these young people's economic contribution is paramount, both at the household and community level. Individuals older than 35 years are defined as adults and expected to be economically, politically, and socially independent. Between ages 14 and 35 years, however, is an unprecedented number of young, vibrant, and energetic people who, although economically productive, have little to no power or say on issues of importance to them or their families. These individuals are the youth of Africa.

Compared to decades ago, "modern" socioeconomic structures have only served to reduce significantly the time young people spend with the older generation. This in turn may have reduced adult confidence in youths' abilities to handle responsibility and consequently eliminated opportunities for positive role modeling and role learning for young people from their elders (Chinman & Linney, 1998). Regrettably, by the time many children in Africa reach adolescence they "realize that they are individuals, concerned mainly with themselves, and for themselves, responsible for their own destiny and in opposition to others" (Peltzer, Pengid, & Mashego, 2006, p. 2). In general terms, youth in Africa are "growing up in conditions of mass unemployment, and are facing socioeconomic and political exclusion, health problems, crises within the family due to poverty and HIV/AIDS, and a lack of education and skills" (Abbing, 2005, p. 1).

Poverty is defined as a lack of sufficient income "required to meet the expenditure for purchasing a specified bundle of basic requirements" (Kimalu, Nafula, Manda, Mwabu, & Kimenyi, 2002, p. 2). According to the World Bank (2009a), 72% of Africa's youth population lives on less than \$2.00 a day. Besides earning low-income, poor people die premature deaths, get married at a young age, and have large families, and experience malnutrition and ill health (Kimalu et al., 2002). Mudavadi (2002) adds that the poor lack safe drinking water, secure shelter, and adequate health-care (p. i). The World Bank (2009b) characterizes poverty as "powerlessness, a lack of representation and freedom, a situation people want to escape" (p. 1).

Sadly, a significantly large proportion of young people in Africa are growing up in social environments where chances “of living decent lives are negligible and in which many find themselves stuck in positions of inadequate life chances and bleak prospects” (Christiansen, Utas & Vigh, 2006, p. 11). These widespread challenges are “breeding frustration, anxiety and despair, culminating in crime, drug addiction and alcoholism” (Wanjohi, 2004, p. 30). Hopelessness and desperation has made young people easy recruits in armed rebel or insurgent movements experienced in some African countries today.

Current economic world structures combined with Africa’s meager economies have only served to alienate young people further. Since young people have the most potential, physical strength, and energy, plus constitute the largest proportion of the educated population, it is only appropriate that the various development and socioeconomic programs throughout Africa be designed with them in mind. However, Africa is facing the challenge of how to empower the youth and channel their efforts, intellect, and energy for constructive outcomes that will benefit both the individual and the nation at large.

Given that young people are the main actors in their own empowerment, the first step of any potentially successful strategy would therefore be incomplete if it did not involve listening to them and understanding their needs, concerns, and aspirations and drawing on their intelligence to draft viable solutions to their everyday problems. As a model of this endeavor in sub-Saharan Africa, an empirical case study was carried out in the cities of Nairobi and Mombasa, Kenya to hear from the youth themselves what they deem as necessary for them to be empowered.

Context: Kenya

Kenya is a sub-Saharan country located on the east coast of Africa and divided by the equator into approximately equal halves. Due to its geological and climatic condition, the Rift Valley region (formerly the White Highlands) is the most ideal for human settlement and

agriculture. Since only about 8% of the land area is arable (Central Intelligence Agency [CIA], 2010), human settlement and population densities in Kenya have adhered to these climatic patterns.

A former British colony, Kenya gained its independence on December 12, 1963 under the leadership of President Jomo Kenyatta and became a republic on June 1, 1964. Kenya is divided into eight administrative regions referred to as provinces. The study locations of Nairobi and Mombasa are in the provinces of Nairobi and Coast, respectively. Under normal circumstances, Kenya holds its general and presidential elections every five years. The results of the most recent elections, in December 2007, which put President Mwai Kibaki back in power for a second term, led to massive riots in the urban centers of Nairobi and Kisumu. Such a scale of violence had not been witnessed in Kenya since the *Mau Mau*¹ movement, and only served to reveal ethnic tensions in this country that had been, and still is, admired by many for its economic and political stability.

Kenya has a diversified economy that includes agriculture, manufacturing, industries, and tourism. For 75% of the population, however, the basic economic system is agriculture. Like most African economies, Kenya relies on tea, coffee, horticultural products (including flowers), sisal, and tourism for foreign exchange. Kenya is the world's largest producer of cut flowers (31%) and pyrethrum (Omatseye & Omatseye, 2008) and is also known to export fish to Asian countries (Kenya National Bureau of Statistics [KNBS], 2008). Ironically, as is also the trend with most African countries, Kenya suffers from food shortages, especially in the arid northern region and North Eastern province. According to the CIA (2010), Kenya had an estimated GDP of \$32.72 billion in 2009, a figure that has witnessed an impressive growth rate. In 2003, the GDP growth

¹ *Mau Mau* stands for *Mzungu Arudi Ulaya, Mwafrika Apate Uhuru*. This means that the white man (Mzungu) must go back to Europe (Ulaya) so that the African can be free. This phrase is used to refer to the long term violent revolts undertaken by Kenyans from 1952 to 1960 against British colonial rule, which led to Kenya's independence in 1963.

rate was 2.9% and improved to 5.1% in 2004, 5.8% in 2005, and 6.4% in 2006, topping 7% in 2007 (KNBS, 2008, p. 54). In 2009, GDP per capita was estimated to be \$1600 (CIA, 2010).

Over the years, Kenya's population has increased dramatically from 6 million people in 1950 to 9.5 million in 1965, and to 19.65 million in 1985 (UN, 2009c). By 1999, Kenya's population had increased to 28.67 million and as of 2010 is estimated to be 40 million (CIA, 2010). This surge was a result of high population growth rates of more than 3.5% from 1970 to 1990 (UN, 2009c). The CIA (2010) estimates Kenya's current population growth rate to be 2.59%, a figure that, according to the U.S. Agency for International Development (USAID, 1998), represents outstanding progress. After years of family planning campaigns, contends USAID, Kenya has achieved "one of the most precipitous declines in fertility ever recorded, from an average of 8.1 births per woman in the late 1970s to 4.9 in 1995" (p. 1). The fertility rate for a Kenyan woman is currently (2010) about 4.38 children (CIA, 2010). Today, individuals in the age category of 0-14 years constitute 42.3% of the total population, with those 15-64 years forming 55.1%, and 2.6% for those 65 years and older (CIA, 2010). This puts Kenya's median age at 18.8 years.

Despite this drastic population increase, more than 86% of Kenyan adults are literate, indicating a huge skilled and professional human resource (United Nations Educational, Scientific, and Cultural Organization [UNESCO], 2010). Kenya's education system is based on the 8-4-4 curriculum which consists of eight years of primary school (Std.² 1 to Std. 8), four years of secondary school (Form³ 1 to Form 4) and four in college or university. In January 2003, the

² In Kenya, each academic class in the primary school level is referred to as *Standard (Std.)*, equivalent to a grade in the United States. This means that a child in class one would be said to be in Std. 1 and another in class eight would be referred to be in Std. 8. In their final year (Std. 8), students sit for a national exam to receive the Kenya Certificate of Primary Education (KCPE).

³ The secondary/high school class levels are referred to as "form." Hence a student is said to be in Form 1, Form 2, Form 3, or Form 4. Form 4 is the highest level and at the end of the year students sit for a national exam to receive the Kenya Certificate of Secondary Education (KCSE).

Free Primary Education Policy, which promised universal primary school education for all Kenyan children, was implemented. This increased the gross primary school enrollment rate from 95% in 2001 (Central Bureau of Statistics, 2002) to 112% by 2008 (World Bank, 2009c) as children who had dropped out enrolled back in school. Kenya's massive expansion of its academic sector, witnessed in the post-independence era, has been attributed to its national motto of *Harambee*, which means to "pull together." Through this spirit, volunteers in communities all around Kenya have "pulled together" to build schools, clinics, and other facilities. In 1963, there were 6,058 primary schools with a total of 891,553 pupils (Republic of Kenya, 1998, p. 23). As of 2007, there were 26,104 primary schools with a total enrollment of 8.33 million pupils (KNBS, 2008, pp. 194, 196). At the end of their primary school education (Std. 8), students sit for a national exam and receive the Kenya Certificate of Primary Education (KCPE). As is reported by the World Bank (2008b), Kenya's primary school completion rate stands at about 93% with gender representation, in both primary and secondary schools, almost at par.

Unfortunately, of the students that sat for the 2008 KCPE exam, only 64% proceeded with their high school education due to limited vacancies and high financial costs for families (Kenya Examination Council, 2009). To boost the progression rate, it was deemed necessary to address the issue of affordability. This prompted the implementation of the Free Day Secondary Education (FDSE) policy in January 2008 (Ongeri, 2009, p. 7). This policy pays tuition for secondary/high school students, leaving parents responsible for other expenses. At the end of four years in high school, students sit for a national exam and receive the Kenya Certificate of Secondary Education (KCSE). Sadly, only 24% of the 2008 KCSE candidates qualified for admission to one of the seven public universities (Ongeri, 2009). It is assumed that the various private universities within the country will absorb some while others will seek to further their

education abroad. This massive “brain drain” has made Kenya the leading African supplier of international students in the American market (Open Doors, 2008, p. 1).

On matters of public health, in 2007 Kenya is reported to have had about 17 doctors per 100,000 people (KNBS, 2008, p. 209). Kenya’s estimated HIV/AIDS infection rate was 4.3% in 2008, down from 9.8% in 1998 (KNBS, 2008, p. 18). In 2003, 1.2 million Kenyans were estimated to be living with HIV/AIDS and deaths by this disease were about 150,000 for the same year (CIA, 2010). Without considering the HIV/AIDS factor, Kenya’s projected life expectancy in 2005 would have been 64.2 years for males and 71.1 years for females (KNBS, 2008). However, taking the effects of this epidemic into account, Kenya’s life expectancy for the same time period was 55.7 years for males and 61 years for females, which still represents an improvement from 51 and 56.4 years for males and females, respectively, for the time period 1995-2000 (KNBS, 2008, p. 18). The CIA (2010) estimates Kenya’s life expectancy for 2010 to be about 58.33 years for males and 59.32 years for females.

Like many African countries, Kenya enjoys great ethnic and religious diversity. This country is home to a diverse population that includes three of Africa's major sociolinguistic groups: the Bantu, Nilotes, and Cushites. Kenya is estimated to have at least 50 indigenous ethnic groups plus others of Arab, European, and Asian descent. The largest ethnic group is the Agikuyu who account for about 22% followed by the Abaluhya at about 14%, Luo at 13%, Kalenjin at 12%, Akamba 11%, Abagusii and Ameru both at 6%, and other ethnicities comprising 15%, while non-Africans make up about 1% of the total population (CIA, 2010). Religious affiliation is equally diverse. About 78% of Kenyan’s identify themselves as Christians (45% protestants and 33% Catholics) while Muslims account for about 10% of the population and about 10% practice indigenous African belief systems (CIA, 2010). By virtue of being home to the Swahili people, a majority of Kenyans speak Kiswahili, which is East Africa’s lingua franca. Indeed, most Kenyans

are multi-lingual, fluent in English, the official language, Kiswahili, the national language, and their individual mother tongue.

Kenya is also home to one of Africa's fastest expanding cities, Nairobi, which is Kenya's capital city as well as its administrative and trading center. This city developed during the construction of the Kenya-Uganda Railway in early 1900 to become a cultural center, tourist destination, and home to many international organizations and foreign companies. Inevitably, Nairobi attracts people from all round Kenya and other countries in search of employment and other opportunities. This has served to make Nairobi religiously, racially, and ethnically a heterogeneous city with residents representing almost all of Kenya's more than 50 ethnic groups, Europeans, Asians, and others from neighboring countries. The predominant religion here is Christianity with a significant representation of Islam, African beliefs, Hinduism, and even Buddhism. According to Kenya National Bureau of Statistics (2008), Nairobi's population expanded from 828,000 in 1979 to about 3.26 million in 2009.

Mombasa is Kenya's second largest city. An island, Mombasa is one of Kenya's oldest and culturally heterogeneous regions. Historically Mombasa prospered under the influence of African, Arab, Asian, and Portuguese traders and settlers and is significant in the development of Kiswahili language. This city lies within the dimensions of Coast province and its prominence is emphasized by Kilindini Harbor, the port and gateway for international trade for Kenya, Uganda, Rwanda, and Burundi. Mombasa's population expanded from 341,000 in 1979 to about 1million in 2009, representing close to a third of the total population in Coast province (KNBS, 2008). Currently, Mombasa's residents are primarily comprised of the Swahili, Mijikenda, and people of Arab and Asian origin. The predominant religion is Islam, accounting for about 60% of Muslims in Kenya (CIA, 2010).

Upon its independence in 1963, the government of Kenya made a commitment to fight poverty, disease, and illiteracy, the three perceived enemies to broad-based human development (Government of Kenya [GoK], 2000; Mudavadi, 2002). One of the perceived strategies was to improve education and skill training so as to generate the required human resources to fill vacancies created by departing colonial administrators. Consequently, Kenya's first attempt to address youth issues came in 1964 with the creation of the National Youth Service (NYS), an organization given the mandate to address youth concerns and to devise ways of integrating the youth into the national economy. Specifically, the NYS was obligated with, "a) training of the youth to serve the nation and contribute to their socio-economic development through participation in the national development programs, and b) to serve with the armed forces, during a state of war, to defend the nation both within and outside its borders" (MSYA, n.d, p. 1).

Since then, Kenya's development plans, such as "Sectional Paper No. 2 of 1992 on Small Scale and Jua Kali Enterprises, the 1997-2001 Development Plans, and the National Poverty Eradication Plan 1999-2015" (MSYA, 2007, p. 2), have included policies to address youth concerns. However, these policies have failed to meet their objectives due to (a) a high population growth rate, which puts immense pressure on available resources as the number of young people keeps on rising, (b) lack of appropriate skills among the youth, (c) unclear and uncoordinated youth policies and programs, (d) resource constraints, and (e) the low status given to youth, which has led to their exclusion from the policy process (MSYA, 2007, pp. 2-3).

The most significant attempt to address youth issues in Kenya, however, came about on December 7, 2005, when the Ministry of State for Youth Affairs (MSYA) was created with a special mandate to address youth concerns. This mandate came at a time when issues facing the youth had become of increasing concern, especially to parents who were at a loss as to what to do for their children. With a great sense of purpose and urgency, MSYA designed and developed the

Kenya National Youth Policy (KNYP) to mainstream and coordinate youth programs in the country.

KNYP defines a youth as a Kenyan resident in the age bracket of 15 to 30 years (MSYA, 2007). A similar definition is given by the Kenya National Youth Service (NYS), which defines a youth as anyone “between the ages of 16 and 30 and unmarried” (Coe, 1973, p. 15). In comparison, the UN (2007) defines a youth as being between 15 and 24 years. This variation in the operational definition of the term “youth” can be explained by cultural, socioeconomic, and political factors. Kenya’s youth make up 32% of the population, with 51.7% of these being female (MSYA, 2007, p. 1).

To address youth issues in Kenya, MSYA (2007) laid out its vision, objectives, goal, and mission in the KNYP. This Ministry “visualizes a society where youth have an equal opportunity, as other citizens, to realize their fullest potential, productively participating in economic, social, political, cultural and religious life without fear or favor” (pp. 4, 17). Some of the objectives guiding this policy include:

- To create proper conditions for the youth to empower themselves and exploit their potential;
- To identify ways of empowering the youth;
- To promote a culture of volunteerism among the youth;
- To explore and suggest ways of engaging the youth in the process of economic development;
- To identify constraints that hinder the Kenyan youth from realizing their full potential. (MSYA, 2007, p. 5)

Guided by these objectives, MSYA’s overall goal is “to promote youth participation in the democratic processes, as well as in community and civil affairs, ensuring that youth programs involve them and are youth centered” (p. 5). Its mission is to unleash “the full potential of the youth through participatory engagements that serve their needs and aspirations in building a better Kenya by promoting youth development” (MSYA, 2006b, p. 1). Although this policy

obligates all society members to assist the youth, it challenges the government to be the lead agent by “providing the necessary framework for young people to fulfill their obligations” (MSYA, 2007, p. 7). Despite these efforts, exclusion of young people from the policy process in Kenya still persists.

Problem Statement

The problem of poverty-stricken, idle, frustrated young people in sub-Saharan Africa is a challenge that urgently needs to be addressed if Africa hopes to attain significant economic, social, or even political progress. An analysis of challenges faced by youth, as primarily provided by the KNYP, is discussed to offer a holistic picture of what it is like to be a young person in Kenya. Besides being a disproportionately large segment of the population, other issues that challenge young people in Kenya include political exclusion, school discontinuation, unemployment and underemployment, poverty, poor health, lack of recreation facilities, crime, violence, and conflict.

Currently, Kenyans aged between 1 and 30 years constitute 75% of the population and those 15 to 30 years make up 32% (MSYA, 2007). Despite their numbers, young people have been marginalized and excluded from the formulation, implementation, and evaluation of socioeconomic initiatives in Kenya. To be marginalized is to be intentionally or unintentionally “ignored or not taken into account and this results in a failure to achieve potential in both the individual and society” (Brown, 2006, p. 361). MSYA attributes this to not only “societal attitudes, socio-cultural and economic barriers, and lack of proper organization” (MSYA, 2007, p. 4), but also to their numbers and limited opportunities. The need to empower young people is critical because the number of idle youth has been on a steady increase.

Idleness among Kenya’s youth has also been attributed to the fact that many young people who should be in school are not. The CIA (2010b) puts Kenya’s school life expectancy

(primary to tertiary) for 2004 at only 10 years. This means that many discontinue their education either after primary school or within the first two years of high school due in particular to the high cost of education, poverty, “poor returns on investment in education, and lack of a re-admission policy for teenage mothers” (MSYA, 2007, p. 3). As earlier indicated, those pursuing higher education are a small fraction of the initial figure that enrolled in primary school.

Another factor contributing to youth idleness and frustration is unemployment or lack of skills, assets, and access to credit for self-employment. Although educated, the majority of young people in Kenya lack jobs due to a high unemployment level estimated to be about 40% in 2008 (CIA, 2010). As MSYA (2007) asserted, of the 500,000 young people who join the labor market each year, only about 25% are fortunate enough to get a job within the first year. Although today’s economy and jobs demand and require possession of technological skills, only a small percentage of Kenya’s youth possess such skills, a situation that affects Kenya’s progress and competitiveness in the international economy. In Kenya’s saturated labor market, the youth live a life of poverty, and are subject to economic exploitation and even sexual abuse.

Many young people in Kenya, and in Africa as a whole, are living a life with dim prospects for prosperity. Earning little or nothing, more and more young people are indulging in risky behaviors, thus exposing themselves to various health related problems such as “malaria, malnutrition, HIV/AIDS and Sexually Transmitted Infections (STIs), drug and substance abuse” (MSYA, 2007, p. 3). Of these health issues, HIV/AIDS is of greatest concern because the youth make up 33% of Kenyans infected with HIV/AIDS, with the majority of infections reported among young women aged 25-29 years and young men aged 30-34 years (MSYA, 2007). Additionally, scarce medical facilities and personnel make it harder to meet the entire population’s health needs, let alone those of youth. For the year 2005, MSYA contends there was only one doctor to attend to the health needs of more than 33,000 people in the rural areas and

1,700 in the urban areas (p. 8). This is a disturbing figure and explains why HIV/AIDS, a disease whose symptoms can easily be controlled with proper medical care, has continued to cause havoc among the youth, the backbone of any nation, “on whom both the young and the elderly rely for support” (Kenya, 2001, p. 194).

A pressing issue, and one related to HIV/AIDS among young people, is the problem of street children in urban Africa. Mule (2001) reports that “in countries worst hit by HIV/AIDS orphans account for as much as 11% of the population” (p. 72), seriously straining the social fabric set-up. “Feeding on promiscuity, poverty, civil conflict, ignorance and denial, this disease has let loose, on the African streets, millions of street children robbed of their childhood, facing a bleak and hopeless future and destined for a grim, painful and short life” (Lugall & Kibassa, 2002, p. viii). Moreover, Shorter and Onyancha (1999) lament that due to the high cost of education, poverty, decline of family values, lack of public awareness, and lack of appropriate legislation, street children are the group needing assistance the most, but they are the least assisted. Since Africa’s street children are soon becoming adults, it is imperative to empower them be productive citizens (Velis, 1995).

Youth idleness and everyday challenges are aggravated by lack of recreation facilities in Kenya. MSYA (2007) contends that although “sports and recreation facilities provide the youth with an opportunity to socialize and spend their time productively, strengthening and developing their character and talents” (p. 3), facilities to support such activities in Kenya are few or even nonexistent in some towns. These factors contribute to the increasing idleness and frustration among the youth. The situation in Kenya has reached a point where the youth seem helpless and hopeless and tend to exhibit a level of built in frustration with the public institutions and their communities. As a result, there is “a decline in youth political participation, an increase in youth depression and suicide, and a culture of youth violence” (Patterson, 2003, p. 17), and involvement

in deviant or even criminal behavior. According to KNBS (2008), the number of prisoners in Kenya increased from about 65,368 in 2000 to 114,077 in 2007 (pp. 293, 304), a 174% increment in seven years. In categorizing the offenders, about 57% of the convicted felons are 25 years of age or less.

The facts and information provided depict a grim future for many young people in Kenya and in Africa as well. Unfortunately, few options exist even for young people from stronger economic backgrounds. Many choose to migrate to Western countries, where better opportunities are believed to exist, subjecting the country to “brain drain” and capital flight (Hope, 1997; Mudavadi, 2002; Obijiofor, 2001). According to an Institute of International Education (2010) report, Kenya is second, after Nigeria, in the list of African countries exporting international students to the United States. This means that African intellectuals are busy participating in the economic development of already industrialized nations while their countries slip deeper into poverty. For Mudavadi (2002), the issue of brain drain indicates “the inefficiency and ineffective utilization of human resources” (p. 91).

Problem Significance

Undeniably, many young people in Africa are facing the reality that they may never realize their dreams to be self-reliant or in control of their destinies. In such a situation a better understanding of youths’ challenges is of tremendous significance because how these issues are handled will dictate Africa’s socioeconomic progress and political maturity. To better define the significance of the problem, a question to ask is: Why is it important to empower/invest in the youth?

Setting up an appropriate framework to support young people and equip them with quality education, skills, and resources will first and foremost result in their psychological empowerment. Empowered individuals are described as having high self-esteem, a sense of

identity, as well as relationships of trust and leadership (Baker et al., 2000). They exercise freedom of choice and action, which leads to concern over their wellbeing, resulting in better health, education and skills, and collective action to solve everyday challenges (Baker et al., 2000; Helmore & Singh, 2001; Narayan, 2002; White, 2003). Moreover, Chinman and Linney (1998) contend that since empowerment is a psychological process, it will help control adolescent problem behavior for they will feel more confident, in control, and have higher self-esteem and self-efficacy. Proponents of empowerment believe that empowered individuals and communities will be more open to new and better ways of doing things and will begin to seize opportunities to lift themselves out of poverty.

Second, it is vital for African nations to listen to the youth and think strategically about empowering them because of the associated national benefit of doing so. To win the war against poverty and to institute sustainable development, African nations have no choice but to invest in their youth. If ignored and continually marginalized by their respective governments, the youth will be doomed to a life of failure, frustration, and anger. On the other hand, if young people's concerns are efficiently and effectively addressed, seeds of progress and sustainable development will be planted bearing fruits to be enjoyed by not only the individuals but by future generations as well. By empowering young people and enhancing their citizenship and productiveness as they move into adulthood, government structures and institutions will be equally empowered, resulting in stronger nations, healthy individuals, and communities.

Third, youth empowerment is the most viable development strategy for Africa because youth are numerous. Contrary to what many hold as true, Africa is blessed with the resources to move from the bottom of the economic ladder and into a future of promise and progress. This, however, demands that Africa invest considerably in its young people. As recommended by Garcia and Fares (2008), since labor is the most abundant asset of the poor, it is only by

harnessing youths' energy, motivation, capabilities, resilience, and ideas that Africa can accomplish the daunting task of moving out of poverty. Importantly African leaders need to understand that youth are their most abundant resource for the foreseeable future and how disastrous it would be not to harness this potential and vitality to stir their currently emancipated populations and economies into prosperity.

These leaders have only to look at the developed world as it grapples with what Gavrilov and Heuveline (2003) describe as aging of population, demographic aging, or population aging, where the fraction of their population aged 65 and over has exceeded 10%. According to the UN (2009c), several countries including Germany, Greece, Italy, the United Kingdom (UK), USA, Japan, and even Australia currently have senior residents accounting for more than 15% of their populations. As the birthrate in these countries continues to decrease, the youth proportion will also continue to dwindle. With fewer people working to support a larger proportion of retired and retiring senior citizens, government revenue will continue to shrink even as expenditures on pensions, healthcare, and nursing homes increase (Colebatch, 2004). Leaders in these nations are not only confronted with the need to reform the system to ensure the elderly are taken care of, but also how to keep the economy growing with dwindling youth populations. To keep its economy vibrant, every year the United States gives about 50,000 Green Cards to young people in different parts of the world to immigrate and provide their labor within its borders (US Department of State, 2010). Canada, the United Arab Emirates, and the United Kingdom have also resolved themselves to increasing the immigration of young people from Africa, Latin America, and India to supply the much needed labor and expertise to ensure continued productivity and economic prosperity. African leaders are consequentially challenged to empower and fully utilize their young people to build their own nations.

Fourth, by addressing youth issues, African nations will not only be upholding but also acknowledging the supremacy of their traditional values and practices in solving their socioeconomic issues. By entrusting their young people with family and military security, as has been the case traditionally, Africa will begin its long trek to prosperity. Empowering the youth with enlightenment (education), skills (technological), wealth (finances), power, respect, wellbeing (health), and even affection will be a recognition and appreciation of the struggles of a young person and an indication of the commitment to reducing poverty and sustaining development initiatives.

Fifth, since youth is regarded and perceived as the most meaningful time of one's life, letting young people go through this journey without appropriate skills, education, or motivation will be unfortunate as well as disastrous. Since an individual has to be "young to be considered beautiful, smart and vital" (Cangia, 2004, p. 16), to ignore, marginalize, or disempower such energy, vitality, and potential is to commit a nation to everlasting poverty. Clearly

... youth represents the ideal time for interventions that can make up for lost opportunities such as literacy and that can provide the needed foundation of skills and attitudes that will allow young boys and girls to escape poverty and the repetition of their parents lives by being able to more fully participate in and benefit from development efforts. (Safilios-Rothschild, 1980, p. 24)

Magrath (1980) adds that

... the youth should be uniquely equipped to drain the breeding swamps of famine and malnutrition, of overpopulation and pestilence, of ignorance and fear ... for in the lexicon of young men and young women, there is no such word as failure. (p. 12)

Empowering the youth will be acknowledging the eventuality of life, that the young are today's adults and tomorrow's leaders. By nourishing and supporting their capabilities, only then can a nation be comfortable in handing them the mantle of decision making and future progress.

Finally, addressing youth problems and challenges will eventually lead to the institutionalization of democratic values and ideals by challenging governments like Kenya,

which professes to be democratic, to institute such in its processes. Although many governments in Africa have embraced the intrinsic value of democracy, by addressing youth issues, such regimes will publicly acknowledge that democracy is instrumental if they embark on sufficiently empowering their youth to participate effectively in the economic, social, and political processes. As Cangia (2004) asserts, living in a democracy means that youth have a right to contribute to discussions, decisions, and policies that affect them as individuals or as members in their respective communities. A government by the people and for the people will be consolidated once youth, who make up the greater proportion of the population, define and witness genuine governmental efforts to empower them. Consequently young people will be challenged to be active citizens and to invest their energies, intellect, and potential for the betterment of their communities and nation. They will also be sufficiently equipped to take full advantage of the opportunities available in and around them.

With these numerous benefits, empowerment appears to be the most sensible thing for individuals, groups, and institutions, both local and national, to adopt. The importance of this study is that it will contribute to the formulation of a youth sensitive policy in Kenya that will seek and value young people's resourcefulness and equip them with the necessary tools to live better lives. Empowering young people will ensure the sustenance of development initiatives and address most of the issues facing young people in Kenya today.

Purpose/Aim of the Study

The main purpose of this research is to explore youths' subjective views on what the community and public institutions can do to empower them to live better lives and to contribute to Kenya's development efforts. This study not only seeks to "identify constraints that hinder Kenya's youth from realizing their full potential," but also to "identify ways of empowering" them to earn a living (MSYA, 2007, p. 5).

Although MSYA (2007) acknowledges that a comprehensive policy to guide youth programs in Kenya is lacking (pp. iii, 2, 3) and that youth programs need to be youth centered (p. 5) and to reflect their needs, it does not, however, explain how to achieve this. While Kenya's government has continually tried to address youth issues, it has not sought youths' cooperation or input. In its own capacity, it has tried to solve the observable issues afflicting young people without actually listening to what they have to say about their lives, frustrations, and dreams for the future. It is highly possible that young people in Kenya are facing other issues that may be undetected by adults and the only way to discover this is to listen to them with the goal of understanding their priorities and how they can best be addressed. Coincidentally, as the policy states, "the youth are the best resource for promoting development and they are agents of change in meeting their own challenges and solving their own problems" (p. 13). This means that the best strategies for solving youth issues are locked up in their minds. Hence, the other purpose of this study is to offer the youth in Kenya a forum for having their voices heard, an opportunity to reveal their ideas, concerns, and perspectives about how they can be empowered.

Additionally, this study seeks to underscore the United Nations Youth Agenda which recognizes that "young people everywhere have aspirations and want to participate fully in the lives of their societies" (UN, 2007, p. 2), thus should be the basis on which development intervention is formulated and implemented. As the world looks forward to the "International Youth Day," set to be commemorated annually on August 12, may this study help us to "focus on how to further encourage the empowerment and participation of youth in the processes and decisions that affect their lives" (UN, 2007, p. 104). This study also proposes the applicability of Q methodology as a needs assessment tool, able to collect, analyze, and compare subjective data to reveal hidden consensuses, contradictions, and solutions, and to recommend it to African

scholars interested in subjectivity. So how can youths' thoughts be understood or even revealed?

This study seeks to answer the following question:

Research Question and Methodology Overview

Which processes do the youth in Kenya identify as necessary in order for them to be empowered? For the purpose of exploring the research question posed, a different methodology could have been used. Perhaps the most obvious approach was a structured questionnaire. However, it was established that using a questionnaire would restrict participants' responses by forcing them to adhere to the categories established by the investigator. Guided by the sole need of gathering subjective opinion and the necessity to analyze it statistically in order to reveal youths' ideas, concerns, and perspectives on how they could be empowered, Q methodology emerged as the most suitable strategy. Q methodology was also selected due to the leverage it would afford the researcher in data collection and analysis because it demanded an application of both qualitative (focus group discussions and narrative studies) and quantitative research design (factor analysis), strategies that served to increase the validity and reliability of the results. This strategy was selected due to its proven ability to measure empowerment and to reveal subjective correlations (Brown, 2005). Hence, applying Q methodology in this study enabled the researcher to reveal youths' realities, narratives, values, concerns, and perspectives on their empowerment.

Summary

The study undertaken here builds upon what has been previously accomplished, and suggested as future goals, by MSYA in the Kenya National Youth Policy. This study will allow stakeholders to understand youths' subjective opinions regarding how community and public institutions can empower them to live better lives. The findings revealed by this study will hopefully empower policy makers to not only formulate youth sensitive policies but educate them

on how to effectively include the youth in the policy process. To carry on with the mission of this study, Chapter 2 offers an extensive literature review of books and scholarly articles related to the topic.

CHAPTER 2

LITERATURE REVIEW

This research draws from four general areas of literature integrating aspects that relate to this specific question: how would the youth prefer to be empowered? The first section, focusing on the theoretical framework of the study, discusses *social constructionism* and *narrative theory* as the paradigms used to guide this research. This is followed by an analysis of the term “empowerment,” its levels of analysis and dimensions. The third section reviews literature on youth and/or empowerment in Africa with specific references to Kenya.

Theoretical Framework

This study has its origin in theories of social constructionism and narrativism. The strategies followed here are an attempt to explore youth perspectives on their empowerment in Kenya. Since perspectives, expressed through narratives and subjective opinion, are a socially constructed phenomenon, the two related frameworks of social constructionism and narrative theory, emerged as the most ideal to inform this study.

Social constructionism “is a post-positivist approach that emphasizes the historicity, the context-dependence and the social-linguistically constituted character of all matters involving human activity such as negotiation and rhetoric” (Hibbered, 2005, p. viii). Narrative theory, on the other hand, is based on the fact that people are naturally story tellers (Fisher, 1989). Through stories, people share their experiences and reveal their values. A unifying factor is that both theories hold that language, being the basis of all knowledge and bound by history, plays a crucial role in the social construction of reality. Through language, social values are constructed and

produced, compelling members to respond, not to physical objects and events themselves, but to the meaning of events (Burr, 1995). Both schools also hold that stories are dependent on cultural factors which in turn shape people's lives and relationships. As these theories are applied to illuminate perspectives on youth empowerment in Kenya several principles of social constructionism and narrative theory will be apparent. The four working tenets or assumptions of social constructionism, as discussed by Burr (1995, 2003), provided the framework for an analysis of the discourse.

First, social constructionism seeks to encourage individuals to “take a critical stance towards taken-for-granted knowledge and ways of understanding the world (including ourselves)” (Burr, 1995, p. 3). In exploring youth perspectives on their empowerment, it was necessary to “suspend the obvious, to listen to alternative framing of reality and to grapple with the comparative outcomes of multiple standpoints” (Gergen, 1999, p. 50) that the youth could have. Hence it was necessary to listen to their language, which would then reveal their identity, values, and expectation as Kenyans. As earlier argued, the only tool capable of analyzing youths' knowledge and “potentially unlimited number of descriptions and explanations” (Gergen, p. 47) was Q methodology. The first step in Q methodology entails constructing a “naturalistic” discourse which was done using Focus Group Discussions (FGDs). In order to provoke and stimulate participants to open up and share their socially constructed responses (narratives) regarding how they could be empowered, open-ended questions were posed. Since responses would be typically blind to alternatives outside their Kenyan experience and tradition, the discussion generated not only reaffirmed and celebrated young people as story tellers, but also enabled the assessment and interpretation of their narrative rationality (Fisher, 1989).

Secondly, Burr (2003) notes that social constructs are historically and culturally specific. Although the meaning of the term “youth” in Africa has remained somewhat constant despite a

lower life expectancy, societal expectations of young people have undergone significant changes dictated by tradition and culture, colonialism, and cultural infiltration. As they grow up young people continually interpret and evaluate new stories against older stories that they have acquired through experience. Presumably then, youths' opinions and stories would be similar, but would differ in comparison to the adults' due to differences in age and historical experiences, as well as other social forces. As supported by Fisher's (1989) narrative paradigm, the purpose of this study was to interpret and assess youths' stories as representations and interpretations of their Kenyan experience, which is shaped by history, culture, and character. Ultimately, their perspectives would reveal their understanding and shared meaning about their lives and experiences and what it means to be empowered.

Third, social constructionists assume that knowledge is sustained by social processes. Since our modes of description, explanation, and/or other representation are derived from relationships, Burr (1995) insists that no single person can originate meaning or truth because language, and consequently culture, is a shared phenomenon. As a result, adds Gergen (1999), what youth hold to be "true about the world or self is not thus a product of the individual mind," but is a product of their interactions, coordinations, agreements, negotiations, and affirmations, which are "limited by culture and history" (p. 48). As young people in Kenya interact in various avenues, schools, churches, streets, stores, and even at home, they hear and share their needs, frustrations, experiences, and moments leading to the development and sustenance of socially agreed upon and accepted stories. Their reality, which is created and structured by the use of language, stems from their shared knowledge of Kenya's cultural and historical landscape and their experience with existing local and public institutions.

This does not, however, mean that interactions are not constrained. As Burr (1995) clearly indicated, people's daily interactions and experiences are determined and dictated by "the

conventions (power, age, etc.) of communication in force at that time” (p. 4). The narrative paradigm also does not deny that power, ideology, distortion, or totalitarian forces are or can be significant features of communicative practices and acknowledges that some stories are more truthful than others (Fisher, 1989; Talib, 2010). Since language, maintains Gergen (1999), “constitutes social life itself”(p. 49), an understanding of youths’ social world would demand a critical analysis of the words they chose, statements they made, and their tone of voice when speaking, which would inherently expose their perspective (identity, status, values, and expectations) in the empowerment process.

Given that reality is socially constructed by interconnected patterns of communication, behavior, knowledge, and social action are in mutual existence. This fourth premise of social constructionism tells us that youths’ perception of their situation in Kenya is reproduced by young people acting on their interpretation and knowledge of that reality. Therefore, it was expected that “descriptions or constructions of their world ... would sustain some patterns of social action and exclude others” (Burr, 1995, p. 5), thus illustrating the social constructionist idea of a shared system of meaning maintained using language.

Although social constructionism has been applied in Q methodology studies to understand subjectivity and how individuals group themselves (Stenner, 2009; Watts, 2009), it is important to distinguish this school of thought from constructivism. Although both schools focus on how human beings create and define their world, social constructionism looks at how individuals make meaning of knowledge as members of a particular society while constructivism focuses on how the individual cognitively engages in the construction of knowledge and meaning (Pouliot, 2007; Stenner, 2009; Young, 2004). Put differently, Watts (2009) associated constructivism with the construction of reality at the personal level and constructionism with reality construction at the social, cultural and institutional level. Stenner (2009) contends that Q

methodology is constructivist because all existence is oriented towards constructing and the constructed. Application of constructivism in this study would emphasize understanding how the youth developed the knowledge they have. However, since it is assumed and expected that participants will group themselves into clusters of similar thinkers—indicating their shared understanding of Kenya’s cultural reality—social constructionism was more ideal in informing this study.

This study illustrates how Q methodology can be applied to understand people’s representations of their social reality. As earlier indicated, social constructionists contend that within a social group or culture, reality is defined not so much by individual acts, but by complex and organized patterns of ongoing actions (Burr, 1995). Young people’s everyday knowledge, no matter how basic or simple it may be, is derived from and maintained through their social interactions. As the youth continuously engage in the process of generating meaning together, one expectation in this research is that their views would differ from those of adults/government.

Understanding Empowerment

For the purpose of this study, where understanding how to best empower youth is the objective, conceptualizing “empowerment” is important. The term *empowerment* has been embraced by various local and international organizations as a solution to the numerous issues that confront human beings, especially those at the grass root level. Some researchers have chosen to define empowerment in its absence, arguing that it is more difficult to define positively because it takes on a different form in different people and contexts. In its absence empowerment is defined as “powerlessness, real or imagined; learned helplessness; alienation; and a loss of a sense of control over one’s own life” (Holden, Evans, Hinnant & Messeri, 2005, p. 265). On the other hand, the presence of empowerment is associated with terminologies such as “self strength, control, self power, self reliance, own choice, life of dignity in accordance with one’s values,

capacity to fight for one's rights, independence, own decision making, being free, awakening, and capability" (Narayan, 2002, p. 13). One of the commonly applied definitions comes from Zimmerman and Warschausky (1998), who defined empowerment as "processes and outcomes relating to issues of control, critical awareness, and participation" (p. 4).

Some advocates hold that empowerment entails creating opportunities and inspiration for the powerless (Ratna & Rifkin, 2007), yet others believe that there is intentionality in the undertaking (Speer, Jackson & Peterson, 2001), and that it is a process (Holden, Messeri, Evans, Crankshaw & Ben-Davis, 2004; Speer et al., 2001; Zimmerman, 2000; Zimmerman & Warschausky, 1998) in which efforts to exert control are central. For Zimmerman (2000), "participation with others to achieve goals, efforts to gain access to resources, and some critical understanding of the sociopolitical environment" (p. 44) constitute empowerment's basic components. Importantly, empowered people are perceived as being central agents in the development process and the main actors in the improvement of their own welfare. The people's needs, which include "food, shelter, wealth, education, work, a clean environment, security, and democratic choice" (Mudavadi, 2002, p. 26) are both their rights and the basis on which development is formulated.

Empowerment can be analyzed at *the individual, organizational, or community* level. Zimmerman and Warschausky (1998) focused on the *individual* level at which psychological empowerment (PE) occurs. According to Zimmerman (2000), PE is comprised of the intrapersonal, interactional, and behavioral components. *The intrapersonal* component "refers to how people think about themselves and includes domain-specific perceived control and self-efficacy, motivation to control, and perceived competence" (Zimmerman & Warschausky, 1998, p. 8). The *interactional* component relates to critical awareness and an "understanding of the resources needed to achieve a desired goal, knowledge of how to acquire those resources, and

skills for managing resources once they are obtained” (Zimmerman & Warschausky, 1998, p. 8), as well as decision-making, problem-solving, and leadership skills. *The behavioral* component “refers to the specific actions an individual takes to exercise influence on the social and political environment through participation in community organizations and activities... and coping behaviors such as managing stress and adapting to change” (Zimmerman & Warschausky, 1998, p. 9). Generally PE emphasizes an individual’s knowledge and skills for effective action, as well as the individual's capacity and willingness to make such an effort. Organizations that provide opportunities for people to gain control over their lives are considered to be empowering while those that “successfully develop, influence policy decisions, or offer effective alternatives for service provision are empowered organizations” (Zimmerman, 2000. p. 51). At the *community* level, “empowerment may refer to collective action to improve the quality of life in a community and the connections among community organizations and agencies” (Zimmerman & Warschausky, 1998, p. 5). Zimmerman (2000) explained that although “organizational and community empowerment are not simply the aggregate of many empowered individuals” (p. 44), these three levels are “mutually interdependent and are both a cause and consequence of each other” (p. 46).

Additionally, Zimmerman and Warschausky (1998) define empowerment as having three dimensions; *values*, *processes*, and *outcomes*, which differ across levels of analysis. They contend that an empowerment approach should always reinforce positive values and assist people to become as independent as possible. Empowerment *processes* are “the mechanisms through which people, organizations, and communities, gain mastery and control over issues that concern them, develop a critical awareness of their environment and participate in decisions that affect their lives” (Zimmerman & Warschausky, 1998, p. 5). These processes include skill learning opportunities and resource mobilization to influence the sociopolitical environment as well as

“individual competencies and proactive behaviors, natural helping systems and organizational effectiveness” (Zimmerman, 2000, p. 47). While Zimmerman and Warschausky (1998) contend that it is processes that empower individuals and groups to become self-reliant and free from external control, Fetterman and Wandersman (2007) believe that “once a conducive environment has been created, people will empower themselves” (p. 181), often with assistance and coaching. Empowerment *outcomes* are the consequences of empowering processes and refer to a “sense of control, awareness, and participation” (Zimmerman and Warschausky, 1998, p. 6). An empowered person is thus expected to exhibit a sense of personal control, critical awareness, and a willingness to work with others to achieve a certain goal. Given this literature, this research was designed to uncover empowerment processes in Kenya that would lead to an empowered youth.

What is Youth Empowerment?

The United Nations Human Settlements Program (UNCHS-Habitat) (2005) defines youth empowerment as “the circumstances and factors which enhance the development of citizenship and productiveness among young people as they move into adulthood. It is concerned with the adaptation of government structures and institutions to protect and deliver children’s, youths’ and human rights, including the right to participation” (p. 5). Youth empowerment “is based on the belief that young people are the best resource for promoting development and they are agents of change in meeting their own challenges and solving their own problems” (MSYA, 2007, p. 13). For young people to be empowered, certain processes and mechanisms have to be instituted. According to Narayan (2002), since youths’ lack of power, voice, and subsequent marginalization and exclusion underlies their status, the best strategy in their empowerment process demands a removal of both formal and informal institutional obstacles that void their attempts to solve their everyday challenges. MSYA acknowledges that empowering young people requires “an economic and social base; political will; adequate resources and a supportive legal and

administrative framework; a stable environment of equality, peace and democracy; access to knowledge, information and skills and a positive value system” (p. 13). For MSYA, “youth are empowered when they acknowledge that they can make free choices in life, take action based on their decisions and accept responsibility for their action” (p. 13).

Youth Empowerment Models

To assist professionals working with young people, different youth empowerment models were identified in the literature. The Youth Development and Empowerment Approach (YDEA), by Kim, Crutchfield, Williams, and Hepler (1998), which recognizes young people as assets and resources that should be utilized in community and social affairs, emphasizes participation, where youth have opportunities to learn. Likewise Chinman and Linney (1998) provide the Adolescent Empowerment Model (AEM), which emphasizes the importance of providing meaningful roles for adolescents. They believe that such roles can provide stability for adolescents during a time of identity crisis and formation, and combat a lack of purpose experienced by many young people. Kelley (2003), whose focus was also on the psychological aspect of empowerment, theorized that “adolescent boredom, frustration and alienation... drug use, teen pregnancy, and delinquency” indicate “the absence of wellbeing, self-esteem, and other qualities of positive youth development” (p. 47). The solution he offered was Health Realization (HR), a psychological approach to positive youth development based on principles that attend to mind, thought, and consciousness. Health Realization presumes healthy mental functioning to make young people “less likely to lose their bearings during insecure moods” (p. 57), and thus will naturally be inclined to live happy, productive, non-deviant lives.

Youth and Empowerment in Africa

Research on youth empowerment in sub-Saharan Africa, or even Africa as a whole, was limited, making the contributions made by this study even more important. Available research focused on community and gender development, development models for Africa, or on analyzing the various strategies that could be implemented or improved to effectively empower the youth.

Community Empowerment and Development

Literature concerned with empowerment in Kenya has mainly focused on women and community development. The high prevalence of poverty among women, and the dangerous alternatives they seek for survival, has attracted some researchers to focus on gender and empowerment (Barker et al., 2000; Parpart, Rai & Staudt, 2002; Presser & Sen, 2000). These studies advocate empowering women in order to achieve community development. Other studies have focused on traditional African pro-development institutions. Mbithi and Rasmusson (1977), Hill (1991), and Thomas (1985) analyzed how Kenya's rural poor have successfully harnessed a socio-cultural strength referred to as "harambee" to institute community development. The term "harambee," which is also inscribed on Kenya's national emblem, is a self-help development strategy that means collective effort and to "pull together." Since harambee self-help groups favor progress, Mbithi and Rasmusson consider these to be an important component in community empowerment because they "reflect a bottom-up, rather than a top-down, development initiation" (p. 14). Through harambee projects, communities have invested their time and energy to empower themselves by building more schools and clinics and providing other social services.

Empowerment and Development Models: Visions for Africa

Other researchers have focused on creating empowerment paradigms that can be adopted by various governments in Africa to institute sustainable development. Helmore and Singh (2001)

proposed Sustainable Livelihood (SL), which begins with an analysis of the wealth of the poor, as the starting point in the empowerment process. Comparatively, Levitan, Mangum, Mangum, and Sum (2003) envision Africa's empowerment process to be dependent on value changes across the nation. They maintain that value changes are required among the youth themselves, the community, and the nation as a whole, to start perceiving young people as capable, instead of incapable. Both Diver-Stamnes (1995) and Levitan et al. (2003) are convinced that only once the relevant actors recognize and appreciate youths' economic contributions, can young people be given the power to participate in decision-making processes, take advantage of opportunities, invest in their assets, address community issues, and exercise their individual rights.

Since governmental action creates and/or sustains conditions that dictate the economic wellbeing of its citizens, Narayan identifies four elements of empowerment that must underlie institutional reform: timely access to information, inclusion and participation, accountability at all levels of government, and local organizational capacity. In this report, Narayan strongly advocates for state reform that values and invests in its people as the most ideal process to empower its citizens. Alternatively, Dogbey (2001) emphasizes the need for communities to commit themselves to ending corruption and nepotism at all levels of government because in a culture of corruption "decision making becomes irrational... resources are squandered," and people lose confidence in their government (p. 39).

Youth Empowerment Strategies

Literature more closely related to the research question analyzed various youth empowerment strategies and how a provision or improvement of such could move Africa to economic independence. This category of literature was concerned with youth empowerment processes such as giving them a voice, increasing employment opportunities, ensuring their physical and mental wellbeing by increasing access to healthcare facilities, expanding academic

and skill training institutions, as well as equipping them with skills that support their resilience after a life in the streets or involvement in conflict or violence.

Researchers have attempted to predict Africa's future by analyzing the basic components necessary to empower young people and ensure their effective participation in nation building efforts. One such study was conducted by Adesida and Oteh (2001) who sought to provide an ideal vision for Africa. In this vision, "the younger generation's fears and needs are taken into consideration, their voices and their participation valued to build a better future for Africa" (pp. 10-11). Although it has always been assumed that adults can speak on their behalf, Ansell (2005) believes that children and youth need to be given a voice and enabled to participate in development initiatives. The need to empower young people by giving them a voice was echoed by Perullo (2005) who examined ways that young people in Tanzania use rap music to "destroy stereotypical notions of youth culture, solidify and strengthen local communities and correct problems that appear in everyday life" (p. 98). Although negative stereotypes still persist, Tanzania's youth have attained social empowerment and somehow altered the perception of young people as hooligans.

Given that one of the biggest contributors to idleness and frustration among Africa's young people is unemployment and underemployment, numerous studies have been conducted to understand how more jobs can be created (Garcia & Fares, 2008; Government of Kenya [GoK], 2004; IEA-Kenya, 2001; Mudavadi, 2002; World Bank, 2009). To counter such negative trends, Garcia and Fares advise African nations to address significant labor market entry problems, such as lack of skills and being unprepared, faced by young people when entering and remaining in the labor market and which ultimately sabotage their empowerment. In order to empower young people, consequently delaying rural-urban migration, the World Bank (2009a) recognizes the "need for an integrated, coherent approach in which policies appropriate for the youth in urban

areas are closely connected with policies appropriate for the youth in rural areas” (p. 2). Such strategies, it is hoped, will increase the attractiveness of rural areas to young workers and will facilitate youths’ acquisition of suitable skills to take advantage of potential opportunities, as well as offer them second chances by availing them of information and credit facilities. The notion of availing loans and financial support in order to empower young entrepreneurs is also supported by Mudavadi (2002) and Barker et al. (2000). Mudavadi identifies the Jua Kali⁴ industry to which the Kenyan government can increase financial support. Barker et al. report on the Youth Skills Enterprise Initiative (YSEI) program in Zambia, which integrates basic business and life skills training and which also provides access to small loans as a way to empower young people. These studies challenge African governments to set up widespread credit facilities to empower youth and other individuals start and maintain income-generating projects which would result in self-reliance, more jobs and better living standards.

Education and the benefits it promises are widely referred to in much of the literature. The amount of research conducted to understand Africa’s quality of education and its challenges is a testament to its significance. Since it develops human capital and enables people to live better lives education is perceived as the means to improve a country’s standard of living (Garcia & Fares, 2008; Howard, 2003; Lewis, 2007; Shorter & Onyancha, 1999; UN, 2007a; World Bank, 2009). Education is thus perceived to be a crucial element in the empowerment process because it cultivates self-esteem (Barker et al., 2000) and is a vital ingredient in health improvement efforts (Republic of Kenya, 1998).

In order to empower young people and to equip them with the necessary academic skills, some studies attempted to address contemporary problems that challenge Africa’s education

⁴ Jua Kali means fierce sun in Kiswahili. It is the name given to the informal job sector in Kenya, where, in small workshops, people bang out pots, pans, auto parts and handicrafts, literally under the hot sun, day in and day out. This sector accounts for nearly 18% of Kenya's GDP and comprises 90% of all businesses in the country (International Labor Organization, 2005).

sector (Lewis, 2007; Omatseye & Omatseye, 2008; Republic of Kenya, 1998). While Omatseye and Omatseye (2008) provide case studies to elaborate on the socioeconomic context of going to school in sub-Saharan Africa, an earlier study (Republic of Kenya, 1998) candidly elaborates on the need to expand academic facilities to cater to Kenya's children. Although Kenya's academic sphere was widely expanded in the post independence era, its quality and ability to empower students with the required intelligence and skills for a rewarding career have been highly questioned (Kogo, 2000; Mudavadi, 2002). In particular, Kogo defines the 8-4-4 education curriculum as having failed largely because of the high dropout rate of both primary and secondary schools. School discontinuation, asserts Garcia and Fares (2008), should receive significant government attention because it highly limits and restricts youths' upward mobility with adverse effects on not only individuals but on national economies as well. To empower young people, Muchira (2002) and Shorter and Onyancha (1999) call for a complete overhaul of Africa's foreign-based academic systems and the institutionalization of education systems that will avail non-formal instruction for children who are unable to attend normal schools. Mudavadi (2002) adds that in the empowerment process, "the prime goal of any education system should be to equip young people with the training, skills, and attitude necessary for a productive life, without necessarily depending on an employer" (p. 71).

Besides education, imparting skills, whether technological, entrepreneurial, or agricultural, has persistently been perceived to be a viable strategy in the youth empowerment process. Studies attribute rampant poverty and poor economic performance in Africa to lack of skills to turn Africa's abundant natural resources into wealth (IEA-Kenya, 2001; Mihyo & Ogbu, 2000). To spearhead Africa's entry into the global information society, Mihyo and Ogbu (2000) suggest equipping youth with information and technology skills "and proper methodologies to transfer such skills" (p. 1). Similarly, Mudavadi (2002) believes that "village polytechnics could

be set up, on a large scale, to dispense more skills and training that can be utilized in entrepreneurial enterprises” (p. 141). Safilios-Rothschild (1980) recommends including youth in agricultural training sessions, programs that have previously only targeted adults.

Since being healthy is crucial to individual, communal, and even national production and economic wellbeing, some scholars have analyzed healthcare provision in Africa and how it can be improved to cater more effectively to the youth. A point of consensus in this category of literature is the fact that HIV/AIDS has become the greatest threat to human development and survival in Africa because it affects individuals in their most productive years (Kenya, 2001; MSYA, 2007; Mudavadi, 2002; Nyakabwa, 1997; Wambui, 2003). These studies have also looked at the effects of this epidemic and how communities can be empowered to overcome it.

A review of literature concerned with general health care issues in Africa identified various strategies for empowering young people to live healthy lives. The first strategy was identified by Ahlberg, Jylkäs, and Krantz (2001), Decker and Montagu (2007), Kenya (2001), and Narayan (2002), who perceive information and knowledge to be powerful tools in the war against HIV/AIDS and other sexually transmitted infections. The second strategy focused on instilling self-esteem, which would incline youth to adopt protective measures against various diseases (Baker et al., 2000; Narayan, 2002). A third strategy was discussed by Were (2001) in her analysis of Kenya’s population growth, from 8.9 million in 1963 to 18.4 million in 1984, and its implications for the health sector. Were suggests curbing the population growth rate and massively expanding the healthcare sector. Similarly, Decker and Montagu (2007), in their evaluation of the Kisumu Medical Education Trust (KMET) in western Kenya, found private clinics to be better placed, among the youth, to provide information and tools for self empowerment. Both Were and Decker and Montagu believe that more health centers in rural areas are better placed to cater to the youth. This finding is parallel to what Moss, Bentley,

Maman, and Ayuko (1999) set out to understand in their study on healthcare-seeking behavior among young people in Kenya. Using voices from rural Kenya, Moss et al. (1999) sought to provide an insight into health-seeking behavior for sexually transmitted infections using community based ethnographic research methods.

The fifth strategy was offered by Ratna and Rifkin (2007), who studied the Employer-based Malaria Control Project (EBMCP). This project incorporated employers in the dissemination of bed nets among low socioeconomic status workers in malaria prone regions of Kenya. They found that providing poor people with the necessary tools leads to their empowerment and subsequent improvement in health status. A sixth strategy was proposed by Wambui (2003) who analyzed the Mathare Youth Sports Association (MYSA), a community-based youth project in Nairobi, which seeks to make AIDS awareness a part of everyday life in the slums. Wambui advocates incorporating young people's efforts in the war against HIV/AIDS. Literature concerned with health issues in Africa basically concludes that the youth need to be empowered with the information, tools, and attitude so as to keep them productive and ensure national progress.

Given that street children are part of Africa's youth population, significant studies have been conducted to understand their circumstances and how public institutions can empower them to transit from a life in the streets to being productive citizens. A street child is defined as someone less than eighteen years of age, who for some reason, lives in the streets, caring for themselves without the assistance of an adult (Lewis, 2001; Lugall & Kibassa, 2002; Shorter & Onyanacha, 1999). To empower street children in urban Africa, several approaches were apparent in the literature. Since the number of street children in Africa has been on a steady increase since the 1990s, researchers agree that any efforts to empower them must first and foremost define them as youth (Lugall & Kibassa, 2002; Shorter & Onyanacha, 1999; Human Rights Watch

Children's Rights Project [HRWCRP], 1995; Velis, 1995). Only by so doing can society be compelled to "fulfill the legitimate dreams and aspirations of its street children" (Shorter & Onyancha, 1999, p. 8). Velis (1995) writes on the urgency to address Africa's street children problem because they are soon becoming adults. Secondly, inadequate and unrealistic policies, which only "address symptoms of the problems rather than the essential causes" (Lugall & Kibassa, 2002, p. 305), are blamed for magnifying the street children problem in Africa. Hence Droz (2006) and Velis (1995) and Lugall and Kibassa (2002) suggest policy reform. To further inform the empowerment of street children, Savenstedt and Haggstrom (2005) sought to listen to female professionals working with street children in East Africa to find out what it meant to care for street girls. They found that the professionals were frustrated and feeling powerless because they considered themselves as lacking relevant knowledge and support to improve the girls' lives and to empower them to transition from a street child into an accepted person in society.

Since empowering young people calls for a consideration of the forces that entice them into crime and violence, a significant number of studies have been conducted in numerous African cities to explore the plight of young people in urban settings, the extent and nature of those problems, and the urgency for widespread and concerted action (Ansell, 2005; UNCHS, 2005). While Ansell looked at how globalization and international agreements and policies affect children and youth, Momo, Prihantinah, Marinova, Stocker and Muchira (2002) analyzed the impact of globalization on women volunteers in Indonesia and young people in Kenya. Momo et al. demonstrated how "bureaucracy, prejudice and structural inequalities continue to present obstacles on the road to empowerment" (p. 361). In particular, Muchira (2002) reasons that youth empowerment would be possible if Kenya embarked on incorporating African culture into the social setup to help youth find their voices as well as equip them with the necessary skills and strategies to deal with globalization.

Studies have also been conducted to explore youths' contribution to violence and how they can be empowered to contribute in the healing processes of their communities and nations. to empower Africa's youth McIntyre (2005) recommends a new discourse on young combatants because of their involvement in both peaceful and violent political transformations. Similarly, to empower young people to triumph over traumatic experiences, Bay and Donham (2006) and Errante (1999) studied violence, memories of violence, and peacemaking efforts in different African countries. Bay and Donham use the cases of South Africa, Rwanda, and Zimbabwe to illustrate how these countries are using their tragedies to enhance individual and community resilience by empowering young people and equipping them with appropriate information, attitudes, and tools to make better choices. Similarly, given that grief work is an important aspect of the peace process Errante explored how socialization patterns were altered and reconciled identities recreated in post-conflict communities in South Africa and Mozambique. Studies analyzing the restoration of lives after episodes of violence and conflict advocate empowering youth to participate in rebuilding their nations and healing their souls for resilience and economic progress.

Summary

Although the literature review has provided a wealth of information on empowerment at the individual, organizational, and community levels, a significant proportion assessed different empowerment strategies and how these can be improved to ensure that young people are fully prepared for life. Importantly, this literature review revealed that no research had been conducted to explore youths' subjective views regarding their empowerment and integration in development efforts in Kenya or in sub-Saharan Africa. No research has been published with a focus on listening to and identifying youths understanding of empowerment nor how they define their situation, challenges, and viable solutions to assist and equip them to reach and harvest their

potential. To fill this important gap, this research was designed specifically to enable the researcher to listen to young people's narratives and understand their perspectives regarding youth empowerment in Kenya. This was achieved by applying Q methodology to collect and analyze data. The next section, Chapter 3, introduces Q methodology and elaborates on its application in this study.

CHAPTER 3

METHODOLOGY

This chapter presents a thorough description of the overall research design and procedures for sampling, data collection, and analysis. It begins by stating the research question followed by an elaborate description of the Q-methodological steps as they were applied in this study. In discussing these six steps, this chapter describes focus group discussions (FGD) as the primary instrument used in collecting data for a viable concourse. This chapter also describes Q sorting and factor analysis, stages crucial to revealing youth perspectives on their empowerment in Kenya.

Research Question

This study sought to answer the question: Which processes do the youth in Kenya identify as necessary in order for them to be empowered? As a measurement of subjectivity, Q methodology was used to gain an understanding of the various perspectives and strategies that the youth in Kenya value in their empowerment process.

Q Methodology

Q methodology was introduced in the 1930s by psychologist William Stephenson who believed it was possible to scientifically “study man’s attitudes, his thinking behavior, his personality, his social interaction, his *self*, his psychoanalytic mechanisms, and all else objective to others or subjective to himself” (1953, p. 5). In simpler terms, Q methodology is a research strategy that offers a scientific foundation for the study of subjectivity, i.e., an individual’s personal point of view (Brown, 1993; Brown et al., 2008; McKeown & Thomas, 1988).

According to McKeown and Thomas (1988), any time individuals remark that “it seems to me...” or “in my opinion” (p. 12), they are undoubtedly disclosing their subjective views, “and what Q methodology provides is a systematic means to examine and reach understandings about such experience” (p. 12).

Q methodology was specifically chosen because of its successful application in studying social problems and providing deeper understandings of “opinions, beliefs, perspectives, decision structures, frames, or narratives of individuals on any topic that has a subjective component” (Brown et al., 2008, p. 722). Because of its superior ability to analyze and study subjectivity, Brown (2006) defines Q methodology as the best strategy for revealing and understanding perspectives, especially those of marginalized populations. Since young people in Kenya are marginalized, using this methodology enabled the researcher to move from an individual’s narrative to analyzing “the range of viewpoints that is shared or favored” (Previte et al., 2007, p. 135) by youth concerning their empowerment. Moreover, Q methodology has proven its ability to offer insight in poverty and empowerment related topics (Brown, 2005).

Performing a Q methodology study involves a number of steps: identifying the concourse, creating a Q sample, selecting the participants (P sample/set), administering the Q sort, conducting a statistical analysis of the completed Q sorts, and interpreting the Q factors that emerge from the analysis (Brown et al., 2008; Durning & Brown 2005; Previte et al., 2007).

The Concourse

Stephenson (1978) defined a concourse as an empirically grounded collection of statements “gathered from face-to-face conversations, from writings, [or] from any situation or course in which communicability is involved” (p. 25). Such a collection or volume of communicability can exist in different forms and does not always have to be composed of statements. Concourses can be composed of “collections of paintings, pieces of art, photographs,

and even musical selections ... newspaper clippings, audio and video tapes, visual art and snippets from literature” (Brown, 1993, p. 96). In this study, two sources were used to gather a viable discourse.

The first source, from which most of the discourse originated, is what McKeown and Thomas (1988) refer to as “naturalistic.” A naturalistic discourse was preferable because it was to “be taken from participant’s oral or written communications” (p. 25), more specifically from focus group discussions (FGDs). This was more advantageous because it not only reduced the risk of participants misunderstanding or misinterpreting statement meaning, but it also expedited the Q sorting process. The other method used as a secondary source for a discourse was written data composed and expressed by Kenyan youth.

Focus Group Discussion (FGD)

A focus group discussion is a qualitative research strategy that involves bringing together a small number of 7 to 10 unrelated people for one to two hours to discuss a particular topic. Since this research was asking an exploratory question, it was important to listen to youths’ voices, stories and narratives as the major tool in collecting a viable discourse. To reduce the effect of power and status impinging on youths’ stories, FGDs—of exclusively young people from similar socio-economic backgrounds—were conducted. In such groups there were no parents, adults or officials who could in any way intimidate the youth, hence facilitating their openness in sharing their views on their empowerment.

Focus group discussions were conducted in Mombasa and Nairobi between April 6 and May 20, 2008 and the participants included young people between 18 and 30 years of age residing in these two cities. The discourse under investigation was youths’ perspectives on their empowerment in Kenya. Perspectives are “the subjective events experienced by participants in

the social process” (Lasswell, 1971, p. 24) and include their value demands, expectations, and identities with respect to an issue.

In Mombasa, FGD were conducted by the researcher with the help of a research assistant; in Nairobi, the researcher undertook this phase of the study alone. Although most of the participating groups were not offered any kind of incentive or compensation, participants in Diani Beach Baptist Church, which happened to be the first group, were offered soft drinks. This is because they had waited for the study to commence, which meant they had skipped their lunch. A similar case happened with the group gathered at Our Lady of Mercy Girl’s Secondary School in Nairobi. This venue hosted participants from Mukuru slum whose low economic status and inability to afford lunch (meeting was at 1p.m.) demanded a “thank you.”

Selecting participants. In both locations the quota sampling method was applied to “ensure that the sample represented certain characteristics in proportion to their prevalence in the population” (Schutt, 2001, p. 131). While the approximate gender proportion of 15 to 30 year olds in Kenya is 51.7% women and 48.3% men (MSYA, 2007, p. 1) sampling strived to adhere to a proportion of 50/50. Additionally, given that Kenya’s youth (15 - 24 year old) literacy level is about 92.3% (UNESCO, 2010), selection of participants also tried to adhere to these proportions. Although participants were sampled from various locations in each city, conscious efforts were made to ensure that each FGD was composed of participants from similar socio-economic backgrounds.

Ultimately, eight FGDs took place with 90 participants. In Mombasa, four FGDs were conducted with 49 participants. Of these, 23 were male and 26 were female. The venues for these discussions were Diani Beach Baptist Church, Mombasa Youth Polytechnic, Mombasa Youth Counseling Center, and Word of Life Ukunda. However, respondents came from various parts of the city and from different socio-economic classes. Four FGDs were also conducted in Nairobi.

The venues for these discussions were the University of Nairobi, Our Lady of Mercy Girls Secondary School South B (venue for participants from Mukuru Slum area), Jamia Mosque Technical Institute, and Village Market in Muthaiga. Of the 41 young people that participated, 24 were male and 17 were female. The gender proportion of the 90 young Kenyans that contributed in concourse formation was 52% ($n=47$) male and 48% ($n=43$) female.

Data collection process. All discussions were conducted in classrooms or lecture halls with minimal outside distractions. Once volunteers had been gathered, their age was verified verbally. They were then thanked for volunteering to participate in the study and given the FGD package. Although research materials were provided both in Kiswahili and English, participants in both locations opted to use the English version.

There were two consent forms in this package: one was to participate in the FGD (Appendix A) and the other was to be audio taped (Appendix B). Also included were a demographic information form (Appendix C) and a set of semi-structured interview questions (Appendix D) for the discussion. The researcher read the consent forms and explained, in both English and Kiswahili, what they meant. A translator was not needed because the researcher is a Kenyan native, fluent in both Kiswahili and English. Participants were then given about five minutes to read and sign the forms. By signing both the *FGD Consent Form* and the *Audio Tape Consent Form*, participants acknowledged an understanding that their involvement was voluntary at all times and that they had the right to withdraw from participating at any stage of the process/discussion without penalty. They were also acknowledging their agreement to have their verbal discussion audio taped. Overall, participants were able to sign the consent forms without any problems.

After verbally confirming that all had signed the consent forms, participants were given 15 to 20 minutes to fill out the 14 open-ended FGD interview questions (Appendix D). Open-

ended questions were appropriate for this study because they would invite unstructured responses that would aid in understanding the world as seen by young people. The purpose of starting the discussion this way was to ensure that each participant got a chance to preview the interview questions and thus get them thinking before the discussion actually took place. It was also aimed at giving the participant a chance to respond to these questions without influence and provide/phrase their answers as they came into their minds. It was during this time period that those who had trouble reading, writing, or even understanding the questions got a chance to be assisted by either the researcher or her assistant.

After the above task was completed, the researcher signaled for the verbal discussion to commence. The topic of discussion for each focus group was to assess youth empowerment in Kenya. Participants were encouraged to analyze how the youth in Kenya could be empowered by the public institutions to live better lives and to contribute to the wellbeing of the nation. Since language is subjective, participants effectively used different words and tones to describe their understanding of what it means to be empowered, consequentially revealing their perspectives on this issue. Most illustrated how they could be empowered by using their own examples and experiences, narratives that were created and nurtured by the historical and cultural factors in Kenya and sustained by daily social processes. Although there were potentially an unlimited number of perceptions and stories that the youth could have expressed regarding their empowerment or lack of it, presumably youths' opinions and stories would be similar. Ultimately, the generated conversations would reveal their understanding and shared meaning about their lives and experiences and what it means to be empowered, hence expose their perspectives. The researcher, together with her assistant and/or the group's leader, supervised the discussions and helped create an environment that stimulated participants to do all the talking. Each participant

was given an opportunity to talk and/or elaborate on certain points, hence providing their subjective views on youth empowerment.

Bringing together young people with similar experiences and challenges was important in this study. Because of “the security of being among others who share many of their feelings and experiences” (Morgan & Krueger, 1993, p. 15), youth were more free to express and clarify their opinion as well as reveal the varying perspectives, motivations and degree of consensus on this topic. However, given that FGD combined participants of different ages (18 to 30 years), education levels (ranging from 3 years of primary school to secondary school graduates), occupation, and even gender, individual participants sometimes reflected social norms of dominance and deference. This was particularly evidenced among participants of varying education backgrounds at Diani Beach Baptist Church. Some participants, especially those of lower education, would wait to hear what everyone else had said before going with what had been said. All in all, vigorous debate was often generated among all those involved and led to exciting and unexpected results.

As was witnessed in each FGD, participants expressed their understanding of youth empowerment and prioritized values they deemed important. Although there were recurrent themes that emerged across all the discussions, each group tended to emphasize two or three of these themes. For example, Diani Beach Baptist Church participants emphasized creating employment and decentralizing public institutions and services, University of Nairobi participants were concerned with revising the 8-4-4 education curriculum and improving public service, Mukuru youth emphasized loans and assisting young people to start businesses by lowering the cost of licenses and improving infrastructure that supports commerce, Muslim youth (at Jamia Mosque Technical Institute) focused on the issuance of identity cards and passports as well as on lowering taxes to assist the poor, and Village Market participants emphasized rewards and

providing financial support to poor and brilliant students as well as rewarding talent (music, sports, comedy etc). Using a tape recorder to capture the whole discussion as it transpired allowed the researcher to replay the tapes and listen to each participant's tone of voice and interest in the topic.

These FGDs generally lasted about an hour and a half. Discussions were terminated when there were indications that all the questions had been answered and/or no new points were being presented. Transcribing data from the tapes was done manually and then typed. As the data transcription process got underway, the researcher became even more familiar with its main themes. The data, once transcribed, yielded dozens of indicators on youth empowerment.

During data transcription it was discovered that two underage youth, 15 and 17 year-olds, participated in the FGD that took place at Diani Beach. Although they chose not to excuse themselves, they indicated their true age in the demographic forms. Fortunately, their presence did not negatively affect the discussion. The demographic information of the 90 young Kenyans that participated in the FGDs is provided in Appendix E.

Secondary Data

The other method used as a concourse source was written/secondary data composed and expressed by Kenyan youth. These data came from blogs, web pages, literature, and journals. For a complete list of these sources, refer to Appendix F. These two sources, FGD and secondary data, provided a parent population of statements from which a representative Q sample was constructed.

Creating a Q Sample

A Q sample is a pack of randomly numbered cards, each with a statement derived from the concourse and which serve as the "stimuli" items during the Q sorting phase. A representative

Q sample set of 40 subjective statements was carefully selected “with the goal of capturing the diversity and complexity of the different views contained within the concourse” (Brown et al., 2008, p. 723). This was accomplished by categorizing statements according to Lasswell’s (1971) eight values that participants seek in the social process. These values are *power, enlightenment, wealth, wellbeing, skill, affection, respect, and rectitude* (p. 18). As shown in Table 1, Lasswell (p. 18) provides a classification of the nearly infinite number of preferred outcomes.

Table 1

Social Values	
Value	Example
Power	victory or defeat in fights, or elections
Enlightenment	scientific discovery, news
Wealth	income, ownership transfer
Wellbeing	medical care, protection
Skill	instruction, demonstration of proficiency
Affection	expression of intimacy, friendship, loyalty
Respect	honor, discriminatory exclusion
Rectitude	acceptance in religions or ethical association

These eight categories covered what the youth had said about how they could be empowered to achieve their potential and contribute in Kenya’s national economy. After categorizing the statements into these values, the researcher edited the list by addressing the issues of repetition and ambiguity. A list of representative indicators was then given to a purposely selected group of young people in Kenya (via email), to determine which indicators needed to be removed. The goal was to have young people themselves perform this task. Those deemed as not applicable, appropriate, or repeated were deleted from the list.

Undertaking these steps helped select a representative Q sample set of 40 subjective statements, which inherently captured the intricacy of the various viewpoints existing within the concourse. A choice of 40 statements was deemed reasonable because it meant that each of these values would be represented in at least four different ways (8 values multiplied 4 or 5 times) and

the participant could undertake it within a reasonable period of time. Each selected statement was individually typed onto a card and a number randomly assigned to each card (ranging from 1 to 40) later used to code the data for analysis in PQMethod 2.11 computer program (Schmolck & Atkinson, 2002).

The Person (P) Sample

A P sample, or a P set, are the participants in a Q methodology study. In both regions, Mombasa and Nairobi, non-probability (purposive and quota) sampling methods were utilized to select participants. Young people, who had the time, were selected to sort the Q sample. However, in order to be able to Q sort/rank the statements participants had to have at least eight years of schooling (Std. 8 graduate).

In Mombasa (Coast Province) a P sample of 45 respondents was obtained. Of these, 51% ($n=23$) were male and 49% ($n=22$) were female. The venues were Diani Beach Baptist Church, Mombasa Youth Counseling Center, Madrasa Rahman Kongowea, and Mombasa Anglican Church. As with the focus groups, respondents came from different socioeconomic backgrounds and hence different parts of the city. In Nairobi, a P sample of 36 respondents was attained. Of these, 47% ($n=17$) were male and 53% ($n=19$) were female. The venues were University of Nairobi, Mathare Youth Sports Association–Kayole, Jamia Mosque Technical Institute, Ziواني African Inland Church–Kariakor, and Kencom House (Ministry of State for Youth Affairs–MSYA). In total, 81 respondents completed the Q sorting process with 51% ($n=41$) female and 49% ($n=40$) male.

The researcher administered the Q sorts in all venues apart from the one at the University of Nairobi. Here assistance of a research assistant was solicited to sample participants and carry out the Q-sorting process. Q sorts were also given to the youth in Village Market Muthaiga; however, none was returned. Although the variables (P sample) for this study exceeded what Q

methodologist suggest as sufficient (Brown, 1993), the Q sample was small with only 40 statements. Therefore, further analysis and refinement of the concourse may be necessary to make more distinct factor representations in future studies.

Administering the Q Sort

Participants, mostly in groups, were scheduled as available for the Q sorting procedure. The discourse of the study, youth empowerment in Kenya, was once again verbalized and the Q sort package handed out. Several forms were included in this package: the Q Sort Consent Form (Appendix G), Demographic Information Form (Appendix H), the Q Sample deck (Appendix J1), the Conditions of Instruction (Appendix K), Q Sort Score Sheet, or Response Grid (Appendix L), the Q Sort Scale/Continuum (Appendix M), and Post Q Sort Questionnaire (Appendix N). The researcher then took time to read through the condition of instruction explaining and even demonstrating what was required in this process.

Condition of Instruction

The *Condition of Instruction* form contained the necessary guidelines to undertake the Q-sorting process. A copy of these instructions is provided in Appendix K. According to McKeown and Thomas (1988), a condition of instruction is the stimulus that provokes a participant's subjective response. Participants were informed that their task in this process was to represent their perspective on youth empowerment in Kenya by rank-ordering the Q sample statements from most agree (4) to most disagree (-4). This meant that there were nine categories (-4, -3, -2, -1, 0, 1, 2, 3, 4) on the *Q sort continuum* under which participants could categorize the statements. Participants were required to rank the 40 statements under each value by placing the fewest statements in the extreme categories (-4 and 4) and the most statements in the 0/neutral category (Appendix M).

First, participants were instructed to utilize the allocated 15 minutes to go through the materials presented to them. After reading and signing the consent form, participants were free to cut out the Q sample deck (Appendix J1) so that each had 40 slips of paper like a pack of playing cards. According to the instructions, after cutting out the Q sample deck, participants were advised to read through the 40 statements again and sort them into three stacks: those with which they were basically in agreement on the right, those with which they were in basic disagreement on the left, and those in the middle that did not matter too much one way or the other. Participants were then to spread out the agreeable statements, re-examine them, and select those two with which they were in most agreement and place these beneath the “4” slip. They were then to select three statements from the positive stack that they next-most agreed with, and place these beneath 3. At this point, instructions advised participants to move to the negative side and do the same thing. They were to re-examine the disagreeable statements and select the two most disagreeable ones and place these under -4; then the three next-most disagreeable to be placed under -3.

Participants were then to return to the positive side and select five statements (from those remaining) to go beneath 2. They were to continue in this manner, switching back and forth and gradually working their way toward the middle, until all the statements were ranked. During this back and forth process it was entirely within the participant’s discretion where to rank each statement. In Q methodology, individuals represent their opinion on an issue like youth empowerment through the Q sorting process. This process not only empowers participants to provide a model of their point of view, it is also paramount in Q technique since analyzing the completed Q sorts reveals the subjective preference of each participant and how it varies from others. This variation in statement value and significance was thus applied in the Q sorting process, and would be depicted in the factoring stage, revealing participants’ subjective opinions

on youth empowerment. Upon completion, each participant's statement arrangement was to adhere to the distribution pictured in Appendix L.

Once all the items were in place participants were instructed to look over their sort to ensure that each statement was where they felt it should be. After they verified their satisfaction with their statement arrangement, they recorded the number associated with each statement into the appropriate cell on the score sheet (response grid). Once all the recording was done, participants were instructed to answer the Post-Sorting Questionnaire, after which they could hand in the package. As participants submitted their documents, the researcher meticulously went through the distribution matrix on the score sheet to ensure all boxes were filled and that no numbers were repeated. Although this was not 100% effective, it worked to ensure legibility and reduce the probability of ordinary mistakes like leaving a blank cell or repeating a number.

Post Q Sort Interviews

Prior to handing in their score sheets, participants were also required, and reminded, to complete the Post Q sort Interview Questionnaire included in the package (Appendix N). This task was included so that a record was kept as to why participants ranked the statements the way they did just in case verbal interviews were not possible. As Brown (1993) explains, since participants completing a Q sort are always more emotive about statements scored at the extreme (-4 and 4 in this case) than those placed towards the middle, their comments are of significant value in data interpretation because they explain why they ranked the statements the way they did. Since completing the Post Q sort interview was part of the procedure almost all the participants responded to these unstructured questions.

Besides explaining their ranking procedure, participants are also free to state their concerns here. In analyzing question 3 of the Post Q sorting Interview Questionnaire (Appendix N), participants commented on the absence of statements related to recreation and sporting

facilities. However, these did not come up during the discussions and hence were not included in the concourse or the Q sample. Such concerns necessitate a more comprehensive concourse formation and beckon more studies on the issue of youth empowerment in Kenya. Also, N35, one of the government officials at MSYA, criticized the lengthy instructions and suggested the use of “a much easier way to understand the process.” Unfortunately, like other qualitative research strategies, the pursuit of subjectivity in Q methodology would be hard to accomplish without such intensity. Besides this, participants were able to undertake the Q sorting procedure with excitement and with minimal assistance. Due to the intensive nature of the Q sorting process it was appropriate to reward the participants with ‘bus fare’. In total, 81 Q sorts were collected in both Mombasa and Nairobi. This figure includes four adults, two of whom are government officials at MSYA.

Narratives were also collected from these two officials. These two government officials at the Ministry of State for Youth Affairs (MSYA) were purposely selected to talk about youth issues in Kenya. In essence the researcher wanted to understand which value/strategy, according to them, was of priority to the government in order to empower young people. These narrative interviews were tape recorded, transcribed and then typed. The full analysis is provided in Chapter 4.

Data Analysis

Data analysis in this study involved the use of PQMethod 2.11 (Schmolck & Atkinson, 2002), a statistical computer program for analyzing Q sort data and which can easily be downloaded from the internet for free. This program facilitated the entry of the 81 Q sorts in the form in which they were collected, i.e., as “piles” of statement numbers from each coding sheet. For identification purposes, Q sorts completed in Mombasa were coded with M, and those from Nairobi with N. Consequently, coding ranged from M1 to M45 and N1 to N36. These

identification codes, which represent each of the 81 participants, will be referred to when interpreting the data. Following data entry, the PQMethod program computed the intercorrelations among the 81 Q Sorts, resulting in an 81×81 correlation matrix from which six principal components were extracted and rotated (varimax criteria). Factor scores were then estimated for each of the 40 statements in each of the six factors, and it is these scores that provide the basis for factor interpretation.

Of the 81 participants, 49% were male and 51% were female; 85% were single and 12% were married. In regards to academic achievement, 20% had graduated high school, 37% were in university, college, or technical school, and 25% had graduated university, college or technical school. This means that 82% had at least graduated high school. As pertains to occupation, 30% of the 81 participants were unemployed, 16% were self employed, 19% were employed and 36% indicated that they were still students (thus unemployed). Participants ranged in age from 18 to 47 years (inclusive of the 4 public officials) with the majority (mode) being 21 years (12%). The mean age was 23.68 years for the whole sample ($n=81$) and 22.82 years for the youth population ($n=77$). In regards to their religious affiliation, 69% identified themselves as Christians, 30% as Muslims and 1% opted not to identify their religious affiliation. Since the Q sorting procedure did not require participation in the FGD, only 25% had as compared to 75% who had not participated in the discussions. The ethnicity of the participants was wide ranging, but the highest proportion identified themselves as Agikuyu (17%) or Akamba (17%). The other major ethnic groups were Abaluhya (15%), Mijikenda (12%) and Luo (9%). A complete demographic summary can be found in Appendix I.

Noteworthy is the fact that some demographic characteristics such as ethnicity and religious traits were disproportionately represented in this study. As a matter of fact each region in Kenya is home to a particular ethnic group. Although significantly heterogeneous, the Coast

province is not only home to the Swahili and Mijikenda people but its residents are mainly Muslim. Purposive efforts to include Muslim youth may have skewed some demographic characteristics away from their national proportions. Since Q methodology is more concerned with qualitative differences, it applies purposive sampling to select individuals holding certain viewpoints based on the research question, hence the skewed proportions.

Correlation

The first step in the data analysis was the correlation of the 81 Q sorts using PQMethod 2.11 (Schmolck & Atkinson, 2002). This program produced, among other information, a correlation matrix indicating the degree to which each person's Q sort was similar to the other Q sorts (81×81). Determination of significant correlations was based on the standard error: $SE = 1/\sqrt{N}$, where N is the total number of Q sample statements (Brown, 1993, p. 110). Hence, in this case, $SE = 1/\sqrt{40} = 0.1581$. Correlations are considered to be significantly greater than zero ($p < .01$) if they exceed $\pm 2.58SE$, or, in this instance, $\pm 2.58(.1581) = \pm 0.4079$. However, Brown states that "as a rule of thumb, correlations are generally considered to be statistically significant if they are approximately 2 to 2.5 times the standard error" (p. 110), or in this case, ranging from 0.3162 to 0.39525 or higher. Sorts that are highly correlated indicate a close relationship or similarity in perspective.

Factor Analysis

In Q methodology, the second step in data analysis involves conducting a factor analysis to extract factors from the Q-sort data. Factor analysis, explains Brown (1993), "examines a correlation matrix and... determines how many basically different Q sorts are in evidence" (p. 110). For the purposes of this study, a principal components analysis (PCA) was performed and by default eight principal components were extracted. The unrotated factor loadings matrix

indicates how strongly the Q sorts correlate with the identified eight factors. However, these original factors usually provide less clarity than do those factors that have been submitted to rotation.

In an effort to obtain the clearest solution for explaining each factor, varimax rotation was employed. The goal of varimax rotation is to purify the factors, by eliminating the effects of less similar sorts, thus identifying the strongest factor representatives. All eight factors were thus rotated and all possibilities were examined in both their unrotated and rotated (varimax) versions. A consideration of the eigenvalues and the number of defining variables suggested a five, six, or even eight factor solution to be most likely. The five factor solution was defined as being insufficient since it accounted for too little variation in the correlation matrix.

Further analysis of the six, seven and eight factor solution revealed that factor 6 not only accounted for a significant degree of variation in the correlation matrix, but that it was also sufficiently distinguishing to warrant its inclusion. The other two factors, seven and eight, were not distinguishing enough for further elaboration. The rotated version of the six factor solution was thus selected since it offered the most satisfactory statistical outcome based on the amount of total variance explained (46%) and the number of individuals (53) who loaded purely on the factors. These six factor loadings are presented in Appendix O. Judgments such as the above are therefore required in determining how many and which factors will be examined. Whereas these six factors discussed in Chapter 4 obviously exist, it cannot be assumed that all factors (perspectives) on the issue of youth empowerment in Kenya have been included. On the other hand, additional factors will necessarily be independent of the factors discussed, hence would in no way influence the discussion which follows.

Once rotated, data were evaluated for the strength or weakness with which each sort loaded on each factor. PQMethod automatically designates statistically significant Q sorts on

each factor. As previously illustrated, loadings were considered to be statistically significant at the 99% level ($p < .01$) if they were in excess of 2.58 times the standard error ($SE = 1/\sqrt{N}$). Therefore, in this study, Q sorts with factor loadings in excess of 0.41 were considered significant, but only if they did not also load significantly on another factor. As is evident in Appendix O, there are mixed loadings, meaning that some respondents have views in common with two or more factors. However, for the sake of conceptual simplicity, only separate factors and not their combinations will be dealt with. The only mixed loadings that will be discussed are those of N35 and N36 because being senior government officials in MSYA, their Q sorts may explain the government's stand on youth issues in Kenya. Hence, although mixed cases are also important—as are the null cases, which define no factors—their discussion will not be undertaken in this study.

Finally, a factor's perspective is determined by examining the factor scores, which are determined (in effect) by merging together all the Q sorts associated with one factor to produce one single Q sort. In factor 1, for example, when all the Q sorts defining that factor were averaged together, statements number 2 and 15 received a score of 4, statements 22, 29 and 40 received a score of 3, and so forth for all 40 statements; and similarly for factors 2 to 6 (see Appendix P). A consideration of these factor scores then makes it possible to examine each of these six arrays of statements and to compare each with the others, all of which provide the basis for interpretation.

In Q methodology, respondents clustered under the same factor are assumed to “have Q sorted the statements in a similar manner and are thus assumed to share a common perspective” (McKeown & Thomas, 1988, p. 17). Hence, these factors represented clusters of respondents that sorted the statements in a similar manner. Since the goal of this study was to explore youths' perspectives on their empowerment, it was expected that participants would group themselves into groups of similar thinkers or viewpoints.

Factor Interpretation

The first step in factor interpretation involves determining which statements received the highest positive and highest negative scores under each factor. PQMethod 2.11 produced a factor arrays matrix which offers a summary of the 40 statements and how each of the six factors ranked them in the Q sort distribution (4 to -4). The *Factor Arrays Matrix* is presented in Appendix P. Analyzing this factor array is considered as the most important element in the interpretation of Q methodological data.

The second step in factor interpretation requires an understanding of each factor's *distinguishing statements* as produced by PQMethod 2.11 (Schmolck & Atkinson, 2001). These statements aid in factor interpretation because they uniquely differentiate the viewpoints of each cluster of participants. Brown et al. (2008) further emphasize the importance of these statements in the factor interpretation stage because "from this comparison, the researcher can describe the structure of thought that exists for each factor and can identify how the factors resemble each other and how they differ" (p. 724). The third step in factor interpretation requires an analysis of the Post Q sorting Interview Questionnaire of the two highest-ranking Q sorts under each factor. These questionnaires were part of the Q sorting package provided to participants. This record is crucial in the factor interpretation stage because it provides an explanation why the participants scored the 40 statements the way they did. The next section, Chapter 4 interprets the six factors identified in the factor analysis stage and provides a complete analysis of the two narratives.

CHAPTER 4

FINDINGS

To explore how young people in Kenya prefer to be empowered, Q methodology was applied to harvest youths' opinions, which were coded and entered into PQMethod 2.11 data analysis program. Factor analysis revealed the existence of at least six perspectives among the sampled population ($n = 81$). This section focuses on interpreting these six factors to reveal how each viewpoint defines youth empowerment in Kenya. Here, each factor will be interpreted, labeled, and discussed in relation to its factor arrays, distinguishing statements, and the Post Q sort Interview Questionnaires for the two highest loadings as revealed by the factor analysis. Interpreting these viewpoints will be done with a focus on the research question: What processes do the youth in Kenya identify as necessary in order for them to be empowered?

Factor Interpretation

In this crucial stage, “the researcher interprets the factors that have been identified by analyzing how these differ and how they are similar” (Brown et al., 2008, p. 724). This chapter interprets these six factors and labels them according to their most agree—highest ranking—statement (z -score value), which was placed under 4. Since categorization of the Q sample applied Lasswell's (1971) model of social values, each factor's highest scoring statement will be related to a particular *value* as defined in Table 1 (Chapter 3).

Each factor will also be discussed in relation to the demographics of those Q sorts designated by PQMethod 2.11 as having significantly ($p < .01$) loaded on only one particular factor. Although there were mixed loadings, meaning some participants had views in common

with two or more factors, for the sake of conceptual simplicity, only separate factors and not their combinations will be analyzed. As stated in Chapter 3, the only mixed loadings which will be discussed are those of N35 and N36 because being senior government officials at MSYA, their Q sorts may explain government's stand on youth issues in Kenya. While discussing each factor, an analysis of the extreme 10 statements (those under 4, 3 and -4 and -3), as well as distinguishing statements, will be provided. The number, followed by the represented statement and its ranking/score, by the particular perspective/factor, will be referenced. After discussing both the most agree and the most disagree statements, the Post Q sort Interview Questionnaires for the two highest loading Q sorts ($p < .01$) will be analyzed to explain the ranking process of each factor. Adhering to these procedures will facilitate an understanding of each group's viewpoint and how it differs from the other five.

Factor 1: Reformists

Table 2 offers a summary of the demographic characteristics of the 12 participants that

Table 2

Demographic Characteristics: Factor 1

No.	ID	*Load	Sex	M/Status	Education	Occupation	Age	Ethnicity	Religion
3	M3	49	F	Single	In College	Student	24	Agikuyu	Christian
7	M27	56	M	Single	In College	Employed	24	Agikuyu	Christian
28	M28	46	M	Single	In College	Self Employ	29	Kisii	Christian
47	N2	73	M	Single	College Grd	Employed	28	Kisii	Christian
48	N3	68	F	Married	College Grd	Self Employ	30	Agikuyu	Christian
49	N4	76	F	Single	In College	Student	24	Akamba	Christian
50	N5	85	F	Single	College Grd	Employed	24	Akamba	Christian
51	N6	70	F	Married	H. Sch Grd	Unemployed	21	Abaluhya	Christian
53	N8	88	F	Separated	H. Sch Grd	Unemployed	27	Abaluhya	Christian
54	N9	82	F	Single	In College	Student	25	Agikuyu	Christian
55	N10	74	M	Single	College Grd	Self Employ	30	Abaluhya	Christian
78	N33	59	M	Single	In College	Student	20	Kalenjin	Christian

% Explanatory Variance: 11 Variables: 12

*Decimals to two places omitted. Highest significant loadings ($p < .01$) in bold.

adhered to the factor 1 perspective. This perspective was preferred by Christians (100%), college students and graduates (88%), Nairobi residents (75%), and women (58%). Notably, this perspective was composed of participants who felt that the 8-4-4 curriculum of education needed to be revised. This group was labeled *Reformists*, and related to the value of enlightenment, based on a selection of the extreme statements (4, 3), as depicted below:

- | | | |
|----|---|---|
| 2 | Revise 8-4-4 education curriculum so as to allow students to do what they really want to do and to specialize on something they are passionate about. | 4 |
| 15 | Update the curriculum so that it instills skills compatible with current market needs such as computer technology. | 4 |
| 22 | Revise the curriculum and introduce skill training like sewing, woodwork, metal work and the like as early as Std. 6 so that people can develop their talents and venture into the informal job sector even after primary school. | 3 |
| 29 | Introduce a new curriculum based on imparting traditional skills like making kyondos, weaving, curving, pottery, masonry, carpentry, braiding and hair dressing, tailoring and bookkeeping. | 3 |
| 40 | Think positively and creatively about solving our problems, beginning with I; what can I do about the situation? Enable youth to take responsibility for their own future. | 3 |

This group of participants, through their statement prioritization (4, 3), seem uniquely concerned about courses 8-4-4 students are receiving and how prepared they are to face life challenges once they complete their schooling. Factor 1 also appear to support statements suggesting changes that would equip young people with appropriate skills and those that would directly result in an empowered—meaning educated/enlightened and employed—youth. These statements are central to enlightenment thought, and distinguished factor 1's responses from those of other clusters as identified in Appendix P. Consequently, *Reformists* not only demonstrated higher concern for the courses/lessons students undergoing the 8-4-4 curriculum receive, as compared to other perspectives, they also exhibited a level of understanding of the broader

market need (education, knowledge, technical skills) and the micro reality that graduates face as they seek to get into and stay in the market.

Equally important in understanding the factor 1 perspective are those statements with which participants mostly disagreed (-4, -3). Statements were scored as follows:

7	Mandate and aggressively encourage people to family plan.	-4
5	Provide ID cards in a timely manner.	-4
11	Exercise better control over the media so as to reduce the influence of western movies and programs that seriously corrupt our culture.	-3
1	Establish procedures that would prevent people in power from grabbing public property and paying themselves exorbitant salaries.	-3
6	Prosecute corrupt public officials.	-3

In the youth empowerment process, there is considerable agreement among factor 1 participants that strategies suggested by the above statements should not be prioritized by the government. Further evidence of the *Reformists* outlook can be seen by the unique rejection of statements calling for a family planning mandate (7) and control of the media (11), inherently displaying their liberal ideas and concerns. As a group that was composed entirely of Christians, a rejection of statement 5 (timely provision of ID cards), which was supported by groups with Muslims, depicts factor 1 (*Reformists*) as being unaware or unsympathetic to the plight of Muslim youth in Kenya. Based on factor 1's unique ranking of statements 9 (Appendix P), which advocated involving youth in the policy process, it can be said that Nairobi residents seem less likely to support giving the youth more voice as well as decentralizing institutions. These participants rejected regulatory policies which would ensure timely provision of ID cards, control of media and establishing accountability of public officials.

To understand why this perspective was critical of the 8-4-4 curriculum, the two highest-ranking Q sorts, N8 and N5, were retrieved and their post Q sorting interviews analyzed. Q sort

N8 was completed by a 27-year-old female who had graduated high school. Having the highest loading of 0.8840 under this category, her opinion served to illuminate further the relationship focus of the factor 1. Through her ranking procedure, N8 agreed that revising the 8-4-4 education curriculum was the best strategy to empower young people (statements 2, 15). However, an analysis of her reasons did not explain why the curriculum needs to be revised. Her response was that the education “curriculum should be up-graded; 8-4-4 should be revised.” A further reflection of factor 1 perspective is evidenced by N8’s rejection of statements 6 and 7. To explain this, she asserted that “prosecuting corrupt public officials (statement 6) or mandating family planning (7) will not help empower the youth,” an argument that helps clarify the thought process of participants loading on factor 1.

N5, factor 1’s second highest-ranking Q sort with a loading of 0.8531, was completed by a 24-year-old employed female who had graduated from the University of Nairobi. Like her counterpart N8, N5 showed her support for education reform by scoring statements 2 and 15 at 4. She too believes “it is very important to upgrade it, to instill compatible skills with market needs.” Through her ranking, N5 appears concerned that the current curriculum is not equipping students with skills compatible with current labor needs. Such an argument is possibly rampant among Kenyans advocating curriculum reform and serves to challenge policy makers to craft the curriculum to respond to current labor market needs. Reflecting N8’s thought process, N5 also rejected (-4) statement 7 explaining that “family planning is good but it does not directly empower the youth.” She also rejected controlling the media to reduce Western influence (statement 11).

An analysis of these particular sorts emphasizes factor 1’s support for academic reform and its rejection of regulatory policies. In essence, the *Reformists* appear to prioritize education policy via structured institutional reform in education far more than regulation of social issues or

of government offices and its occupants, including reforms dealing with corruption. This analysis offers a clear indication that factor 1 prefers processes or strategies that directly impact youths' capability, knowledge and education in order to empower them. While factor 1 advocated for education reform, factor 2 was concerned about hiring procedures in Kenya. An analysis of factor 2 illustrates their viewpoint.

Factor 2: Qualification-Based Employment

Table 3 provides a summary of the 11 participants that comprised the factor 2 perspective. Contrasting factor 1, factor 2 was notably comprised of participants from Mombasa

Table 3

Demographic Characteristics: Factor 2

No.	ID	*Load	Sex	M/Status	Education	Occupation	Age	Ethnicity	Religion
2	M2	61	F	Single	In College	Student	23	Akamba	Christian
11	M11	57	F	Married	College Grd	Unemployed	24	Abaluhya	Christian
12	M12	68	M	Single	H. Sch Grd	Unemployed	21	Luo	Christian
17	M17	48	M	Single	In College	Unemployed	25	Agikuyu	Christian
20	M20	52	F	Single	College Grd	Employed	23	Akamba	Christian
30	M30	36	F	Single	Std. 8	Unemployed	18	Akamba	Christian
41	M41	48	F	Single	College Grd	Unemployed	23	Arab	Muslim
45	M45	51	F	Divorced	H. Sch Grd	Unemployed	42	Banjun	Muslim
59	N14	39	F	Single	H. Sch Grd	Student	18	Somali	Muslim
75	N30	58	F	Single	H. Sch Grd	Unemployed	19	Agikuyu	Christian
77	N32	63	M	Single	In College	Student	21	Meru	Christian

% Explanatory Variance: 9 Variables: 11

*Decimals to two places omitted. Highest significant loadings ($p < .01$) in bold.

(73%), women (73%), and the unemployed (91%). This viewpoint, favored by both Christians (73%) and Muslims (27%), was labeled *Qualification-Based Employment*, and related to the value of wealth.

In general, factors 2 scored their most agree statements as depicted below:

- | | | |
|---|---|---|
| 8 | Ensure that employment, both in public or private institutions, is based on qualifications rather than experience which youth rarely have due to chronic job shortages. | 4 |
|---|---|---|

- | | | |
|---|--|---|
| 4 | Commit to providing total security on a daily basis so as to ensure that people can pursue their businesses peacefully. | 4 |
| 1 | Establish procedures that would prevent people in power from grabbing public property and paying themselves exorbitant salaries. | 3 |
| 5 | Provide ID cards in a timely manner. | 3 |
| 6 | Prosecute corrupt public officials. | 3 |

A labeling of this group as *Qualification-Based Employment* is based on the fact that they seem to hold that in the labor market, politics overshadow qualifications, leaving many young people without jobs. Incidentally, 91% of the participants loading on this factor were unemployed, explaining why employment was crucial to them. Factor 2 participants also appear interested in procedures that would ensure that young people transitioned into the workforce smoothly, an argument also expressed by Garcia and Fares (2008). A general view held by these participants is that proper documentation (in this case, qualifications for a job) and National Identity Cards (addressing nepotism and discriminatory hiring processes) should be the areas where government intervention is directed to empower the youth. These same statements also serve to distinguish this perspective from the other five as summarized in Appendix P. Generally, this perspective seems to prefer statements which called for the regulation of public property and public office, a view that distinguishes it from factor 1.

Further evidence of factor 2's outlook is provided by an analysis of their most disagree (-4, -3) statements.

- | | | |
|----|---|----|
| 27 | Require public institutions to embark on a country wide awareness campaign to enlighten Kenya's young people about available opportunities so that they can access them. | -4 |
| 22 | Revise the curriculum and introduce skill training like sewing, woodwork, metal work and the like as early as Std. 6 so that people can develop their talents and venture into the informal job sector even after primary school. | -4 |
| 29 | Introduce a new curriculum based on imparting traditional skills like making kyondos, weaving, curving, pottery, masonry, carpentry, braiding and hair | -3 |

dressing, tailoring and bookkeeping.

- | | | |
|----|---|----|
| 21 | Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork and comedy. | -3 |
| 33 | Enforce the current labor laws and mandate employers to upgrade employee status after a certain length of time. | -3 |

Although participants associated with factor 2 appear concerned about employment being based on qualifications (statement 8), a rejection of statements 27, 22, and 29 reveals their objection to education reform and equipping the youth with information or skills for employment, statements that were perceived quite differently by factor 1 (*Reformists*). Also, by ranking statement 33 at -3 and statement 38 at 0, these participants were distinguished by their lack of concern for the job environment as indicated in Appendix P. Those holding the *Qualification-Based Employment* perspective were also distinguished by their reluctance to increase loan amounts to youth (statement 19) and opposition to the youth taking responsibility for their lives (statement 40) as well as a rejection of measures to support youth creativity and initiative (statement 35). This further supports the analysis that informing youth on available opportunities, education reform or enforcing labor laws were rejected as viable strategies to empower Kenya's youth. In this regard, factor 2 deviated from the arguments presented by Garcia and Fares (2008) who advocated for measures that would ensure youth were able to stay on their jobs. This perspective presents the understanding that getting "your foot in the door" is more important than focusing on the job environment itself. More than other clusters, factor 2 seems concerned about measures that would ensure that one's qualifications (whatever they were) got them the job they deserved.

To understand the *Qualifications-Based Employment* perspective on youth empowerment in Kenya, Q sorts M12 and N32 were retrieved and their post Q sorting interviews analyzed. Q sort M12, with a loading of 0.6809, was completed by a 21-year-old unemployed male, who had graduated high school. To empower young people in Kenya, M12 supported employment being

based on qualifications (statement 8) and massive expansion of technical schools (statement 20). In support of his ranking M12 argued that “we have most youth who are very clever and after completing Form 4 [high school] they are forced to discontinue their learning due to lack of resources to further their education.” Having ended his academic journey after high school, M12’s personal experience no doubt influenced his sorting and explains why he supported making post-high school learning opportunities affordable to the Kenyan youth. As the purest representative of factor 2, M12s explanation served to clarify the mindset of participants loading on this factor. He argued that “most youth, after attaining their qualifications from colleges and they are looking for jobs, the first thing an employer will ask you is how many years of experience do you have, yet you are just from college, so you don’t get the job.” This perspective potentially is rampant among Kenya’s youth, many of whom ended their academic journey after primary education (UNESCO, 2010) and are thus unemployed or underemployed. Inherently, through his ranking, M12 not only expressed disappointment with the recruitment and candidate selection process (statement 8) for job opportunities, he articulated the view that an expansion of skill training institutions would give the youth the skills needed to get hired. Although his support for statement 8 can have him categorized under factor 1, *Reformists* support for curriculum revision deviates from M12’s support to expand technical schools.

This same participant was in most disagreement with statements 11 and 27 and ranked these under -4. Although factor 2 had uniquely ranked statement 11 at -2, M12 highly opposed a call to control the media and ranked this statement at -4, stating that “we cannot interfere with media freedom and we as youth we can also control the programs we watch.” This exposes M12’s liberalist ideals, one who regards media control as a weak strategy to empower youth. Regarding his ranking of statement 27, he argued that “even if they create awareness and you do not have the qualifications, there is no help they have provided.” Presumably, this was the

mindset of the participants loading on this factor as they sorted through the 40 statements.

Although such an argument may appear to link M12 to *Reformists* (factor 1), his view is better related to factor 2 since he does not advocate for education reform, just the necessity to get the essential job qualifications.

The second highest-ranking participant in this factor was N32, a single 21-year-old male, in college. During the Q sorting process, N32 was persuaded by the implications called for by statements 8 and 2, which he scored at 4. In regards to statement 8, which required the government to ensure that employment is based on qualifications rather than experience, N32 stated that “it would be a waste for me to undergo the entire 8-4-4 system of schooling for something like medicine and later end up as a banker because I simply don’t have experience.” This argument, also presented by M12 in support of his ranking of statement 20, explains why he, as well as other factor 2 members feel that the government should ensure that employment is based on qualifications. Although both M12 and N32 recognize the importance of information and education, thus their resemblance to factor 1, their support of statement 8 and statements that support education initiatives, explain their categorization under factor 2. Since statement 2 was also highly ranked by the *Reformists*, his reasons were similar to those given by factor 1. He declared that the curriculum should be revised “because it affects or rather plays a vital role towards my future establishment.” Unlike his counterparts, N32 seemed to recognize that getting qualifications was more vital than getting employed thus supported a revision of the curriculum to equip young people with the necessary qualifications.

N32 was opposed to actions recommended by statements 19 and 21 and ranked these under -4, statements which also distinguished factor 2 from other groups. Such a ranking makes him appear more opposed than his group members to the idea of increasing youth loans (19). N32 stated that although this would help him venture into the market, it had the potential of making

youth lazy and that is why he had ranked it negatively. N32 also opposed the call to mandate the media to devote 50% of their airtime to local programs (statement 21), arguing that this would limit “me from knowing what’s in the other parts of the world. I need to be competitive.” It is possible that within the P sample, just like the study’s universe, there are young people who feel that the media are a vital tool that can be used to enlighten the youth on what others around the world are doing and so bring in some form of challenge to them, hence their opposition to media censorship.

The explanations provided by M12 and N32 serve to clarify the factor 2 perspective. Generally, this perspective supported the idea of government ensuring that employment was based on qualifications, and also favored expanding education opportunities. Being primarily composed of unemployed (91%) participants, this perspective is potentially rampant in Kenya which has an unemployment rate of about 40% (CIA, 2010). From their ranking procedure, factor 2 (*Qualification-Based Employment*) participants, mainly from Mombasa, appear to have rejected factor 1’s (*Reformists*) viewpoint, which was popular among Nairobi participants. However, a group more concerned about employment was factor 3.

Factor 3: Laborers

The factor 3 viewpoint had at least six participants significantly load on it. Like factor 2,

Table 4

Demographic Characteristics: Factor 3

No.	ID	*Load	Sex	M/Status	Education	Occupation	Age	Ethnicity	Religion
25	M25	57	M	Single	H Sch Grd	Unemployed	24	Mijikenda	Christian
29	M29	50	M	Single	High Sch	Employed	23	Abaluhya	Christian
36	M36	50	F	Single	In College	Unemployed	22	Mjomvu	Muslim
37	M37	53	M	Single	Std. 8	Self Employ	19	Arab	Muslim
42	M42	36	F	Single	High Sch	Unemployed	20	Banjun	Muslim
57	N12	63	F	Single	In College	Student	19	Arab	Muslim

% Explanatory Variance: 7 Variables: 6
 *Decimals to two places omitted. Highest significant loadings ($p < .01$) in bold.

Mombasa residents (83%) were more likely to endorse this perspective as compared to those in Nairobi (17%). This perspective was also favored by Arabs (33%), Muslims (67%), participants with a lower academic achievement (67%), and the unemployed (67%), irrespective of gender.

Table 4 offers a more detailed summary of participant's demographic characteristics.

The following statements positively (4, 3) defined the factor 3 perspective, which was labeled *Laborers* and related to the value of wealth:

28	Enforce existing labor laws and mandate an 8-hour working day with extra pay for overtime.	4
25	Curb rural-urban migration by decentralizing institutions and services and making sure that whatever is available in the cities is also available in the rural areas.	4
35	Build cultural centers where the youth can exhibit their talents, develop their creativity and earn an income.	3
39	Provide communities with the basic necessities needed for good commerce such as roads, clinics, communication facilities, water, electricity and sewers.	3
33	Enforce the current labor laws and mandate employers to upgrade employee status after a certain length of time.	3

As indicated by their statement ranking, this perspective appears focused on increasing employment opportunities for the youth and creating a conducive environment for young people to earn a living. By supporting the provision of basic commercial infrastructure as well as the protection of employees from unfair work practices, factor 3 participants emerge fretful about current economic and labor statutes in Kenya that they perceive as a hindrance to youth being empowered. Unlike factor 2 (*Qualification-Based Employment*) participants who are more worried about getting a job, factor 3 (*Laborers*) are concerned with improving the work environment and the expansion of institutions and services which they believe will present young people with opportunities to invest and harness their talents and efforts.

As indicated in Appendix P, besides the above statements, this perspective was further distinguished by their support of statement 18, which advocated addressing problems of nepotism and tribalism to ensure fair access to opportunities. Factor 3 (*Laborers*) also uniquely agreed with factor 6 that the government should build cultural centers to assist youth develop their creativity (statement 35), and agreed with *Reformists* (factor 1) that traditional skills should be introduced in the 8-4-4 education curriculum (29) and regarding the need to implement public policies well and evaluate their effectiveness (34).

Below is how factor 3 scored their most disagree (-4, -3) statements:

11	Exercise better control over the media so as to reduce the influence of western movies and programs that seriously corrupt our culture.	-4
22	Revise the curriculum and introduce skill training like sewing, woodwork, metal work and the like as early as Std. 6 so that people can develop their talents and venture into the informal job sector even after primary school.	-4
2	Revise 8-4-4 education curriculums so as to allow students to do what they really want to do and to specialize on something they are passionate about.	-3
40	Think positively and creatively about solving our problems, beginning with I; what can I do about the situation? Enable youth to take responsibility for their own future.	-3
21	Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork and comedy.	-3

From their statement ranking, factor 3 (*Laborers*) concurred with factor 2 (*Qualification-Based Employment*) participants and rejected a call to revise the 8-4-4 education curriculum, which was supported by factor 1 (*Reformists*). However, just like factor 1, *Laborers* depicted their liberal ideals by rejecting any form of media control or censorship (statement 11). Having favored statement 35, which suggested expanding cultural centers for youth to exhibit their talent, a rejection of statement 40, which encourages young people to take charge of their own future, was quite interesting. This is because actions called for by statement 35 emphasize harvesting

personal talents, which is similar to the actions suggested by statement 40. Presumably then, factor 3 prefers strategies that will offer youth avenues to harvest their talent while leaving the government responsible for creating these facilities.

Factor 3's scoring of statement 40 was the most extreme among the six factors, indicating their strong objection to the youth being self reliant. This rejection, combined with that of statement 12 (which called for teachers to teach self reliance), depicts this group as perceiving the government as being responsible for youth empowerment. Although this perspective was held by a large proportion of Muslims, statements 5 and 38, which called for the abolition of all forms of discrimination, received little support. This may indicate a lack of consensus among Muslims on these particular issues. Since 75% of the Muslims in this group are from Mombasa, home to 60% of Kenya's Muslims (CIA, 2010), it is possible that they may not experience religious discrimination as compared to those living in Nairobi. It is possible that due to more diversity, and consequentially competition, Muslims in Nairobi experience more discrimination than those in Mombasa, thus explaining the discrepancy.

To further understand *Laborers'* thought process, the Post Q sorting Interview Questionnaires for sort ID numbers N12 and M25 were retrieved and analyzed. Q sort N12, with a loading of 0.6285, provided the purest representation of this perspective. This Q sort was completed by a 19-year-old female college student who was the only person from Nairobi to load significantly on this factor. Since she was the purest representative of this perspective, her opinion was, to a great degree, mirrored by other members of her group. In order to empower Kenya's youth, N12 agreed that enforcing the existing labor laws (statement 28) and discouraging all modes of discrimination (38) were the most significant steps in this process. In her opinion, these issues "are important because if they are considered and tackled, Kenyans, especially the youth, will have a lot to benefit from." N12 felt that this "is one part which is hardly hit" by

government's continued negligence of labor grievances. N12 also expressed her frustration with the "system" which she feels is biased against Muslims and hence ranked statement 38 at 4. In explaining her scoring of statement 38, N12 also commented on statement 5 (provide ID cards in a timely manner), which she had scored under 3, and stated that "because of discrimination, getting ID cards has become a hell of a problem and people cannot mingle freely. Getting ID cards has become very difficult especially for Muslims. They have to be asked for a lot of documents which are unnecessary and which are not needed" before they are issued with an ID card. By addressing these issues, N12 felt that the government would make significant progress in empowering Kenya's youth population. Although her responses did not explain the general thought process of factor 3 participants, her viewpoint potentially exists among Muslims in Kenya, who comprise about 10% of the population (CIA, 2010).

Like other factor 3 members, N12 considered media control to reduce Western influence (statement 11) and revising the 8-4-4 curriculum of education to instill skills as early as Std. 6 (22) as insignificant "because they do not have a very big impact on me and other youth of today." To her, and possibly other factor 3 participants, these statements "did not affect my sorting much because they are the least ones we want taken care of because they don't have a big impact on the youth." It is likely that N12 may have sorted her statements according to those that would have immediate and direct benefit to young people.

Q sort M25, with a loading of 0.5722, was completed by a single, 24-year-old unemployed male, who had graduated high school. Being the second purest representative of factor 3, his arguments served to clarify this perspective. Issues addressed by statements 28 and 35 were important to M25 because they "assist the youth to get jobs." Although he did not explain how enforcing existing labor laws and mandating an 8-hour work day (statement 28) would lead to an empowered youth, he believes such a move by the government would assist the

youth tremendously. In support of statement 35, which advocated building cultural centers to assist youth develop their creativity, M25 argues that since “it takes time for the youth to get employed,” building cultural centers would ensure young people have something to occupy their time. Again, this participant appears concerned about youths’ idleness, which he believes can be curbed by providing the venues to exhibit their talents and creativity. This argument coincides with MSYA’s (2007) analysis that recreation facilities are few or even nonexistent in some towns which adds to youths' idleness. Importantly, M25’s recommendation would probably receive support among some youth in Kenya.

M25 rejected (-4) the suggestion to mandate and aggressively encourage family planning (statement 7) as well as the need to prepare students psychologically to be entrepreneurs instead of relying on employment by established businesses (12). He felt that issues addressed by these statements would not empower young people, but would “leave most youth unemployed.” Although M25’s reasoning was probably perpetuated by Kenya’s high unemployment rate, unfortunately, he does not appear to define employment as something that can be self created. If this is the case, it explains why M25, like factor 3 participants, ranked his statements according to those that would directly get the youth working and occupied.

Significantly, arguments presented by Q sorts N12 and M25 helped explain factor 3’s consensus points. Importantly, factor 3 defines enforcing the existing labor statues and improving the work environment as the best strategy to empower Kenya’s young people. But what is factor 4’s perspective on youth empowerment in Kenya? An analysis of this cluster’s viewpoint elaborates their preferences.

Factor 4: Protectors of Public Property

As indicated in Table 5 below, participants loading on factor 4 made it the third perspective preferred more by Mombasa residents (64%) than those in Nairobi (36%). This

Table 5

Demographic Characteristics: Factor 4

No.	ID	*Load	Sex	M/Status	Education	Occupation	Age	Ethnicity	Religion
5	M5	57	F	Single	In College	Student	22	Akamba	Christian
10	M10	46	F	Single	College Grd	Unemployed	23	Abaluhya	Christian
18	M18	56	M	Single	In College	Self Employ	26	Luo	Christian
21	M21	64	F	Single	College Grd	Employed	23	Akamba	Christian
26	M26	53	M	Single	H Sch Grd	Self Employ	28	Meru	Christian
31	M31	54	M	Single	Std. 8	Self Employ	21	Mijikenda	
35	M35	47	F	Married	In College	Employed	30	Mijikenda	Muslim
46	N1	49	F	Single	College Grd	Employed	30	Akamba	Christian
61	N16	56	M	Single	In College	Student	20	Nubi	Muslim
65	N20	45	M	Single	In College	Student	23	Somali	Muslim
74	N29	48	F	Single	In College	Student	21	Akamba	Christian

% Explanatory Variance: 7 Variables: 11

*Decimals to two places omitted. Highest significant loadings ($p < .01$) in bold.

perspective was also preferred by more women (55%), more collage students and graduates (82%), and the self/employed (54%).

Out of the 40 statements, factor 4 participants mostly agreed (4, 3) with the following:

- 1 Establish procedures that would prevent people in power from grabbing public property and paying themselves exorbitant salaries. 4
- 26 Create more jobs by reviving industries that have previously collapsed. 4
- 8 Ensure that employment, both in public or private institutions, is based on qualifications rather than experience which youth rarely have due to chronic job shortages. 3
- 22 Revise the curriculum and introduce skill training like sewing, woodwork, metal work and the like as early as Std. 6 so that people can develop their talents and venture into the informal job sector even after primary school. 3
- 2 Revise 8-4-4 education curriculums so as to allow students to do what they really want to do and to specialize on something they are passionate about. 3

In the youth empowerment process, factor 4 participants, labeled *Protectors of Public Property* and correlated to the value of power, favor regulating public officials' conduct and administration of public resources. By embracing these particular statements, this group, in essence, challenges

the government to implement and enforce public policies that support transparency in government institutions, regulate officials' use of power and an equitable distribution of resources. Factor 4 also seems to favor creating more jobs and ensuring that employment processes that disadvantage and hinder youths' progress are addressed. It is highly probable that Kenyans from different religious, ethnic, or other background condemn rampant abuse of public office and property. To address this problem, the FGD participants, as well as factor 4 perspectives, recommend implementation and enforcement of regulatory policies. Taken together, these preferred statements also contribute in distinguishing factor 4 from the other five factors as summarized in Appendix P.

Protectors of Public Property (factor 4) perspective is further understood by an analysis of its most disagree (-4, -3) statements:

19	Increase the amount of loans given to the youth to about 50,000 Ksh. each.	-4
18	Address the problems of nepotism and tribalism so as to ensure fair access to available opportunities.	-4
36	Invite professionals in various fields to give career guidance talks to the youth so as to help mentor and assist them in career choices.	-3
21	Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork and comedy.	-3
38	Discourage discrimination based on religion, mode of dressing, race or ethnic origin.	-3

In the youth empowerment process, factor 4 (*Protectors of Public Property*) was also distinguished by its rejection of a call to expand polytechnics (statement 20) and to mentor the youth (36), increasing the loan amounts (19) and addressing problems of nepotism, tribalism, and discrimination (18). Although concerned with transparency and accountability of public office, a rejection of statement 18 and 38 indicates factor 4's lack of concern with fairness, equal distribution of resources, and affirmative action, issues supported by factor 5. It is likely factor 4

perspective exists in Kenya, a country where Muslims account for about 10-12% (CIA, 2010) of the population. This ranking explains the possibility of having genuine policy issues like affirmative action and discrimination being voted down by some youth. Comparatively, while factor 4 (*Protectors of Public Property*) advocated for the improvement of public service and the creation of more jobs, factor 3 was concerned about enforcing labor laws and improving the work place, as evidenced in Appendix P.

To better understand this perspective, Q sorts ID number M21 and M5 were retrieved and their post Q sorting interviews analyzed. At 0.6388, M21's loading was the highest, making this Q sort the purest representative of the *Protectors of Public Property* perspective. This Q sort was completed by a single, 22-year-old, employed female, who had graduated college. In the youth empowerment process, M21 favored establishing procedures that would prevent people in power from grabbing public property and paying themselves exorbitant salaries (statement 1) as well as revising the curriculum so as to allow students to specialize on something about which they are passionate (2). These issues were important to her because "they will help the youth get employment." However, she indicated that the issues raised by the 40 statements were very important to her and had found it difficult to put some on the negative side. Her comment was "Since all these issues have affected me, almost all of them seem to be important, yet there is a column for the less important!" Despite her concerns, she was able to select and categorize some statements in the most disagree column. This argument indicates that we should not take M21's rejections as an indication of her lack of value for the represented issues.

During the Q sorting process, M21 was least convinced by the tenets of statement 6, which required the government to prosecute corrupt public officials. To her, "prosecuting the officials will not help much in the youth empowerment process. Doing this will only cause harm and it's not a way of solving problems." She seems more reluctant to punish corrupt government

officials and would rather they are left alone, presumably for the sake of peace, a situation which would benefit the youth more. Her arguments definitely illuminated the relationship focus of factor 4 and explained their thought process. Echoing factor 4's opinion, M21 indicated her low support for increasing youth loans (statement 19) and explained that the "government should ensure there is enough employment for every youth." It is probable that factor 4's rejection of statement 19 was because of their general view that if the youth can get employment, they will have an income hence will not need loans. It is possible that her ranking, like for the other factor 4 participants, was motivated by the high unemployment experienced in Kenya, which renders many young people idle. So to this group, creating jobs seems more important than giving youth loans.

The second highest-ranking Q sort was M5 with a factor loading of 0.5661. This Q sort was completed by a single, 23-year-old female college student living in Mombasa. Like other factor 4 members, M5 was in favor of establishing procedures that would prevent people in power from grabbing public property and paying themselves exorbitant salaries (statement 1). Correspondingly, M5 "feels that grabbing, by those in positions of power, has led to tribalism and nepotism in Kenya." This is very interesting given that M21 did not make this connection. It is possible that factor 4 members highly scored this statement because of this presumed consequence—tribalism. M5 also favored revising the 8-4-4 education (statement 22) because "they will help youth discover their talents early and will work on shaping them, hence helping them at least be independent at an early age." She added that early skill training "will sharpen their thinking and inform them more hence helping them make a sound decision when choosing their career."

However, M5 rejected suggestions to introduce a new curriculum based on imparting traditional skills like making kyondos, weaving, curving, and pottery (statement 29) as well as

inviting professionals from various fields to mentor young people and assist them in career choices (36), statements appreciated by factor 1 (*Reformists*). To M5, “these are just simple.” Although she seems to contradict herself when she contends that revising the 8-4-4 education curriculum (statement 22) will “help youth discover their talents early” yet is opposed to career counseling and imparting traditional skills, this simply emphasizes her rejection of traditional skills being taught in schools.

Generally, in the youth empowerment process, factor 4 is defined by the desire to improve public service and to protect public resources. This factor is also defined by a rejection of statements related to individual property issues—rights and access (13, 38, 36, 18, and 19). In combination, this analysis suggests factor 4 participants as preferring regulatory and distributive policies and rejecting increasing financial assistance to youth as well as addressing issues of discrimination. Besides echoing their group’s concern on the state of public affairs in Kenya, M21 and M5 helped clarify factor 4’s ranking procedure, which differed from that of factor 5.

Factor 5: I Am Able

The factor 5 perspective was equally held by both Mombasa and Nairobi residents as well as Christians and Muslims. This perspective was also favored by women (67%), college students

Table 6

Demographic Characteristics: Factor 5

No.	ID	*Load	Sex	M/Status	Education	Occupation	Age	Ethnicity	Religion
7	M7	54	M	Single	In College	Student	19	Luo	Christian
15	M15	49	M	Single	H School	Unemployed	20	Mijikenda	Muslim
33	M33	67	F	Single	In College	Student	21	Agikuyu	Christian
58	N13	57	F	Single	H Sch Grd	Student	18	Somali	Muslim
60	N15	71	F	Single	In College	Student	20	Mijikenda	Muslim
79	N34	43	F	Married	College Grd	Employed	29	Akamba	Christian

% Explanatory Variance: 7 Variables: 6

*Decimals to two places omitted. Highest significant loadings ($p < .01$) in bold.

and graduates (67%), and the unemployed (83%). A summary of participant's demographic characteristics is provided in Table 6.

The factor 5 was labeled *I Am Able*, and related to the value of rectitude, because of how these individuals scored their most agree (4, 3) statements:

- | | | |
|----|--|---|
| 40 | Think positively and creatively about solving our problems, beginning with I; what can I do about the situation? Enable youth to take responsibility for their own future. | 4 |
| 39 | Provide communities with the basic necessities needed for good commerce such as roads, clinics, communication facilities, water, electricity and sewers. | 4 |
| 5 | Provide ID cards in a timely manner. | 3 |
| 38 | Discourage discrimination based on religion, mode of dressing, race or ethnic origin. | 3 |
| 17 | Ensure that money set aside to assist the youth actually gets to the youth and does not end up in the pockets of corrupt public officials. | 3 |

This perspective differed from the other four perspectives in that it challenged young people to “think positively and creatively” about solving their problems (statement 40). Agreement with this statement depicts *I Am Able* participants as having more faith than the other factors in youths' ability to solve their own problems. Since adequate representation of marginalized groups will amplify their voices and make their needs known (Narayan, 2002), endorsement of statements 5 and 38 indicates that Muslims were highly represented in this group. Approval of these statements also served to distinguish factor 5 from other factors as indicated in Appendix P. In factors 1, 2, 3, and 4, clusters with lower Muslim representation, issues 5 and 38, which were passionately embraced by Muslim participants during FGD, did not receive significant support. Moreover, as revealed in Appendix P, factor 5's unique ranking of statements 11 and 14 indicates they are in favor of controlling the media to reduce Western influence (11) and increasing drug and alcohol counseling centers for the youth (14). This renders factor 5 as believing that enabling (through rehabilitation or cultural influence) the youth to be better people is the appropriate

approach to empowering them. It is possible that the factor 5 perspective, which supports youths' self reliance and media control, does exist more broadly in Kenya. To assist young people as they harness the power within themselves, *I Am Able* participants favored economic policies which would improve commercial facilities and the environment, as well as regulatory policies that would institute transparency and accountability of public servants (statement 17).

Also revealing of the factor 5 perspective is how they scored their most disagree (-4, -3) statements:

- | | | |
|----|---|----|
| 3 | Use CDF monies to reduce or eliminate all taxes charged on food and energy (oil and electricity). | -4 |
| 22 | Revise the curriculum and introduce skill training like sewing, woodwork, metal work and the like as early as Std. 6 so that people can develop their talents and venture into the informal job sector even after primary school. | -4 |
| 21 | Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork and comedy. | -3 |
| 25 | Curb rural-urban migration by decentralizing institutions and services and making sure that whatever is available in the cities is also available in the rural areas. | -3 |
| 2 | Revise 8-4-4 education curriculum so as to allow students to do what they really want to do and to specialize on something they are passionate about. | -3 |

Although factor 5 sees the importance of enabling young people to take charge of their own future, they consider an elimination of taxes—on food and energy—as an insignificant strategy in the youth empowerment process. An analysis of factor 5's distinguishing statements (Appendix P) elaborates their unique opposition to youth getting special favors (interest free loans [no. 24]) and the elimination of government assistance (CDF) (no. 3) provided to all constituencies in Kenya. This perspective depicts the view that the playing ground should be level for all Kenyan citizens and should not be altered just for the youth. Not only do these “responsible” participants reject the notion that patriotism could be enhanced by censoring the media, for the most part, they

rejected education curriculum reform (statements 22, 25, and 2), which was embraced by factor 1 (*Reformists*). Existence of the factor 5 perspective emphasizes that there may be a segment of the youth in Kenya who believe that the curriculum is not a problem and thus should not be revised.

To inform this group's ranking process, the two highest-ranking Q sorts in this factor were retrieved and their Post Q Sorting Interview Questionnaires analyzed. The purest representative for this factor was N15 with a loading of 0.7076. This Q sort belonged to a single, 20-year-old female college student. In the youth empowerment process, N15 considered discouraging all modes of discrimination (statement 38) and providing ID cards on a timely manner (5) as essential. Since Muslim participants passionately elaborated on these two issues during the FGDs, it was not surprising this participant was a Muslim. Her explanation was, "these things [ID cards and passports] are important in our lives because without them we can't survive." N15's plea to the government to "please make it possible and help us" could as well represent the pleas of other marginalized groups in Kenya. Although her opinion did not fully elaborate on the relationship focus of this factor, her argument may explain why Muslims feel marginalized and also define their unique challenges.

By rejecting statement 3, which suggests using Constituency Development Fund (CDF) monies to reduce or eliminate taxes on basic commodities, N15 revealed her concern for equality because CDF funds seem to assist all youth irrespective of their religious affiliation. Additionally, N15's rejection of a call to provide total security on a daily basis (statement 4), because "you can deal with them anytime," portrays her view that the security situation in Kenya is dependent on an individual's initiative. She seems to favor statements that call for a consideration of marginalized groups. It is possible that such a thought process may have influenced factor 5's ranking.

Holding a similar perspective was M33, whose loading of 0.6719 was the second highest in this factor. This Q sort was also completed by a single, 20-year-old female college student. M33 agreed that the youth should “think positively and creatively about solving their problems” (statement 40) and saw the need for government to provide communities with basic commercial necessities (39). However, she did not explain why she ranked her statements the way she did. Presumably then, M33 believes that the youth should be in charge of their own empowerment and the way to assist them is to provide a supportive environment to achieve this. Like factor 5’s general outlook, M33 was against decentralizing institutions to curb rural-urban migration (statement 25) and mandating the media to devote 50% airtime to local programs (21). Although she stated that “somehow they are important, but not that much,” this did not explain her thought process during the Q sorting process. Seemingly then, these were simply the actions she defined as insignificant in the youth empowerment process.

Arguments presented by Q sorts N15 and M33 to explain their ranking procedure also illuminated factor 5’s thought process. This cluster of participants revealed their conservative ideals by calling for individual responsibility and improvement of commercial facilities. Another perspective that was persuaded by youths’ abilities to improve their own lives was factor 6. A closer look at factor 6 exemplifies just how convinced they were.

Factor 6: Build Cultural Centers

Seven participants significantly loaded on this factor. As Table 7 reveals, these participants made factor 6 the fourth perspective preferred more by Mombasa residents (72%) than those in Nairobi (28%). This perspective was also favored by men (71%), Christians (71%), non-college (high school education or less) students (71%), and the unemployed (71%). There were more Agikuyu (43%) and Abaluhya (29%) loading on this perspective than any other ethnic

Table 7

Demographic Characteristics

No	ID	*Load	Sex	M/Status	Education	Occupation	Age	Ethnicity	Religion
8	M8	33	F	Single	In College	Student	21	Akamba	Christian
14	M14	45	F	Single	H School	Unemployed	24	Agikuyu	Christian
24	M24	51	M	Single	Std. 8	Employed	22	Mijikenda	Christian
34	M34	49	M	Single	In College	Student	20	Abaluhya	Muslim
43	M43	63	M	Single	Std. 8	Unemployed	26	Agikuyu	Muslim
66	N21	54	M	Single	H Sch Grd	Unemployed	23	Abaluhya	Christian
68	N23	49	M	Married	High Sch.	Employed	25	Agikuyu	Christian

% Explanatory Variance: 5 Variables: 7
 *Decimals to two places omitted. Highest significant loadings ($p < .01$) in bold.

groups. This perspective, associated with the value of wealth, was labeled *Build Cultural Centers* because of how the participants ranked their most agree (4, 3) statements:

35	Build cultural centers to assist youth develop creativity.	4
13	The government should individualize the loans so that a person can apply and run his own business.	4
40	Think positively and creatively about solving our problems, beginning with I; what can I do about the situation? Enable youth to take responsibility for their own future.	3
20	Set up more polytechnics and colleges and reduce the amount of fees.	3
4	Commit to providing total security on a daily basis so as to ensure that people can pursue their businesses peacefully.	3

Participants associated with factor 6 not only consider building cultural centers as the best strategy to empower young people, they also see the need to streamline financial assistance to support youth entrepreneurship. Like factor 5 (*I Am Able*), this perspective also supports the notion of having the youth take responsibility for their lives (statement 40). It is possible that participants' awareness of their academic limitations as well as lack of employment leads them to advocate building cultural centers that will support young people's talents and so facilitate their empowerment. Most likely, people with artistic talents in Kenya would support the tenets of this perspective. It is hoped that its consideration and provision by the government will serve to

facilitate youth empowerment by supporting their creativity. This factor was also distinguished by its support of statement 20, which suggested setting up more subsidized polytechnics as revealed in Appendix P.

These same participants rejected (-4, -3) the following statements:

- | | | |
|----|--|----|
| 21 | Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork and comedy. | -4 |
| 14 | Increase the number of drug and alcohol counseling centers for the youth so as to support them in becoming good citizens and encourage self reliance. | -4 |
| 25 | Curb rural-urban migration by decentralizing institutions and services and making sure that whatever is available in the cities is also available in the rural areas. | -3 |
| 23 | Employ or appoint people who are cognizant of the particular needs of the youth. They should hire young blood and be keen not to appoint anyone 55 years and above into government ministries. | -3 |
| 2 | Revise 8-4-4 education curriculums so as to allow students to do what they really want to do and to specialize on something they are passionate about. | -3 |

In order to empower the youth, factor 6 defines actions called for by the above statements to be insignificant. Like the other perspectives, this factor upheld media liberties by rejecting suggestions to censor programs. A rejection of statement 14, which suggested increasing the number of drug and alcohol counseling centers to rehabilitate young people, not only set factor 6 apart from factor 5 (*I Am Able*), who embraced this statement, but exposed them as being unsympathetic to youth who need treatment. Therefore, the factor 6 (*Build Cultural Centers*) perspective was distinguished by their approval of ways to support youth talents and entrepreneurship and their rejection of rehabilitating youth battling addiction (Appendix P).

To understand the mindset of participants holding this perspective, Q sorts M43 and N21 were retrieved and their Post Q Sort Interviews analyzed. Since M43's loading of 0.6275 was the highest in this factor, his arguments served to illuminate further factor 6's viewpoint. This Q sort

was completed by a 26-year-old single, unemployed male, with Std. 8 education. He identified his ethnic group as Agikuyu and religion as Islam. After evaluating the 40 statements in the Q sample, M43 agreed that the government should commit to providing total security on a daily basis (statement 4) as well as setting up more subsidized polytechnics and colleges (20) in order to empower the youth. To him, issues represented by these statements are important because “it’s for the future.” He stated that having security will allow the youth to work in peace and hence be more creative. Since many of the participants loading on this factor had low academic achievement, it is likely that they had similar experiences and hence this opinion. Like other factor 6 participants, M43 opposed mandating 50% of media air time to local programs (statement 21) or increasing the number of drug and alcohol counseling centers for young people (14). However, he offered no reason for disagreeing with these statements.

Holding a similar perspective was N21, whose loading of 0.5369 was the second highest in factor 6. This Q sort was completed by a single, 23-year-old male who had graduated high school. Interestingly, N21 had ranked statements 5 and 6 under 4. As a Christian, prioritizing statement 5, which requested the government to provide ID cards in a timely manner—an issue of importance to the Muslim community—was a little surprising and showed his caring side and concern for marginalized groups in Kenya. N21’s integrity was further emphasized by his support for statement 6, which advocated prosecuting corrupt public officials. According to him, these issues were “important because they can change the generation I am in and even the generations to come.” Presumably, he believes that concern for the marginalized and punishment for those who do wrong will create a just Kenya which will facilitate youth empowerment.

N21 rejected mandating and aggressively encouraging people to family plan (statement 7) as well as appointing people cognizant of youth challenges (23). His explanation—that “because we youth we have the strength to do anything but ‘wazees’ [old people] are very lazy

and they actually rely on youth”—contradicted his ranking. If indeed he felt this way, then we would expect him to have ranked this statement on the positive side. Such confusion indicates potential misunderstanding or a genuine rejection of the need to appoint people mindful of youth challenges. Although an analysis of Q sorts M43 and N21 did not sufficiently amplify factor 6’s thought process, this perspective seems genuinely concerned about solving youth idleness, hence their support to build cultural centers.

Concluding Observations from Q sorts

The preceding interpretation of the identified six factors has helped clarify points of consensus and divergence on the issue of youth empowerment in Kenya. Although there were overlapping agreements on the significance of some statements in the youth empowerment process, it must be emphasized that in Q methodology, categorization and classification of a factor is based on a combination of statement rankings and not just a few statements. To understand further how young people in Kenya can be empowered, an analysis of Q sorts completed by public officials, mandated to address youth issues in Kenya, was undertaken.

Public Officials

To respond appropriately to the research question, it was imperative to listen to public officials cognizant about youth issues. Four adults (M44, M45, N35, and N36) were sampled to participate in this study. M45 was the contact person, and one of the adults, together with M44, in charge of young people sampled at Madrasa Rahman in Kongowea, Mombasa. Although M44 and M45 did not participate in the FGD or the narrative interviews, they Q sorted the 40 statements to reveal their views on youth empowerment in Kenya. N35 and N36 were purposely selected due to their positions at the Ministry of State for Youth Affairs (MSYA) at Kencom House in Nairobi. Two narrative interviews, one with each, were conducted to explore government’s view on what the

youth—during the FGDs—had identified as crucial in their empowerment. N35 and N36 also undertook and completed the Q sorting process. Table 8 provides a summary of officials' demographic configuration. These four Q sorts, together with the 77 Q sorts completed by young people, were factor analyzed to reveal their viewpoints on youth empowerment in Kenya. Table 9 offers a summary of official's loadings.

Table 8

Demographic Characteristics: Public Officials

No	ID	Sex	M/Status	Education	Occupation	Age	Ethnicity	Religion	FGDP
44	M44	M	Married	H Sch.	Self Employ	40	Pemba	Muslim	No
45	M45	F	Divorced	H Sch. Grd	Unemployed	42	Banjun	Muslim	No
80	N35	M	Single	College Grd	Employed	32	Abaluhya	Christian	Yes
81	N36	M	Married	College Grd	Employed	47	Agikuyu	Christian	Yes

As evidenced in Table 9, some officials' Q sorts exhibited mixed loadings, meaning that some had views in common with two or more factors. PQMethod 2.11 only affiliated M45, the

Table 9: Public Officials Factor Matrix

Q Sort #	ID	Factor Loadings*					
		1	2	3	4	5	6
44	M44	18	-24	43	28	28	-41
45	M45	-05	51	-01	09	29	-07
80	N35	39	44	31	34	35	-14
81	N36	17	20	55	03	52	-03

*Decimals to two places omitted. Significant loadings ($p < .01$) in bold.

only female in this group, to a single factor and that is factor 2. The other three officials—M44, N35 and N36, all men—loaded on more than one factor. While M44 significantly loaded on factors 3 and 6, N35's highest loading was under factor 2, followed by factors 1, 5, and 4. N36 had views similar to both factors 3 and 5. As earlier indicated, the only loadings which will be

discussed are those of N35 and N36 because being senior government officials at MSYA, their Q sorts may explain the government's position on youth issues in Kenya.

Government Official N35

At 32 years, N35 was the youngest public official of those interviewed and the only one who was unmarried. A college graduate, N35 identified his ethnic group as Abaluhya and his religion as Christian. A narrative interview was conducted with this individual and will be discussed later. As earlier indicated, this official exhibited mixed loadings and was associated with factors 2, 1, 5 and 4. Just like M45, N35's strongest loading was with factor 2 (*Qualification-Based Employment*), which was concerned with ensuring that employment was based on qualifications rather than experience.

A look at statements with which N35 was in most agreement (4, 3) further elaborates his perspective(s):

- | | | |
|----|---|---|
| 15 | Update the curriculum so that it instills skills compatible with current market needs such as computer technology. | 4 |
| 30 | To create employment, the government needs to focus on creating industries in the rural areas, taking into account the kind of resources locally available (e.g., start a coconut processing plant at the coast so that coconut milk does not have to be imported). | 4 |
| 25 | Curb rural-urban migration by decentralizing institutions and services and making sure that whatever is available in the cities is also available in the rural areas. | 3 |
| 39 | Provide communities with the basic necessities needed for good commerce such as roads, clinics, communication facilities, water, electricity and sewers. | 3 |
| 4 | Commit to providing total security on a daily basis so as to ensure that people can pursue their businesses peacefully. | 3 |

In order to empower young people, N35 believes the government needs to focus on issues addressed by statements 15 and 30. In support of statement 15, which advocates updating the curriculum to instill technological skills, he remarked, "When you look at those two issues, they

affect the young people. Take curriculum: no old people are going to school!” He contends that “skills upgrading is very vital in order to keep up with the dynamics of the labor market.” Hence N35 preferred the value of skills to empower the youth. As of statement 30, N35 believes that “there is a lot of potential in the rural areas of this country which has not been tapped, simply because everybody thinks that opportunity exists in the urban areas.” As previously elaborated, statements 15 and 30 were significant to enlightenment thought and were highly scored by the *Reformists* (factor 1). N35 adds that “the government has failed us because it has not been able to come up with an elaborate de-centralization plan. We have been doing this thing since independence, but no change has been there. That tells us there is something wrong somewhere.”

N35 further notes that if the Kenya government were to give incentives to some investors to relocate to rural towns, this would make a huge difference in the economy of the region. In support of the other statements, he believes that “regional resource imbalances are the major factors influencing internal migration, conflicts, etc.” N35’s support for statements advocated by factors 1 and 2 may explain his mixed loadings.

N35 ranked his most disagree (-4, -3) statements as follows:

- | | | |
|----|--|----|
| 3 | Use CDF monies to reduce or eliminate all taxes charged on food and energy (oil and electricity). | -4 |
| 24 | Ensure that Youth Enterprise Development Fund and Constituency Enterprise Scheme (C-YES) loans are interest free for at least the first three years so that individuals can delay repayment until after they have firmly established themselves. | -4 |
| 11 | Exercise better control over the media so as to reduce the influence of western movies and programs that seriously corrupt our culture. | -3 |
| 21 | Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork and comedy. | -3 |
| 31 | Work at improving unity and harambee in Kenya. | -3 |

Although he disagreed with factor 5 on the issue of media control (statement 11), N35 concurred with this perspective in regards to eliminating taxes using CDF money (statement 3) and the need for the youth to be self reliant (40). N35 feels that “CDF is one of the best ways to address regional resource imbalances. Taxes are uniform and using CDF to eliminate taxes on essentials cannot assist youth empowerment in any way.” This official also concurred with all the six factors that enhancing patriotism by controlling media programs (statement 21) was a weak strategy in the youth empowerment process.

Being a public official and responsible for the welfare of youth nationwide, N35 not only exhibits his attempt(s) to understand youths’ divergent perspectives, but also his willingness to address each of their concerns. Consequentially, he appeared sympathetic to most of the factors and in a positive way, serves to reassure the Kenyan youth that they have an official who understands their situation. This sympathy, however, is hardly reflected by his superior, N36.

Government Official N36

Q sort N36 was completed by a 47-year-old, married man, also employed at MYSA. He too was a collage graduate living in Nairobi and identified Agikuyu as his ethnic group and Christianity as his faith. Although N36 ranked all the 40 statements provided, he did not adhere to the distribution matrix provided (Appendix L) and scored a number of statements at 4. Like his counterpart N35, N36 had views similar to factors 3 (0.5539) and factor 5 (0.5188). Factor 3 (*Laborers*) advocated improving the workplace and creating a nourishing environment for youth to earn a living (wealth). Factor 5, (*I Am Able*) believed in youths’ ability to improve their own welfare. Generally, N36 was in most agreement (4, 3) with the following 13 statements:

- | | | |
|----|--|---|
| 5 | Provide ID cards in a timely manner. | 4 |
| 6 | Prosecute corrupt public officials. | 4 |
| 10 | Offer free legal advice and patent rights to inventors in order to protect | 4 |

	youth innovation and creativity.	
16	Instill mechanisms to ensure transparency and accountability of public institutions and funds.	4
18	Address the problems of nepotism and tribalism so as to ensure fair access to available opportunities.	4
20	Set up more polytechnics and colleges and reduce the amount of fees.	4
25	Curb rural-urban migration by decentralizing institutions and services and making sure that whatever is available in the cities is also available in the rural areas.	4
26	Create more jobs by reviving industries that have previously collapsed.	4
27	Require public institutions to embark on a country wide awareness campaign to enlighten Kenya's young people about available opportunities so that they can access them.	4
36	Invite professionals in various fields to give career guidance talks to the youth so as to help mentor and assist them in career choices.	4
38	Discourage discrimination based on religion, mode of dressing, race or ethnic origin.	4
39	Provide communities with the basic necessities needed for good commerce such as roads, clinics, communication facilities, water, electricity and sewers.	4
40	Think positively and creatively about solving our problems, beginning with I; what can I do about the situation? Enable youth to take responsibility for their own future.	4
15	Update the curriculum so that it instills skills compatible with current market needs such as computer technology.	3
17	Ensure that money set aside to assist the youth actually gets to the youth and does not end up in the pockets of corrupt public officials.	3

In support of his ranking procedure, N36 stated that "I understand that actions called by these statements hold the most potential for high impact in further youth empowerment." N36 and N35 were similar on how they ranked statements 15, 25 and 39, scoring these at either 4 or 3.

N36 scored the following statements as his most disagreeable (-4, -3) ones:

- | | | |
|----|--|----|
| 3 | Use CDF monies to reduce or eliminate all taxes charged on food and energy (oil and electricity). | -4 |
| 7 | Mandate and aggressively encourage people to family plan. | -4 |
| 12 | Ensure that teachers teach students to be self reliant so that they can start a business or start to make things instead of having to look for employment. | -4 |
| 19 | Increase the amount of loans given to the youth to about 50,000 Ksh. each. | -4 |
| 4 | Commit to providing total security on a daily basis so as to ensure that people can pursue their businesses peacefully. | -3 |
| 11 | Exercise better control over the media so as to reduce the influence of western movies and programs that seriously corrupt our culture. | -3 |
| 21 | Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork and comedy. | -3 |
| 22 | Revise the curriculum and introduce skill training like sewing, woodwork, metal work and the like as early as Std. 6 so that people can develop their talents and venture into the informal job sector even after primary school. | -3 |
| 23 | Employ or appoint people who are cognizant of the particular needs of the youth. They should hire young blood and be keen not to appoint anyone 55 years and above into government ministries. | -3 |
| 24 | Ensure that Youth Enterprise Development Fund and Constituency Enterprise Scheme (C-YES) loans are interest free for at least the first three years so that individuals can delay repayment until after they have firmly established themselves. | -3 |

N36 rationalized that “implementation of such actions will not change the conditions of the youth in the country. The current situation is not discriminative of the youth.” Evidently his ranking can be associated to his arguments, expressed during the narrative interview, that “most youth will never start businesses or become entrepreneurs as growth businesses are for the select few in the population.” Subsequently, like factors 2 and 4, N36 rejected statements that suggested increasing loan amounts to the youth (statement 19). Although failure to adhere to the sorting matrix jeopardizes a fair comparison, at least it can be said that N36 and N35 were similar in how they ranked their most disagree statements. Both rejected (-4) suggestions to offset taxes using CDF

money (statement 3) and ensuring youth loans are interest free for at least three years (24). They also discarded statements 11 and 21, both of which were calling for media control.

These two Q sorts are crucial in understanding youth empowerment in Kenya since they were completed by senior public officials at MSYA, officials charged with addressing youth issues in Kenya. At a minimum, these Q sorts have exposed the mind set of these crucial public figures and revealed government's potential for addressing and/or solving youth issues. A more detailed comparative analysis of N35's and N36's narrative on youth empowerment in Kenya will be discussed in relation to the arguments raised by young people during FGDs.

Narrative Interviews

It was important for this study to seek the opinion of government officials at MSYA. As the responsible department, MSYA serves as the coordinator of youth programs and leader of broader government youth organizations and financial support systems within Kenya. Government, through various organs/institutions, has the responsibility of influencing youth empowerment in a variety of ways: by designing the education curriculum to produce citizens who are literate and numerate, but who possess necessary skills to venture into the labor market or private enterprise with ease, ensuring that credit facilities are available and functioning to support entrepreneurship, creating and assisting youth to get jobs, and ensuring the necessary coordination and collaboration within its departments to solve youth issues. Government institutions are not only expected to dictate youths' academic enlightenment and future potential for success, but also to provide the framework for youth to discover and harness the power within themselves. Although this list is by no means exhaustive, it emphasizes the fact that government intervention is crucial and necessary to empower young people.

In order to understand the government perspective on youth empowerment, two male officers, N35 and N36, were purposely selected for one-on-one narrative interviews. The

interviewer's goal was to explore some of the topics identified by youth during the FGDs (and discussed in the Kenya National Youth Policy) to understand the government's effort to address these. It must be noted that due to time constraints it was not possible to query the officials on all the issues generated by the youth.

During both the concourse formation and factor interpretation stages, youth demonstrated their understanding of the challenges they face in being empowered. Among these challenges were issues such as education and skill training, unemployment and labor laws, discrimination and equity issues, lack of information and mentorship, drug and alcohol abuse, high taxes, public property abuse, lack of transparency and accountability in public institutions, security, infrastructure, identity cards, centralized resources, tuition, and financial assistance. The most viable strategies, as suggested by the youth, demanded revising the 8-4-4 education curriculum to impart skills compatible with current market needs, setting up low cost polytechnics and colleges, ensuring that employment was based on qualifications rather than experience, providing ID cards in a timely manner, creating employment opportunities in the rural areas by decentralizing institutions and services, creating more jobs by decentralizing services and reviving collapsed industries, providing communities with the basic necessities needed for good commerce, teaching the youth to be innovative and responsible for their future, lowering taxes on basic consumer products, giving loans to youth to start businesses, and building cultural centers.

Since Lasswell's (1971) social values —*power, enlightenment, skill, wealth, wellbeing, affection, respect* and *rectitude*—were adopted to categorize the concourse and aid in Q sample formation the narratives will be discussed in relation to these values. It is valid to return to this categorization, because the open-ended questions posed to these officials were issues raised by the youth during the focus group discussions. Since this data, which formed the concourse, was

categorized using Lasswell's social values it was necessary to categorize officials' unstructured responses in the same format for easier analysis and understanding.

Power

The elaborate discussions, solicited from the youth, gave indications of power and public service concerns in Kenya. Lasswell (1971) defines power as victory or defeat in fights or elections, and states that to receive power is to be supported by others. The youth, both in Mombasa and Nairobi, lamented about their exclusion in Kenya's decision making and leadership processes. Although the government would ideally want to provide youth with leadership opportunities, N36 acknowledged that the youth have not been presented with adequate opportunities; however, he believes that competition and affirmative action will enable more young people to assume leadership roles. Participants had also complained about the rampant abuse of public property and public office in Kenya. When queried on this issue, N35 commented that "since Kenya's independence, there has been no government that has been serious in improving the lives of its citizens." He stated that "all successive governments we have had have been managed by people with their own self interests at the forefront, political competition among themselves as to who is going to be what, which tribe is going to be what," and so on. These actions, or inactions, have resulted in Kenya losing out on many things. His hope is that future governments will be better.

Enlightenment

Enlightenment, as defined by Lasswell (1971), relates to news and scientific discovery as well as access to knowledge and information. The need for enlightenment was not only emphasized by the youth (*Reformists*) when they suggested reforming the 8-4-4 education curriculum, but also by KNYP's goal to reduce school and college dropout rates (MSYA, 2007).

Upon inquiry, N35's comments demonstrated his concurrence with the youth. He acknowledged that "this is not the first time we are hearing complaints about the 8-4-4 system, especially in terms of getting young people employment." To him, the "trouble with the 8-4-4 system is because it does not tell the true potential of a child" and hence "has failed in many regards." He attributes 8-4-4's weakness to its "ranking system," which labels a particular student as "stupid or foolish and yet the child is very bright." Here N35 refers to the reality that the government's grading of students does indeed lead to the labeling of those who fail as being stupid and those who pass as being very bright. However, N36 favors the 8-4-4 curriculum "because it's delivering the basics of life including some others." Hence, he adjoins, "We cannot listen too much to voices of young people." After all, adds N36, the "government has already revised the curriculum..., which remains superior to the Carry Francis⁵ curriculum." He believes Kenya has adequately evolved its education system and may be number one in Africa, not only in sub-Saharan Africa. In general N36 appears less convinced than N35 about the need to revise the curriculum.

In regards to access to knowledge and information, apparently, many FGD participants were unaware of the existence of the youth ministry. Upon inquiry, both N35 and N36 affirmed this claim. Based on his belief that youth "are behaving like their adult counter-parts" who are "extraordinarily ignorant about their government," N36 thinks it is unfair "to blame the government when it has created a conducive environment for information flow." He is adamant that "Kenyans have the opportunity of understanding their government, but they choose not to." On the other hand, N35 believes the "Youth Fund," which is a parastatal, should embark on publicity to inform the youth about available funds and resources. Both officials agree that young people need to seek information aggressively.

5. Upon independence in 1963, Kenya inherited the 7-4-2-3 (Carry Francis) system of education from its British colonizers. This meant seven years in primary school, four in secondary school, two in high school, and three in university to get a bachelors degree. This system was terminated in 1985 upon the introduction of the 8-4-4 system.

Skill

The need to equip young people with appropriate skills was also repeated in the discussions. According to Lasswell (1971) people gain skills when they are “provided with opportunities to receive instruction and to exercise an acquired proficiency” (p. 18). Given the relationship between enlightenment and skill, a demand for both of these values was emphasized when discussing the 8-4-4 curriculum reform. Indeed, N35 agreed that most high school graduates do not have skills responsive to the demands of the labor market. His proposal is to avail more funds that will be “directed to equipping secondary school students with skills compatible with current market needs” such as computer technology (statement 15). N35 believes that “targeting training like through the technical and vocational training institutions” should be aggressively pursued to equip students with the necessary market skills. In supporting curriculum revision, N35 also provided an example from the newly industrialized countries of Asia, which have been able to fix similar problems by emphasizing technical training. He argues that if Kenyans “cannot get the 8-4-4 system right, at least we should beef up technical education.” When asked about previous attempts to revise the curriculum, N35 recounted that these attempts only focused on reducing the number of courses a student could be tested on, which emphasized his support for *Reformists* thought.

His counterpart, N36, however, believes that there is nothing wrong with the curriculum as it is. He contends that young people are mistaken when they demand to have skill training introduced at the primary school level because “primary education is basic education that should empower you to be numerate and literate.” He attributed the youths’ suggestion to have the 8-4-4 education curriculum revised to the fact that “they are unemployed.” The underlying factor in all these, he asserted, is their “misconception” that experience is needed to be employed. Evidently there was a difference in the opinion between these two government officials in regards to skills.

N35's support could be attributed to the fact that he is a product of the 8-4-4 education curriculum, unlike his supervisor, N36, who went through the British education curriculum, which Kenya inherited upon its independence.

Affection

Affection, according to Lasswell (1971), is evidenced by an expression of intimacy, friendship, and loyalty. To empower young people, N35 believes that the community has the primary role of showing affection by supporting them. He argues that "if your sister or brother is seeking for one of these loans, you can stand in for them if you have formal employment." To N35, this is where the community comes in because the government has done its part by providing these resources. He adds that "if parents and/or family cannot trust one of their own with collateral for a bank, whatever it may be..., how can the government trust me with that money? Trust must start from the people." N36 adds that "in government, we have what we call collective responsibility where we all work together to achieve a particular goal." Hence the government, community, and the youth themselves all need to work together to help young people.

Wealth

Since wealth concerns income, ownership transfer, access, and use of resources for production or consumption (Lasswell, 1971), statements related to this value were numerous. The first issue touching on wealth was employment. N36 strongly believes that jobs are "the single most important empowering opportunity there is... because if you provide employment to young people then all the other empowerment areas fall into place." This argument was not only agreed upon by factors 2 and 3, who were concerned about jobs, it was seen to be the underlying thought of most participants. N36 disclosed MSYA to be involved in an employment program called

“structured export of labor scheme,” which is aimed at assisting young people to find employment abroad. So to him, the government is doing all it can in this regard. N35 clarifies that although the government is creating 50,000 new jobs every year, unfortunately 90% of these are in the Jua Kali sector, an area that is unattractive to many young people.

The second issue related to wealth was resource redistribution. During the FGD, participants related Kenya’s high unemployment rate to the high concentration of public institutions and services in Nairobi. Some young people suggested increasing employment opportunities by focusing on creating industries in the rural areas taking into account the kinds of resources available (statement 30). They also felt that the government should work at decentralizing institutions and services and making sure that whatever is in the urban centers is also found in the rural areas (statement 25). N35 clearly supported the suggestion expressed by statement 30 and believes that it should be one of government’s priority areas. Confidently, he states, “there is a lot of potential in the rural areas of this country which has not been tapped, simply because everybody thinks that opportunity exists in the urban areas.” N35 feels that the government has failed Kenyans “because it has not been able to come up with an elaborate decentralization plan.” He complains that Kenya has been “doing this thing since independence, but no change has been there. That tells us there is something wrong somewhere. Either policy makers are just complacent or somebody is getting unique proposals at their desk, but they are not being implemented to improve the rural areas.” To achieve this daunting task, he suggests that investors be given better incentives to relocate to rural towns.

The third issue related to wealth was taxes. When asked about youths’ suggestion to apply the Constituency Development Fund (CDF) money to lowering taxes, N35 was skeptical of this move because sub-Saharan countries have few resources and few ways of financing their operations. He attributes government’s reluctance to relocate and redistribute resources to its

reliance on taxes to raise its revenue. Although N35 does acknowledge that “these problems are not unique to this country,” he blames high taxation for stifling economic growth by discouraging local production. He states that importation of finished goods by Kenyans is because “producing some of these things locally, and eventually putting them on shelves for sale, will be more expensive because of the taxes imposed on them in the process, such that it looks cheaper for a product that is coming from outside.” The fourth issue under wealth concerned the need for Kenya to provide basic necessities for commercial activities. N35 responded that since “infrastructure development is a basic component of any economic strategy,” if Kenya can get its “infrastructure in place” then everything else will fall into place. Consequently, he contends that the government will see no need to tax people anymore because it will have spiraled economic activity in such a way that people are empowered economically.

Loans and financial assistance were other issues that referenced to wealth. During the course of this study, some young people lamented about the limited loans they could get and expressed their desire to have enough financial assistance to venture into businesses. However, both N35 and N36 agreed that young Kenyans are not entrepreneurial in nature. Although N36 acknowledged the government has set funds aside to lend to young people, he does not believe in giving the youth loans. His argument is that owning business is for the select few. N36 adds that because “95% of businesses started in this country fail before they celebrate their first birthday, including the youth in this equation would raise the figure to 99%.” N35, on the other hand, believes that “young people in this country by default are not entrepreneurs so they go to entrepreneurship as a second option, a ‘plan-B’ if you will.” As depicted during factor interpretation though an analysis of post Q sorting interviews, indeed youths’ argument that they can venture into businesses was regarded as being fostered by the fact that jobs are scarce.

Regarding the argument that the loan given out was too little, N35 commented that his ministry is “trying to teach the youth to be innovative because when you are innovative there are lots of things you can do with little resources.” He attributes this complaint to youths' lack of innovation. N35 contends that Kenya is one of the few countries in Africa, maybe after South Africa, to have a youth fund. He reports that “each of the 210 constituencies in Kenya was given 1 million Kenya shillings (Ksh.) and told to lend to young people with the condition that they must be in a youth group.” More “money was given to select financial intermediaries to lend to individual youths.” However, according to N35, “some of this money is still lying in the banks because young people” are not meeting some of the conditions⁶ set to receive the loans.

Respect

The need for respect was an issue emphasized particularly by Muslim participants as well as officials (M44 and M45) in Mombasa. Lasswell (1971) defined respect as “to honor, to recognize other people, and exclusion from discriminatory acts” (p. 18). These participants felt discriminated against when seeking for their national identification documents. In response, N36 feels that this is an issue that affects all Kenyan youth and not just the Muslims. He believes that with the current attempt to computerize all government ministries, “it will take less than reasonable time to get those documents.” N35 attributed delays in the issuance of identity cards and passports to the fact that “these are issues of national security and cannot be taken lightly.” He feels that the problems of identification documents will be uniformly alleviated by government’s ongoing effort to make sure each child born in Kenya is issued with “a birth certificate as immediately as possible.” For more assistance, N36 suggests that the Ministry of

6. At a minimum, youth seeking a loan must be between 18 and 35 years of age, have a valid business registration certificate, have a bank account, and have “very flexible” collateral. If applying as a group, they must provide a certified membership list, member IDs and group minutes authorizing the loan application, and a bank statement. Most loans are payable 12 months after receiving the cash (Youth Enterprise Development Fund, 2011).

North Eastern Province and Arid and Semi Arid Areas “also support the cause of the Muslim youth in seeking their identification.” Although both officials explained that this issue was the mandate of the Ministry of Immigration and Registration of Persons, they believe that any case of discrimination experienced by the youth should be brought to their attention so that they can initiate the process of having it resolved with the department concerned.

Rectitude

According to Lasswell (1971), rectitude means acceptance in religious or ethical association or characterization as an ethical or religious person. The desire to be accepted as equal members in the Kenyan community was also expressed by Muslim participants. These participants felt discriminated against because of their religion and mode of dressing. When asked about this claim, N35 stated that all young people in Kenya are treated equally because the Department as well as the youth fund were established to assist all young people regardless of their background or faith. During the FGDs, young people also expressed their desire to have issues of corruption addressed by the government. To address this issue, young people had suggested prosecution of corrupt officials. From his comments, it is clear that N35 feels that Kenya has been managed by corrupt people who are only focused on their own interests. Because of corruption, he contends, Kenya has lost many things including foreign assistance. Unfortunately, the only way he suggests to solve this is through a revolution. He states, “I think this country needs a revolution... we wake up one day and we just say no... people fail to go to work, refuse to pay taxes and wait until the leadership changes and we get new people.”

In regards to who should be more responsible for the youth to be empowered, N36 stated that the youth should first internalize two words: empowerment and responsibility. He states that “no one is going to empower youth without expecting them to be responsible.” He states that the youth cannot be empowered unless they accept that they are responsible for their future.

Wellbeing

As elaborated in the FGDs and narratives as well as KNYP (MSYA, 2007), a conducive environment is paramount for the youth to be empowered. According to Lasswell (1971), to receive wellbeing benefits “is to obtain the assistance of those who affect safety, health and comfort” (p. 18). Although the youth had expressed concern over security issues as well as the need to increase the number of drug and alcohol counseling centers, due to time constraints officials were not queried on these issues.

This narrative analysis reveals individuals’ perceptions of government’s role in empowering young Kenyans, but has also revealed a consensus between N35 and N36 on MSYA’s responsibility. Both agreed that the creation of this department in December 2005 was a clear indication of government’s commitment and concern for youths’ wellbeing. Nevertheless, both agreed that with the current funding⁷, little can be accomplished because there remains a substantial amount of capital investment and organizational development that will be required before the situation can be alleviated.

Summary

This chapter presented the results of the data analysis, which sought to reveal youths’ perspectives on how they can be empowered. Principal components analysis, in the PQMethod 2.11 computer program, identified six factors or clusters of opinion on youth empowerment. To interpret these factors, an analysis was made of factor arrays and distinguishing statements, and post Q sorting interviews were undertaken of the two highest-ranking sorts for each cluster of opinion. Factors were labeled according to their highest scoring statement and also related to one of Lasswell’s eight values. Additionally this chapter analyzed the four Q sorts completed by adult

⁷ Funding of the Youth Program in the Ministry of Youth Affairs was Ksh. 2,571 million for the year 2007/08 (IEA, 2008).

participants. Two of these adults, N35 and N36, were government officials at MSYA with whom narrative interviews were also conducted. These narratives were discussed in relation to the values/issues raised by the youth during the FGD. Chapter 5 discusses the findings, study significance, limitations of the findings, and implications for future research, followed by the conclusion.

CHAPTER 5

DISCUSSION

The strategies employed in this study sought to explore youth perspectives on how they could be empowered by Kenya's public institutions to live better lives, achieve their potential, and participate in national development efforts. This final section discusses the findings revealed by data collected and discloses the significance of the study, limitations of interpretation, and implication for future research, followed by a conclusion.

Findings

The analysis of findings in this inductive study was guided by three general expectations. First, young people know the problems they experience. Second, they are capable of conceptualizing what is needed to solve their problems. Third, given the opportunity, young people are capable of discerning among various alternatives and prioritizing which empowerment strategies will most likely ease their problems.

Data analysis of focus group discussions and Q sorts indicate these three expectations to have been supported. As expected, youth demonstrated an understanding of their daily challenges and articulated what is needed to empower them to harvest their potential and contribute to national development efforts. Addressing issues related to abuse of public office and resources, education, skills, unemployment, low wages, and lack of recreation facilities and basic commercial services were considered pertinent to youths' wellbeing. Likewise, during the Q sorting process, participants were able to analyze the various alternatives and prioritize which empowerment strategies would most likely address their problems. Although these three assumptions were supported, it was also assumed that there would be variations in preferences

and that clusters of similar thinkers would emerge. Indeed, data analysis also revealed three divergence fronts: among the youth, between the youth and government officials, and between the two government officials.

Divergent Perspectives among the Youth

The purpose of this study was to comprehend youths' perspectives on their empowerment in Kenya. This study has disclosed that at a minimum six perspectives exist in the study population concerning how the youth in Kenya prefer to be empowered. The first perspective, voiced by factor 1 (*Reformists*), was composed of those individuals who felt that Kenya's 8-4-4 education curriculum was the greatest hindrance to youth being empowered. This study has revealed that a demand for the addition of some relevant courses, such as technological or even traditional skill training, exists in the sample as well as in the study population. The second perspective, factor 2 (*Qualification-Based Employment*), agreed that the government needs to ensure that employment, both in public or private institutions, is based on qualifications rather than experience. Supporters of this perspective are convinced that enforcing affirmative action and regulatory policies is necessary to create an environment that is conducive for the youth, and other citizens, to pursue their dreams and harvest their potential.

The third perspective, factor 3, was composed of labor oriented individuals. These *Laborers* were interested in improving the workplace and creating a nourishing environment that supports and rewards effort. To them, enforcing the existing labor laws and creating employment opportunities in the rural areas, as well as providing communities with the basic necessities needed for good commerce, would result in empowered young people. *Protectors of Public Property* was the fourth perspective identified in the factor analysis stage. This viewpoint favored establishing procedures that would prevent powerful people from grabbing public property and

paying themselves exorbitant salaries. In general, this cluster preferred regulatory policies which would result in the transparency and accountability of public officials.

To empower young people, factor 5 (*I Am Able*) supported strategies to improve self responsibility. This perspective believes that young people have to take responsibility for solving their own problems and so shifted the empowerment challenge to the youth themselves. They also believe that enabling (through rehabilitation, or cultural influence) the youth to be better people is the appropriate approach to empowering them. The last perspective, factor 6, considered building cultural centers to assist young people in developing their creativity as the best empowerment strategy. Although this cluster, labeled *Build Cultural Centers*, supported youth innovation and the need to provide infrastructure, they also preferred the idea of individualizing youth loans and setting up low cost polytechnics and colleges to assist Kenyans to develop and harness their talents.

Although Q methodology—as with other qualitative strategies—does not allow for generalizable conclusions based on the P sample, it was nevertheless of interest that statements 5 and 38 were not embraced by factors defined by Muslim participants. During the FGDs, the issue of religious discrimination was a passionate topic for Muslim participants; however, although 67% of participants loading on factor 3 (*Laborers*) were Muslim, they did not favor these statements. Only factor 2 (*Qualification-Based Employment*, with 27% Muslims) and factor 5 (*I Am Able*, with 50% Muslims) supported these particular issues. Besides this, it was interesting how each perspective garnered support among participants in certain demographic categories. These variations, while not tested in this study, serve to beckon the need for further research to establish whether they reflect trends beyond this sample.

Divergent Perspectives between the Youth and Government Officials

The second difference was between the perspectives of young people versus officials. As discussed earlier, the most popular perspective within the P sample was *Reformist*, which preferred enlightenment in order to empower young people. Comparatively, each official endorsed a different value: N35 prioritized skill and N36 wealth. In the narratives, officials relate youths' analysis of their empowerment to their knowledge and fear of being unemployed. Interestingly, this explanation is supported by the rationalizations provided in the post Q sorting interviews of the two highest ranking participants under each perspective. During the Q sorting process, participants scored their statements according to those that had the most potential to equip young people for employment. Hence, their demand for a curriculum revision, redistribution of resources, more loans, building cultural centers, and many other suggestions were linked to Kenya's high unemployment rate, something of which the youth are clearly aware. As earlier indicated, although young people and the government officials are in pursuit of youths' empowerment, they each emphasize on different strategies.

Additionally, in comparing youths' general analysis of their empowerment to that of the officials' (narratives) and the government's (MSYA, 2007), it appears that some important youth concerns, such as the timely provision of ID cards, abuse of public property, the need to decentralize goods and services, and the need to expand counseling centers, were omitted. These differences between youths' and government's perspectives indicate shortcomings in the kind of decision making processes adopted by Kenya's public organizations and the government at large. One official's confession that Kenya's youth is unaware of the Department (MSYA) reflected the "inside" model of decision making and implementation. According to Cobb, Ross, and Ross (1976), the *Inside Access* model refers to a situation where proposals arise from within government units creating sufficient pressure on decision makers to put it on the formal agenda.

However, at no point is the public significantly involved. As eager as young people are to participate in decision-making processes that affect their lives, it is clear, based on the FGDs and the narrative interviews, that information, crucial in the formulation of KNYP, was not collected from the prime stakeholders—young people. Thus, this study serves to suggest that there may be a disconnection that needs systematic study in order to attend to youth efficiently.

Divergent Perspectives between Government Officials

The third deviation noted was between the two public officials. N35's prioritization of statement 15 suggested that he is an advocate of updating the curriculum to impart appropriate skills to students for effective empowerment. Alternatively, N36 believes focusing on employment creation should be the main focus of government's efforts to empower the youth.

Since these officials prioritized different issues, it is reasonable to question whether MSYA has a defined order of values or goals to achieve youth empowerment. Warts (1998) believes that murkiness and lack of clarity in organizational values "invites unnecessary ethical dilemmas and encourages an environment in which ethical lapses flourish" (p. xvii). Other implications include "well-meaning but out-of-step individuals, diminished team spirit and camaraderie, organizational turmoil, poor integration and communication with the values of the public" (Wart, 1998, p. xvii). Since lack of prioritization can result in conflicting attention and implementation goals within MSYA, Kenya faces the challenge of being transparent and of clarifying which area, among those discussed in the KNYP, is the first priority to empower young people. Such openness would serve to combat the rising skepticism that the government does not care about the youth, causing many to question MSYA's role. Additionally, given that MSYA has received few resources to achieve its objectives, it is in no position to address all the identified issues simultaneously. Current funding is too limited for such a comprehensive approach and, as N36 said, "there is a lot to be done."

Importantly, the two officials' attitudes towards youths' analysis of their empowerment differed. Official N35 was empathic to the plight of the youth, in contrast to the attitude of N36. N35, an Abaluhya by ethnicity, seemed to understand where the government has gone wrong in regards to the quality of education in Kenya and the need to decentralize institutions to create more jobs. At 32 years of age, N35 is closer to the youth experience than is his counterpart, N36, who is 47 years old, hence the apparent empathy on the part of N35. Also, as a graduate of the 8-4-4 education system, N35 possesses the experience, as a student, of the ills of this system. Contrary is the view held by N36, whose age and social experience is further from the youths'. As explained by social constructionists (Burr, 2005; Gergen, 2003), such differences could well stem from history, experience, and the culture of the individual. N36's perspective could thus be attributed to his age and the fact that he went through the old British (Carry Francis) education system. Moreover, the officials' Q sort loadings, as summarized in Table 9, could as well be said to depict their characters. While N35 strives to understand different youth perspectives, N36, the senior of the two, seems clear as to what the youth need in order to be empowered.

Significance

This study is of significance because it has not only identified "constraints that hinder the Kenyan youth from realizing their full potential," but has also identified "ways of empowering the youth" (MSYA, 2007, p. 5) and values of priority to them. The youth opened up and, using their own experiences and lives, elaborated on what could strengthen them to be better people, and citizens. Additionally, this study has found indication of the government's weakness in attending to youth concerns and achieving their empowerment. It discovered that although two officials work in the same office at MSYA, each has a different way of defining youth issues and holds his own theory about how to address these, theories laden with their own personal values. This study also suggests that the objectives outlined in the KNYP are diagnostic at best and do

not reveal a concrete plan of action to empower Kenya's youth. Further study of these questions would be significant for Kenya's young people.

This research is additionally of considerable importance because it has illustrated how Q methodology can reveal the perspectives of marginalized groups and could be utilized by government to incorporate these viewpoints into the policy process. By using Q methodology, this study uncovered six perspectives in the sampled population and disclosed points of consensus and disagreement among these viewpoints, making this research significant in understanding youth empowerment in Kenya. The existence of such a powerful tool in the study of subjectivity offers a research instrument that African countries can use to take a keener look at problems experienced by their populace. Also, this study will be of importance to various institutions within Kenya, and Africa as a whole, in terms of how to go about assessing the various viewpoints, prioritizing them and reaching an amicable conclusion about how to achieve youth empowerment.

Importantly, this study will serve to challenge policy analysts to be more comprehensive when searching for alternatives to solve youth problems. In this respect, this study has offered a needs assessment tool, Q methodology, to achieve the daunting task of studying and comparing subjective data. Since ignoring any group of people in the policy arena goes against the democratic principles Kenya claims to live by, Kenya not only needs to recruit young people to contribute to policy formulation, implementation, and even evaluation, but also needs to empower its young people to overcome life's challenges. Only then can Kenya claim to be the pride of Africa. Besides reflecting the United Nations Youth Agenda, hopefully this study will challenge African governments regarding "how to further encourage the empowerment and participation of youth in the processes and decisions that affect their lives" (UN, 2007a, p. 104). Importantly, it is

hoped that this study will begin and nourish a healthy dialogue in Kenya and Africa concerning youth empowerment leading to an improved decision making process.

Limitations of Interpretation

The findings of this study may be limited in a number of ways. The first limitation is due to the sampling procedure employed. As elaborated in Chapter 3, there were two levels of sampling for participants in this study: for participation in the FGD, and in the Q sorting process (P sample). In both regions, purposive and quota sampling methods were utilized to select participants. Although purposive sampling in Q allows for a test of the research question, it however eliminates candidates not qualified to answer the question. Another limitation may be imposed by the demographic characteristics of the P sample. As previously discussed, participants' demographic characteristics were disproportionately represented in this study. This is evidently so in the ethnic, academic and religious configuration and may be explained by the study locations of Mombasa and Nairobi. As a matter of fact, each region in Kenya is home to a particular ethnic group. Besides, purposive efforts to include Muslim youth may have skewed religious characteristics away from their national proportions.

More questions may be raised about the number of statements comprising the Q sample. Although the variables (P sample) for this study exceeded what Q methodologists suggest as sufficient (Brown, 1993), the Q sample may be considered small given that it had 40 statements. As previously explained, this number was deemed sufficient in representing the diversity contained within the concourse. Further limitations of interpretation may be due to comments made by participants regarding the Q sorting procedure. In analyzing question 3 of the post Q sorting interview (Appendix N), two participants had commented on the absence of statements related to recreation and sporting facilities. Interestingly, these did not come up during the focus group

discussions, hence were not included in the concourse or the Q sample. Therefore, further analysis and refinement of the concourse may be necessary to make more distinct factor representations.

Additionally, since this research was a case study of the youth residing in Nairobi and Mombasa, concerns may be raised about the regional limitations of the findings. As stated in preceding chapters, the goal of conducting this Q methodology study was to reach new understanding about how young people in Kenya define their empowerment and to identify strategies they deem pertinent to achieve this outcome. As elaborated by Thomas and Baas (1992-1993) Q studies are able to infer to the population because they are concerned with revealing whether or not a particular problem exists. Moreover, given that in Q studies “generalization is used in a... more “qualitative” sense: the concern is with substantive inference” (p. 22) regarding how young people in Kenya define their empowerment, it is highly probable that the six perspectives are evident and, by implication, can be found around the nation. This means that if the Q sample were to be administered to a different set of participants sampled in Nairobi and Mombasa, the same factors would emerge (Thomas & Bass, 1992-1993). Hence the findings of this study on youth empowerment in Kenya are not only reliable, generalizations can be made about the populations from which the P sample was drawn. One can confidently say that at least six perspectives exist among Kenya’s youth regarding how they prefer to be empowered.

Implications for Future Research

Future research can be guided by this study in a number of ways. Of most importance, the question of how the youth in sub-Saharan Africa prefer to be empowered has not been definitively answered. Consequently, this study needs to be replicated in other African countries to further illuminate the answers to the research question. These replications can be attempted with the research tool employed here or with different research techniques. Additionally, since there are as yet no measures of youth empowerment in Africa, it may be of interest to create a measurement

device that incorporates all of the elements within Narayan's (2002) and Zimmerman and Warschausky's (2000) definitions of empowerment. Hopefully, the achievements made by this study, together with any future research, will contribute in designing a working definition for "youth empowerment" in Africa. Such an achievement will lay the ground work for accurately measuring youth empowerment (or its absence) in the region.

Moreover, since the concourse lacked statements related to recreation and sporting facilities, future studies can focus on further analyzing and refining the concourse so as to allow more distinct factor representations. Working with a larger number of statements in the Q sample is yet another way this study could be improved. During factor interpretation, interesting trends, in regards to demographics were noticed. A question worth investigating is whether or not youth perspectives vary in terms of region, gender, religion, occupation or even education. Hence, more research needs to be done in the area of youth empowerment to clarify perspectives and their potential demographic variations. Another way to build on this study is to conduct a comparative analysis of public officials' perspectives with those of the youth. This may illuminate differences in perspective and explain why policies formulated by the Kenyan government have yet to serve the youth well. It may also be more informative to sample a larger number of public officials, adults, and even youth to gain further insight into youth empowerment.

Importantly, policy formulators may find it time saving to refer to this research to get an idea of the strategies preferred by youth in their empowerment. This way, this study will have contributed to the formulation of youth sensitive policies. For those interested in youth empowerment and sustainable development in Africa, an absence of any model of youth empowerment in African countries can no longer be tolerated. Further attempts must be made to empower the youth psychologically and to provide them with the support needed to improve their own lives.

Conclusion

Africa's youth have been marginalized with regard to proficiencies required for physical and social mobility. There was thus a need to understand how young people in sub-Saharan Africa could be empowered to contribute in national development efforts. Since different perspectives always surround the definition of an issue and determine the solutions selected, this study was set with the purpose of exploring youth perspectives on their empowerment in Kenya.

Revealing participants' *divergent* perspectives certainly advances our understanding of not only the complexity of youth empowerment/development, it also reveals conflicting paths and values that participants base equally divergent actions on, while pursuing a common goal (in this case youths' wellbeing). Taken together, the six perspectives, plus the two narratives, provided new insight into participants' thought processes. From those advocating regulatory policies to prevent abuse of public funds or property to those preferring improved education, skills, or better infrastructure and economic policies, all these opinions are based on the idea that the fulfillment of such needs will enhance the probability of empowering Kenya's young people.

Moreover, this study has shown that the successful inclusion of young people in Kenya's policy arena has been hindered by the fact that the policy-making process, from initiation through analysis, decision-making, implementation, to evaluation, takes a top-down approach, suggesting that those in power make and implement decisions affecting the rest of the population unilaterally, thus lacking necessary support. Despite MSYA's stated priority, building youths' wellbeing, the unrelenting marginalization of young people in important spheres of community life illuminates the deficiencies of their approach. In such an environment, it is arguable that the only policies approved are those upholding elite interests and status.

The study also discovered that national policies on sustainable development, and consequentially youth empowerment, struggle between different viewpoints; this reflects a

divergence in approaches among those governing and those being governed, with adverse effects on the nation (UN, 2007). As revealed by the narratives and the Q sorts, it is possible that the policy-making elite lack consensus on which value/issue is most critical to pursue in the first place. Even more debilitating to program success is the view that “youth know nothing and are biased,” as stated by N36. Whether intentional or not, public officials advance the belief that only adults are capable of making sound decisions to address everyone’s needs. A continuation of authoritarianism by adults, prescribing and enforcing their decisions concerning young people, is unfair and mutes youths’ voices, stifles their economic and political growth, and inevitably nourishes poverty and its vices. It is not only crucial for public administrators to establish dialogue with the youth, but to set up a system of collecting their intelligence in order to analyze and incorporate their values when considering policy alternatives and decision making. This will empower young people so they can improve their economic wellbeing and that of their community.

Moreover, the study also discovered that the problem of sustainable development, under which youth empowerment falls, may be due to instrumental limitations. It is likely that Kenya’s policy makers lack adequate tools to analyze complex issues like youth empowerment and development. Since public policy and economic development strategies in general, and youth empowerment in particular, require consideration of explicit and implicit problem causes (such as young people’s idleness and poverty), this study offers scholars the option of a well-tested policy analysis tool, Q methodology, to conduct and analyze subjective data. By revealing six varying perspectives this study has confirmed that, contrary to the elitist view, normal people are not only concerned with issues that affect them and their future, but are seeking a chance to articulate their needs and solve their problems.

Given that government decisions and institutions dictate the quality of life and future of its citizens, this study recommends studying youth empowerment within the dimensions of public policy. Were Kenya to invest in soliciting youths' contributions and perspectives when formulating policies, the consequence would be obvious: more youth sensitive policies would be formulated, thereby instituting sustainable development.

APPENDICES

APPENDIX A

CONSENT FORM: FOCUS GROUP DISCUSSION

CONSENT FORM: FOCUS GROUP DISCUSSION

Youth Perspectives on Their Empowerment in Sub-Saharan Africa: The Case of Kenya

Dear Participant:

My name is Mwongeli Mutuku. I am a student at Kent State University in Ohio. I am very excited to meet you and thank you for agreeing to participate in this research on Youth Empowerment here in Kenya. This research is conducted as a partial fulfillment of the requirements of a graduate student at Kent State University. Please sign this letter as a confirmation of your understanding of the terms of my research, promise of confidentiality and your voluntary participation.

For this project you will be asked to participate in a focus group study where participants will be discussing issues on youth empowerment. This will be tape recorded so that the researcher can later replay and listen to all the points being discussed. Please be advised that your demographic data—age, level of education, occupation, religion, residence and ethnic identity—will be gathered as well. However, in presenting my report, there will be no disclosure of names or any description that may reveal your identity. There are no risks besides those experienced in everyday life. Your participation is completely voluntary and you have the option, at all times, to withdraw from further participation with no penalties.

The project has been approved by the Government of Kenya as well as by Kent State University. If you would like to know more about this research project please feel free to contact my advisor, Dr. Steven Brown, at phone number 330 672 2060. And if you have questions about Kent State University's rules for research, please call Dr. John West, Vice President of Research, Division of Research and Graduate Studies (Tel. 330 672 2704).

Sincerely,

Mwongeli Mutuku

If you are interested in participating in this study, please sign this letter as a confirmation of your understanding of the terms of my research, promise of confidentiality, and your voluntary participation

Signature _____ Date _____

I appreciate your willingness and effort to participate in my study. I look forward to working with you.

APPENDIX B

CONSENT FORM: AUDIO TAPING

CONSENT FORM: AUDIO TAPING

Youth Perspectives on Their Empowerment in Sub-Saharan Africa: The Case of Kenya

I, as a participant in a focus group discussion on youth empowerment in Kenya, agree to be tape recorded. I understand that I have the right to listen to the audio tapes before they are used. I have decided that I:

_____ want to listen to the tapes _____ do not want to listen to the tapes.

Participant's Signature

Date

Please sign this document if you do not want to hear the tapes. For those of you who would like to listen to the tapes, please be informed that you will also have to sign this form after listening to them.

Statements from the taped material will only be used by myself for this research project and for presentation at professional meetings. Be assured that in presenting my report, there will be no disclosure of names or any description that may reveal your identity. For participating in this study, there are no risks besides those experienced in everyday life.

I appreciate your willingness and effort to participate in my study. I look forward to working with you.

Sincerely,

Mwongeli Mutuku

APPENDIX C

DEMOGRAPHIC INFORMATION FORM: FOCUS GROUP DISCUSSION

DEMOGRAPHIC INFORMATION FORM: FOCUS GROUP DISCUSSION

Youth Perspectives on Their Empowerment in Sub-Saharan Africa: The Case of Kenya**Please Circle your answer**

1. What is your sex?
 - a. Male
 - b. Female

2. What is your relationship status?
 - a. Single
 - b. Married
 - c. Separated
 - d. Divorced
 - e. Widowed
 - f. Living with someone “(come we stay)”

3. What is your current academic standing?
 - a. Never went to school
 - b. Less than Std. 8
 - c. Std. 8
 - d. High school
 - e. College/technical school
 - f. Graduate Student

4. What is your current occupation?
 - a. Unemployed
 - b. Self employed
 - c. Employed
 - d. Student

5. What is your age? _____

6. In what city do you reside? _____

7. How long have you been a resident of this city? _____

8. What ethnic group do you identify with? _____

9. What religion do you identify with? _____

APPENDIX D

SEMI-STRUCTURED INTERVIEW QUESTIONS: FOCUS GROUP DISCUSSION:

SEMI-STRUCTURED INTERVIEW QUESTIONS: FOCUS GROUP DISCUSSION:

Youth Perspectives on Their Empowerment in Sub-Saharan Africa: The Case of Kenya

1. What do you do on a day to day basis?
2. When you think of the future, where or what do you see yourself doing?
3. What are your visions, hopes, fears, ambitions, and goals for the future?
4. How can your vision of the future be attained?
5. What would life be like if you could be more self-reliant?
6. What obstacles hinder you from becoming self-reliant or attaining your potential?
7. How might these obstacles be overcome or removed?
8. What role should the government play in empowering you to be self-reliant and attain your full potential?
9. Do you think the government is doing all it can to help you be self-reliant?
10. How can the government improve in addressing youth affairs and empowering young people?

11. How can the communities and public institutions empower the youth to participate in development projects?

12. What role would you like to play in your community, country?

13. Have the youth been given opportunities to better themselves and participate in economic development?
 - a. How can access to these opportunities be improved? How can such opportunities be amended to reflect youths' actual reality?

 - b. What is the long-term view of young people's contribution to Kenya's social, political and economic life?

14. As pertains to this topic, is there anything else you would like to add?

APPENDIX E

PARTICIPANT DEMOGRAPHIC DETAILS: FOCUS GROUP DISCUSSION

PARTICIPANT DEMOGRAPHIC DETAILS: FOCUS GROUP DISCUSSION

COAST PROVINCE

Diani Beach Baptist Church, Focus Group – 13th April 2008

No.	Gender	M/ Status.	Educ.	Occup.	Age	Reside	Duration	Ethnicity	Religion
1	Female	S	Grad S	Emp	22	Diani	22	Akamba	Christ
2	Male	S	C	Unemp	26	Mombasa	17	Luo	Christ.
3	Male	S	H Sch	Unemp	22	Diani	1	Kauma	Christ
4	Male	S	H Sch	Emp	26	Diani	1	Kauma	Christ.
5	Female	S	C	Emp	24	Ukunda	6	Taita	Christ
6	Female	S	8	Unemp	26	Diani	7	Taita	Christ
7	Female	S	8	Unemp	18	Diani	3	Taita	Christ
8	Male	S	C/T	S Emp	30	Mombasa	2.5yrs	Kisii	C/ELCK
9	Male	S	8	Student	17	Diani		Giryama	Christ
10	Male	S	8	Student	18	Diani	3	Giryama	Christ.
11	Male	S	H Sch	S emp	30	Diani	Lifetime	Meru	Christ
12	Male	S	H Sch	S emp	24	Diani	Lifetime	Akamba	Christ
13	Male	S	8	Emp	23	Mom/Dia	18	Abaluhya	Christ
14	Male	S	C/T	Unemp	20	Mom/Dia	7	Abaluhya	Christ
15	Female	S	C/T	Unemp	21	Kibundani	Lifetime	Taita	Christ
16	Female	S	8	Emp	23	Mom/Dia	1	Giryama	Christ.
17	Male	S	8	Emp	26	Diani	6	Giryama	Christ
18	Female	S	H Sch	Student	18	Ukunda	5	Luo	Christ.
19	Female	S	H Sch	Student	15	Diani	Lifetime	Luo	Christ
20	Female	S	H Sch	Student	18	Diani	Lifetime	Giryama	Christ.
21	Male	S	Grad S	S Emp	27	Ukunda	Lifetime	Kenyan	Christ
22	Female	S	Grad S	S Emp	28	Mom/Dia	Lifetime	Rabai	Christ.

Mombasa Youth Counseling Center, Focus Group – 18th April 2008

No.	Gender	M/ Status.	Educ.	Occup.	Age	Reside	Duration	Ethnicity	Religion
1	Male	S	C/T	Unemp	21	Mombasa	Lifetime	Abaluhya	Christ
2	Male	S	H Sch	Student	22	Mombasa	7yrs	Luo	Christ.
3	Male	S	C/T	Emp	23	Mombasa	Lifetime	Abaluhya	Christ
4	Female	S	C/T	Unemp	20	Mombasa	Lifetime	Digo	Muslim
5	Female	S	C/T	Student	21	Mombasa	Lifetime	Agikuyu	Christ
6	Male	S	C/T	Student	23	Mombasa	10yrs	Luo	Christ
7	Male	S	C/T	Unempl	25	Mombasa	Lifetime	Taveta	Muslim
8	Male	S	C/T	Emp	24	Mombasa	Lifetime	Taita	Christ
9	Female	S	C/T	Student	21	Mombasa	Lifetime	Akamba	Christ
10	Female	S	C/T	Student	21	Mombasa	Lifetime	Akamba	Christ

Mombasa Polytechnic, Focus Group – 21st April 2008

No	Gender	M/Status	Educ.	Occup.	Age	Residence	Duration	Ethnicity	Religion
1	Female	S	C/T	Unemp	23	Mombasa	Lifetime	Meru	Christ
2	Male	S	Grad S	S Emp	19	Nairobi	Lifetime	Abaluhya	Christ.
3	Female	S	C/T	Student	23	Mombasa	3yrs	Kisii	Christ
4	Female	S	C/T	Student	20	Mombasa	2yrs	Akamba	Christ.
5	Female	S	C/T	Student	20	Mombasa	2yrs	Maasai	Christ
6	Female	S	C/T	Student	21	Kisumu	Lifetime	Abaluhya	Christ
7	Female	S	C/T	Student	21	Mombasa	2yrs	Luo	Christ
8	Female	S	C/T	Student	24	Mombasa	1.5yrs	Luo	Muslim
9	Female	S	C/T	Student	23	Mombasa	3yrs	Agikuyu	Christ
10	Male	S	C/T	Student	20	Mombasa	Lifetime	Arab	Muslim

Word of Life – Ukunda, Focus Group 24th April 2008

No	Gender	M/ Status.	Educ.	Occup.	Age	Reside	Duration	Ethnicity	Religion
1	Male	S	H Sch	S Emp	21	Mombasa	10yrs	Meru/Kik	Christ
2	Female	S	C/T	Unemp	21	Nairobi	Lifetime	Agikuyu	Christ.
3	Female	S	C/T	Student	20	Mombasa	Lifetime	Luo	Christ
4	Female	S	C/T	Student	20	Mombasa	Lifetime	Agikuyu	Christ.
5	Male	S	C/T	Student	20	Mombasa	Lifetime		Christ
6	Female	S	H Sch	Student	19	Mombasa	4yrs	Luo	Christ
7	Female	S	C/T	Student	22	Mombasa	Lifetime	Akamba	Christ
8	Male	S	C/T	S Emp	26	Mombasa	Lifetime	Luh/Kam	Christ
9	Female	S	C/T	Unemp	19	Mombasa	Lifetime	Taita	Christ
10	Female	S	H Sch	Student	18	Mombasa	Lifetime	Agikuyu	Christ

NAIROBI PROVINCE

University of Nairobi, Focus Group – 17th April 2008

No.	Gender	M/ Status.	Educ.	Occup.	Age	Reside	Duration	Ethnicity	Religion
1	Male	S	C	Emp	23	Nairobi	23yrs	Luo	Christ
2	Female	S	C	Student	24	Nairobi	4yrs	Chagga	Christ.
3	Female	S	C	Student	23	Nairobi	23	Luo	Christ
4	Female	S	C	Student	23	Nairobi	20	Kisii	Christ.
5	Female	S	C	Student	23	Nairobi	10years	Kalenjin	Christ
6	Male	S	C	Student	25	Nairobi	Lifetime	Luo	Christ
7	Male	S	Grad S	Student	24	Nairobi	4 years	Agikuyu	Christ
8	Male	S	C	Student	24	Nairobi	4	Luo	Christ
9	Male	S	C	Student	23	Nairobi	6	Luo	Christ
10	Female	S	C	Student	24	Nairobi	6	Maa/Kik	Christ
11	Male	S	C	Student	24	Nairobi	8	Agikuyu	Christ
12	Female	S	C	Student	23	Nairobi	4	Agikuyu	Christ
13	Male	S	C	Student	22	Nairobi	15	Agikuyu	Christ
14	Male	S	Grad S	Student	23	Nairobi	4	Agikuyu	Christ
15	Male	S	C	Student	25	Nairobi	4	Akamba	Christ
16	Male	LwS	C/T	S Emp	21	Nairobi	5	Luo	Christ.

Our Lady of Mercy, Focus Group – 19th April 2008

No.	Gender	M/ Status.	Educ.	Occup.	Age	Reside	Duration	Ethnicity	Religion
1	Male	S	<8	Student	20	Mukuru	7years	Meru	None
2	Female	M	H Sch	S Emp	25	Nairobi	3yrs		Christ.
3	Male	S	H Sch.	Emp	19	R. Ban	16yrs	Agikuyu	Christ
4	Female	S	H Sch	S Emp	27	Nairobi	7yrs	Akamba	Christ.
5	Male	LwS	8	S Emp	22				
6	Male	S	H Sch	Student	18	Kayaba	Lifetime	Luo	Christ
7	Male	S	H Sch	Unemp	22	S. B	2yrs		Christ
8	Male	S	H Sch	Student	18	Kayaba	10yrs	Abaluhya	Christ/P

Jamia Mosque and SUPKEM, Focus Group – 24th April 2008

No.	Gender	M/ Status.	Educ.	Occup.	Age	Reside	Duration	Ethnicity	Religion
1	Female	S	C	Student	18	Pumwani		Pare	Muslim
2	Male	S	C/T	Student	19	Pangani		Ajuran	Muslim
3	Female	S	C/T	Student	21	Pumwani		Agikuyu	Muslim
4	Female	S	C/T	Unemp	19	Gumba	19years	Taita	Muslim
5	Female	S	C/T	Student	20	Nbo. W	4 years	Swahili	Muslim
6	Female	S	C/T	Student	19	Adams		Borana	Muslim
7	Male	S	C/T	Emp	22	Nairobi		Arab	Muslim
8	Male	M	Grad	Student	26	Nbo/Maje		Swahili	Muslim

Village Market, Focus Group – 18th May 2008

No.	Gender	M/ Status.	Educ.	Occup.	Age	Estate	Reside	Ethnicity	Religion
1	Male	S	Grad S	Emp	30	Karura	2yrs	Akamba	Christ
2	Male	S	Grad S	S Emp	26	Karura	6yrs	Agikuyu	Christ.
3	Female	S	C/T	Emp	24	Parklands	12yrs	Agikuyu	Christ
4	Female	S	Grad S	Emp	26	UN	4yrs	Kalenjin	Christ.
5	Female	S	C/T	Unemp	23	Muthaiga	5yrs	Agikuyu	Christ
6	Male	S	C/T	Unemp	27	Karura	15yrs	Luo	Christ
7	Female	S	C/T	Emp	25	Muthaiga	3yrs	Abaluhya	Christ
8	Male	S	C/T	S Emp	26	Parklands	1.5yrs	Luo	Christ
9	Male	S	G	Student	28	Westlands	8yrs	Agikuyu	Christ

APPENDIX F

CONCOURSE SOURCES

CONCOURSE SOURCES

1. Focus Group Discussions. These had a total of 90 young participants itemized as follows;
 - a. Coast Province:

Male	23
Female	26
Total participants = 49	
 - b. Nairobi Province

Male	24
Female	17
Total participants = 41	

Total Male Participants: 23 + 24= 47
Total Female Participants: 26 + 17= 43
2. Amuaa. (2002, Jan. 31). Lifestyle in Mathare slum (Kenya). Retrieved April 19, 2008 from <http://www.globalyouthvoices.org/amuaa.html>
3. Chanuka. (2005). Retrieved April 19, 2008 from <http://pampazuka.blogspot.com/>
4. Diary of a Mad Kenyan Woman: A refuge for disorderly and disobedient thoughts. Retrieved April 22, 2008 from <http://madkenyanwoman.blogspot.com/>
5. Kenya Muslim Youth Alliance. (2007). *Capacity building training curriculum for the Muslim youth in Kenya*. Nairobi, Kenya: Kenya Muslim Youth Alliance.
6. Ministry of State for Youth Affairs, Republic of Kenya. (2007, May). *Vijana magazine, 1*. Ministry of State for Youth Affairs.
7. Ministry of State for Youth Affairs, Republic of Kenya. (2006, February). *National youth policy for youth development*. Ministry of State for Youth Affairs.
8. Mwania, W. (2005, Oct.). The Kenya youth movement: Who we are. Retrieved June, 2007, from <http://letasiasa.blogspot.com/2005/10/kenya-youth-movement-who-we-are.html>
9. [Rezwan](#). (2008, April 03). REPACTED: Giving voice to the Kenyan youth. Retrieved April 22, 2008, from <http://rising.globalvoicesonline.org/blog/2008/04/03/repacted-giving-voice-to-the-kenyan-youths/>
10. [Shailja Patel](#) (2008, January 25). Open letter to Samuel Kivuitu: Chair of the electoral commission of Kenya. Retrieved April 22, 2008 from <http://madkenyanwoman.blogspot.com/2008/01/open-letter-to-samuel-kivuitu-by.html>
11. UNGEI—United Nations girl’s education initiative Kenya: News line. (2008, April 4). Fatuma’s digital diary: Girls’ education in Kenya’s largest slum. UNICEF radio and voices of youth digital diarist Fatuma Roba in Nairobi, Kenya. Retrieved April 19,2008 from http://www.ungei.org/infobycountry/kenya_1767.html

APPENDIX G

CONSENT FORM: Q SORTING PROCEDURE

CONSENT FORM: Q SORTING PROCEDURE

Youth Perspectives on Their Empowerment in Sub-Saharan Africa: The Case of Kenya

Dear Participant:

My name is Mwangeli Mutuku. I am a student at Kent State University in Ohio. I am very excited to meet you and thank you for agreeing to participate in this research on Youth Empowerment here in Kenya. This research is conducted as a partial fulfillment of the requirements of a graduate student at Kent State University. Please sign this letter as a confirmation of your understanding of the terms of my research, promise of confidentiality, and your voluntary participation.

For this project you will be asked to arrange a number of statements on youth empowerment from the ones you agree with the most (4) to the ones you disagree with the most (-4). Once you finish arranging these statements, one by one, I will ask you why you agreed or disagreed with some of the statements. Please be advised that your demographic data—age, level of education, occupation, religion, residence and ethnic identity—will be gathered as well. However, in presenting my report, there will be no disclosure of names or any description that may reveal your identity. There are no risks besides those experienced in everyday life. Your participation is completely voluntary and you have the option, at all times, to withdraw from further participation with no penalties.

The project has been approved by the Government of Kenya as well as by Kent State University. If you would like to know more about this research project, feel free to contact my advisor, Dr. Steven Brown, at phone number 330 672 2060. And if you have questions about Kent State University's rules for research, please call Dr. John West, Vice President of Research, Division of Research and Graduate Studies (Tel. 330 672 2704). I appreciate your willingness and effort to participate in my study. I look forward to working with you.

Sincerely,

Mwangeli Mutuku

I have been briefed by the project director and/or interviewer concerning this project, and understand that my participation can be withdrawn at any time.

Signature _____ Date _____

APPENDIX H

DEMOGRAPHIC INFORMATION FORM: THE P SAMPLE

DEMOGRAPHIC INFORMATION FORM: THE P SAMPLE

Youth Perspectives on Their Empowerment in Sub-Saharan Africa: The Case of Kenya**Please Circle your answer**

1. What is your sex?
 - c. Male
 - d. Female

2. What is your relationship status?
 - a. Single
 - b. Married
 - c. Separated
 - d. Divorced
 - e. Widowed
 - f. Living with someone “(come we stay)”

3. What is your current academic standing?
 - a. Never went to school
 - b. Less than Std. 8
 - c. Std. 8
 - d. Went to High school
 - e. Graduated High school
 - f. In University/College/ technical school
 - g. Graduated College

4. What is your current occupation?
 - a. Unemployed
 - b. Self employed
 - c. Employed
 - d. Student

5. What is your age? _____

6. In what estate or city do you reside? _____

7. How long have you been a resident of this state/city? _____

8. What ethnic group do you identify with? _____

9. What religion do you identify with? _____

10. Did you participate in the Focus Group discussion? _____

APPENDIX I

PARTICIPANT DEMOGRAPHIC DETAILS: P SAMPLE

PARTICIPANT DEMOGRAPHIC DETAILS: P SAMPLE

No.	ID	Factor <i>p</i> <.01	Gnd	M Stat	Education	Occup	Age	Residence	Ethnicity	Relig	FGDP
1	M1		M	S	Incollage	Emp	26	MSA	Abaluhya	Chris	Yes
2	M2	2	F	S	Incollage	Student	23	Kiembeni	Akamba	Chris	No
3	M3	1	F	S	Incollage	Student	24	MSA	Agikuyu	Chris	No
4	M4		F	S	ColleGD	Semp	26	Kingorani	Agikuyu	Chris	No
5	M5	4	F	S	Incollage	Student	22	MSA	Akamba	Chris	No
6	M6		M	S	Incollage	UnEmp	22	MSA	Mijikenda	Chris	Yes
7	M7	5	M	S	Incollage	Student	19	Tudor	Luo	Chris	No
8	M8	6	F	S	Incollage	Student	21	MSA	Akamba	Chris	Yes
9	M9		F	S	Incollage	Student	20	MSA	Mijikenda	Chris	Yes
10	M10	4	F	S	ColleGD	UnEmp	23	Kenya	Abaluhya	Chris	Yes
11	M11	2	F	M	ColleGD	UnEmp	24	Kisauni	Luo	Chris	No
12	M12	2	M	S	HSGd	UnEmp	21	Likoni	Luo	Chris	No
13	M13		M	S	HSGd	Student	18	MSA	Luo	Chris	No
14	M14	6	F	S	High Sch	UnEmp	24	Sabasaba	Agikuyu	Chris	No
15	M15	5	M	S	High Sch	UnEmp	20	MSA	Mijikenda	Musl	Yes
16	M16		F	S	ColleGD	Student	22	MSA	Mijikenda	Musl	No
17	M17	2	M	S	Incollage	UnEmp	25	Sabasaba	Agikuyu	Chris	Yes
18	M18	4	M	S	Incollage	Semp	26	Diani	Luo	Chris	No
19	M19		M	S	ColleGD	Semp	28	Diani	Mijikenda	Chris	Yes
20	M20	2	F	S	ColleGD	Emp	23	Diani	Akamba	Chris	Yes
21	M21	4	F	S	ColleGD	Emp	23	Diani	Akamba	Chris	No
22	M22		M	S	HSGd	UnEmp	21	Diani	Abaluhya	Chris	Yes
23	M23		M	S	ColleGD	Semp	27	Diani	Kenyan	Chris	Yes
24	M24	6	M	S	Std8Gd	Emp	22	Ukunda	Mijikenda	Chris	No
25	M25	3	M	S	HSGd	UnEmp	24	Diani	Mijikenda	Chris	No
26	M26	4	M	S	HSGd	Semp	28	Ukunda	Meru	Chris	Yes
27	M27	1	M	S	Incollage	Emp	24	Ukunda	Agikuyu	Chris	No
28	M28	1	M	S	Incollage	Semp	29	Ukunda	Kisii	Chris	Yes
29	M29	3	M	S	High Sch	Emp	23	Diani	Abaluhya	Chris	Yes
30	M30	2	F	S	Std8Gd	UnEmp	18	Ukunda	Akamba	Chris	No
31	M31	4	M	S	Std8Gd	Semp	21	Ukunda	Mijikenda		No
32	M32		F	S	High Sch	UnEmp	21	Ukunda	Taita	Chris	Yes
33	M33	5	F	S	Incollage	Student	21	Ukunda	Agikuyu	Chris	Yes
34	M34	6	M	S	Incollage	Student	20	Kongowea	Abaluhya	Musl	No
35	M35	4	F	M	Incollage	Emp	30	MSA	Mijikenda	Musl	No
36	M36	3	F	S	Incollage	UnEmp	22	MSA	Mjomvu	Musl	No
37	M37	3	M	S	Std8Gd	Semp	19	MSA	Arab	Musl	No
38	M38		F	S	ColleGD	UnEmp	22	Kongowea	Banjun	Musl	No
39	M39		F	M	Std8Gd	Student	22	MSA	Pokomo	Musl	No
40	M40		M	S	HSGd	UnEmp	25	Kongowea	Agikuyu	Musl	No
41	M41	2	F	S	ColleGD	UnEmp	23	MSA	Arab	Musl	No
42	M42	3	F	S	High Sch	UnEmp	20	MSA	Banjun	Musl	No
43	M43	6	M	S	Std8Gd	UnEmp	26	MSA	Agikuyu	Musl	No
44	M44		M	M	High Sch	Semp	40	Kongowea	Pemba	Musl	No
45	M45	2	F	D	HSGd	UnEmp	42	Kongowea	Banjun	Musl	No
46	N1	4	F	S	ColleGD	Emp	30	NBO	Akamba	Chris	Yes
47	N2	1	M	S	ColleGD	Emp	28	NBO	Kisii	Chris	No
48	N3	1	F	M	ColleGD	Semp	30	Embakasi	Agikuyu	Chris	No
49	N4	1	F	S	Incollage	Student	24	NBO	Akamba	Chris	Yes
50	N5	1	F	S	ColleGD	Emp	24	UoN	Akamba	Chris	No
51	N6	1	F	M	HSGd	UnEmp	21	Kibera	Abaluhya	Chris	No
52	N7		F	S	ColleGD	Emp	29	Ngara	Agikuyu	Chris	No
53	N8	1	F	SD	HSGd	UnEmp	27	Babadogo	Abaluhya	Chris	No
54	N9	1	F	S	Incollage	Student	25	UoN	Agikuyu	Chris	Yes
55	N10	1	M	S	ColleGD	Semp	30	Kawangwa	Abaluhya	Chris	No
56	N11		F	S	Incollage	Student	19	Komarock	Akamba	Musl	No
57	N12	3	F	S	Incollage	Student	19	NBO	Arab	Musl	No
58	N13	5	F	S	HSGd	Student	18	Ushirika	Somali	Musl	No
59	N14	2	F	S	HSGd	Student	18	Ushirika	Somali	Musl	No
60	N15	5	F	S	Incollage	Student	20	Spring Est	Mijikenda	Musl	No

No.	ID	Factor <i>p</i> <.01	Gnd	M Stat	Education	Occup	Age	Residence	Ethnicity	Relig	FGDP
61	N16	4	M	S	Incollage	Student	20	NBO	Nubi	Musl	No
62	N17		F	S	Incollage	Student	20	NBO	Swahili	Musl	No
63	N18		F	S	Incollage	Student	18	NBO	Somali	Musl	No
64	N19		M	S	Incollage	Student	19	NBO	Ajuran	Musl	Yes
65	N20	4	M	S	Incollage	Student	23	Eastleigh	Somali	Musl	No
66	N21	6	M	S	HSGd	UnEmp	23	Dandora	Abaluhya	Chris	No
67	N22		M	S	HSGd	UnEmp	20	Mali Saba	Luo	Chris	No
68	N23	6	M	M	High Sch	Semp	25	Kariobangi	Agikuyu	Chris	No
69	N24		M	S	High Sch	Semp	21	Dandora	Abaluhya	Chris	No
70	N25		M	S	HSGd	UnEmp	19	Dandora	Akamba	Chris	No
71	N26		M	S	High Sch	Student	18	Dandora	Abaluhya	Chris	No
72	N27		M	S	Incollage	Student	22	NBO	Akamba	Chris	No
73	N28		M	S	HSGd	Student	19	NBO	Luo	Chris	No
74	N29	4	F	S	Incollage	Student	21	Mawenzi	Akamba	Chris	No
75	N30	2	F	S	HSGd	UnEmp	19	Komarock	Agikuyu	Chris	No
76	N31		F	M	ColleGD	Emp	30	Parklands	Kalenjin	Chris	No
77	N32	2	M	S	Incollage	Student	21	NBO	Meru	Chris	No
78	N33	1	M	S	Incollage	Student	20	Langata	Kalenjin	Chris	No
79	N34	5	F	M	ColleGD	Emp	29	NBO	Akamba	Chris	No
80	N35		M	S	ColleGD	Emp	32	NBO	Abaluhya	Chris	Narrat
81	N36		M	M	ColleGD	Emp	47	KahawaS	Agikuyu	Chris	Narrat

APPENDIX J1

Q SAMPLE: TABLE OF STATEMENTS

Q SAMPLE: TABLE OF STATEMENTS

Kenya QS	N=40	05/08
1 Establish procedures that would prevent people in power from grabbing public property and paying themselves exorbitant salaries.	2 Revise the 8-4-4 education curriculum so as to allow students to do what they really want to do and to specialize on something they are passionate about.	
3 Use Constituency Development Fund (CDF) monies to reduce or eliminate all taxes charged on food and energy (oil and electricity).	4 Commit to providing total security on a daily basis so as to ensure that people can pursue their businesses peacefully.	
5 Provide ID cards in a timely manner.	6 Prosecute corrupt public officials.	
7 Mandate and aggressively encourage people to family plan.	8 Ensure that employment, both in public or private institutions, is based on qualifications rather than experience, which youth rarely have due to chronic job shortages.	
9 Create and enforce mechanisms that give younger citizens more voice in the running of public affairs.	10 Offer free legal advice and patent rights to inventors in order to protect youth innovation and creativity.	
11 Exercise better control over the media so as to reduce the influence of Western movies and programs that seriously corrupt the culture.	12 Ensure that teachers teach students to be self reliant so that they can start a business or start to make things instead of having to look for employment.	
13 The government should individualize the loans so that a person can apply and run his own business.	14 Increase the number of drug and alcohol counseling centers for the youth so as to support them in becoming good citizens and encourage self reliance.	

<p>15 Update the curriculum so that it instills skills compatible with current market needs, such as computer technology.</p>	<p>16 Instill mechanisms to ensure transparency and accountability of public institutions and funds.</p>
<p>17 Ensure that money set aside to assist the youth actually gets to the youth and does not end up in the pockets of corrupt public officials.</p>	<p>18 Address the problems of nepotism and tribalism so as to ensure fair access to available opportunities.</p>
<p>19 Increase the amount of loans given to the youth to about 50,000 Ksh. each.</p>	<p>20 Set up more polytechnics and colleges and reduce the amount of fees.</p>
<p>21 Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork, and comedy.</p>	<p>22 Revise the curriculum and introduce skill training like sewing, woodwork, metal work and the like as early as Std. 6 so that people can develop their talents and venture into the informal job sector even after primary school.</p>
<p>23 Employ or appoint people who are cognizant of the particular needs of the youth. They should hire young blood and be keen not to appoint anyone 55 years and above into government ministries.</p>	<p>24 Ensure that Youth Enterprise Development Fund and Constituency Youth Enterprise Scheme (C-YES) loans are interest free for at least the first three years so that individuals can delay repayment until after they have firmly established themselves.</p>
<p>25 Curb rural-urban migration by decentralizing institutions and services and making sure that whatever is available in the cities is also available in the rural areas.</p>	<p>26 Create more jobs by reviving industries that have previously collapsed.</p>
<p>27 Require public institutions to embark on a countrywide awareness campaign to enlighten Kenya's young people about available opportunities so that they can access them.</p>	<p>28 Enforce existing labor laws and mandate an 8-hour working day with extra pay for overtime.</p>

29 Introduce a new curriculum based on imparting traditional skills like making kyondos, weaving, curving, pottery, masonry, carpentry, braiding and hairdressing, tailoring and bookkeeping.	30 To create employment, the government needs to focus on creating industries in the rural areas, taking into account the kind of resources locally available (e.g., start a coconut processing plant at the coast so that coconut milk does not have to be imported).
31 Work at improving unity and harambee in Kenya.	32 Raise the minimum wage and ensure that foreign-owned industries pay suitable wages.
33 Enforce the current labor laws and mandate employers to upgrade employee status after a certain length of time.	34 Implement the many policies well, evaluate their effectiveness, and make revisions where necessary.
35 Build cultural centers where the youth can exhibit their talents, develop their creativity, and earn income.	36 Invite professionals in various fields to give career guidance talks to the youth so as to help mentor and assist them in career choices.
37 Equip all schools and colleges so that students get hands-on experience.	38 Discourage discrimination based on religion, mode of dressing, race, or ethnic origin.
39 Provide communities with the basic necessities needed for good commerce such as roads, clinics, communication facilities, water, electricity, and sewers.	40 Think positively and creatively about solving our problems, beginning with <i>I</i> : What can <i>I</i> do about the situation? Enable youth to take responsibility for their own future.

Thank you for your participation.

APPENDIX J2

Q SAMPLE: VALUES

Q SAMPLE: VALUES

<u>No.</u>	<u>Value</u>
	Power (4) = Victory or defeat in fights, or elections – To receive power is to be supported by others; to give power is to support others.
1	Establish procedures that would prevent people in power from grabbing public property and paying themselves exorbitant salaries.
9	Create and enforce mechanisms that give younger citizens more voice in the running of public affairs.
23	Employ or appoint people who are cognizant of the particular needs of the youth. They should hire young blood and be keen not to appoint anyone 55 years and above into government ministries.
34	Implement the many policies well, evaluate their effectiveness, and make revisions where necessary.
	Enlightenment (5) = Scientific discovery, news – To receive enlightenment is to obtain knowledge of the social and natural context; to give enlightenment is to make such knowledge available to others.
2	Revise the 8-4-4 education curriculum so as to allow students to do what they really want to do and to specialize on something they are passionate about.
12	Ensure that teachers teach students to be self reliant so that they can start a business or start to make things instead of having to look for employment.
20	Set up more polytechnics and colleges and reduce the amount of fees.
27	Require public institutions to embark on a countrywide awareness campaign to enlighten Kenya's young people about available opportunities so that they can access them.
36	Invite professionals in various fields to give career guidance talks to the youth so as to help mentor and assist them in career choices.
	Wealth (14) = income, ownership transfer – To obtain wealth is to receive money or other claims to the use of resources for production or consumption; to give wealth is to transfer money or claims.
3	Use Constituency Development Fund (CDF) monies to reduce or eliminate all taxes charged on food and energy (oils and electricity).
8	Ensure that employment, both in public or private institutions, is based on qualifications rather than experience which youth rarely have due to chronic job shortages.

- 10 Offer free legal advice and patent rights to inventors in order to protect youth innovation and creativity.
- 13 The government should individualize the loans so that a person can apply and run his own business.
- 17 Ensure that money set aside to assist the youth actually gets to the youth and does not end up in the pockets of corrupt public officials.
- 19 Increase the amount of loans given to the youth to about 50,000 Ksh. each.
- 24 Ensure that Youth Enterprise Development and Constituency Youth Enterprise Scheme (C-YES) loans are interest free for at least the first three years so that individuals can delay repayment until after they have firmly established themselves.
- 25 Curb rural-urban migration by decentralizing institutions and services and making sure that whatever is available in the cities is also available in the rural areas.
- 26 Create more jobs by reviving industries that have previously collapsed.
- 28 Enforce existing labor laws and mandate an 8-hour working day with extra pay for overtime.
- 30 To create employment, the government needs to focus on creating industries in the rural areas, taking into account the kind of resources locally available (e.g., a coconut processing plant on the coast so that coconut milk does not have to be imported).
- 32 Raise the minimum wage and ensure that foreign-owned industries pay suitable wages.
- 35 Build cultural centers where the youth can exhibit their talents, develop their creativity, and earn income.
- 39 Provide communities with the basic necessities needed for good commerce such as roads, clinics, communication facilities, water, electricity, and sewers.

Wellbeing (3) = medical care, protection – To receive wellbeing benefits is to obtain the assistance of those who affect safety, health and comfort; to contribute to wellbeing is to assist others in the same way.

- 4 Commit to providing total security on a daily basis so as to ensure that people can pursue their businesses peacefully.
- 14 Increase the number of drug and alcohol counseling centers for the youth so as to support them in becoming good citizens and encourage self reliance.
- 33 Enforce the current labor laws and mandate employers to upgrade employee status after a certain length of time.

Skill (4) = instruction, demonstration of proficiency – To obtain skills is to be provided with opportunities to receive instruction and to exercise an acquired proficiency; to contribute to the skill of others is to enable them to have corresponding opportunities)

- 15 Update the curriculum so that it instills skills compatible with current market needs, such as computer technology.
- 22 Revise the curriculum and introduce skill training like sewing, woodwork, metal work and the like as early as Std. 6 so that people can develop their talents and venture into the informal job sector even after primary school.
- 29 Introduce a new curriculum based on imparting traditional skills like making kyondos, weaving, curving, pottery, masonry, carpentry, braiding and hairdressing, tailoring and bookkeeping.
- 37 Equip all schools and colleges so that students get hands-on experience

Affection (1) = expression of intimacy, friendship, loyalty – To receive affection is to be an object of love, friendly feeling, and loyalty; to give affection is to project these sentiments towards others).

- 7 Mandate and aggressively encourage people to family plan.

Respect (4) = honor, discriminatory exclusion – To receive respect is to obtain recognition from others, to give respect is to grant recognition to other people).

- 5 Provide ID cards on a timely manner.
- 16 Instill mechanisms to ensure transparency and accountability of public institutions and funds.
- 18 Address the problems of nepotism and tribalism so as to ensure fair access to available opportunities
- 38 Discourage discrimination based on religion, mode of dressing, race, or ethnic origin.

Rectitude (5) = acceptance in religions or ethical association – To receive favorable evaluations in terms of rectitude is to be characterized as an ethical or religious person; to evaluate others in terms of rectitude is to characterize them correspondingly.

- 6 Prosecute corrupt public officials.
- 11 Exercise better control over the media so as to reduce the influence of Western movies and programs that seriously corrupt the culture.
- 21 Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork, and comedy.
- 31 Work at improving unity and harambee in Kenya.
- 40 Think positively and creatively about solving our problems, beginning with *I*: What can *I* do about the situation? Enable youth to take responsibility for their own future.

APPENDIX K

CONDITIONS OF INSTRUCTION

CONDITIONS OF INSTRUCTION

Youth Perspectives on Their Empowerment in Sub-Saharan Africa: The Case of Kenya

Attached are 40 numbered statements which relate to various aspects of youth empowerment in Kenya. Your task is to represent your own perspective by rank-ordering these statements from agree to disagree.

You will need a flat, clear surface like a table. Proceed as follows:

- Please read all the materials presented to you carefully before you begin this process.
- After reading cut out the statements (on pg 7 to 10) so that you have 40 slips of paper, like playing cards. Also cut apart the 9 slips (from 4 to -4, on pg. 6), which is your scoring continuum. Array these slips across the top of the table, from 4 on the right to -4 on the left, just as they were when still attached.
- Again read through the 40 statements and begin the sorting process by dividing the statements into those with which you are basically in agreement on the right and those with which you are in basic disagreement on the left and those in the middle don't matter too much one way or the other.
- Spread the agreeable statements, re-examine them and select those 2 with which you agree most and place these beneath the 4. Then select those 3 with which you next-most agree, and place these beneath 3. It is then a good idea to go to the negative side, re-examine the disagreeable statements, and select the 2 most disagreeable to go beneath -4; then the 3 next-most disagreeable to be placed under -3. Then return to the positive side, and select those 5 statements (of those remaining) to go beneath 2. Continue in this back and forth fashion, gradually working your way toward the middle. When you are done your arrangement of the statements should adhere to the distribution pictured on page 3.
- Once you have finished, all statements should be arrayed in front of you. When you are satisfied with your ranking, place the number on each statement card in the appropriate cell of the score sheet (pg. 3), so as to preserve a record of the way in which you distributed the statements.
- All that is being looked for in this process is your relative ranking-i.e., those statements to the right should be those with which you most agree, those on the left should be those with which you most disagree, and those in the middle should be relatively less important.

- Once you complete this process, please take a few more minutes to answer a few more questions on pg. 4 and you will be done with the process.
- You can then hand in your responses (page 1 to 5).

Thank you for your participation.

APPENDIX L

Q SORT RESPONSE GRID

Q SORT RESPONSE GRID

Youth Perspectives on Their Empowerment in Sub-Saharan Africa: The Case of Kenya

Most Disagree									Most Agree
-4	-3	-2	-1	0	+1	+2	+3	+4	
(2)	(3)	(5)	(6)	(8)	(6)	(5)	(3)	(2)	

Number

Date

APPENDIX M

Q SORT SCALE/CONTINUUM

Q SORT SCALE/CONTINUUM

-4	-3	-2	-1	0	+1	+2	+3	+4
(2)	(3)	(5)	(6)	(7)	(6)	(5)	(3)	(2)

APPENDIX N

POST Q SORT INTERVIEW QUESTIONNAIRE

POST Q SORT INTERVIEW QUESTIONNAIRE

Youth Perspectives on Their Empowerment in Sub-Saharan Africa: The Case of Kenya

Thank you once again for participating in this research. Please take a few minutes to answer the following questions. You can use the back of this page for additional space.

1. Please tell me about responses you placed under the +4 category that indicated what you consider to be the most helpful in the youth empowerment process.
 - a. Why are these statements very important to you?
 - b. How did those items affect your sorting?

2. Please tell me about responses you placed under the -4 category that indicated what you consider to be the least helpful in the youth empowerment process.
 - a. Why are these statements very important to you?
 - b. How did those items affect your sorting?

3. Are there any additional items/statements that you might have included in the statements?
Why are they important to you?

4. Are there any items/statement about which you would like to comment? What problem did you perceive with these particular statements?

APPENDIX O
FACTOR LOADING MATRIX

FACTOR LOADING MATRIX

Factor Loading Matrix

Factor Loadings*

R**	ID	1	2	3	4	5	6
1	M1	35	05	18	34	37	-11
2	M2	05	61	-29	25	-05	00
3	M3	49	30	11	-16	-05	04
4	M4	26	15	33	14	-10	-01
5	M5	-07	05	-26	57	25	15
6	M6	-30	30	41	12	11	-29
7	M7	16	-08	03	01	54	20
8	M8	02	-25	20	04	07	33
9	M9	28	41	04	27	38	-19
10	M10	-08	34	-09	46	-24	02
11	M11	-17	57	-35	20	17	05
12	M12	-20	68	03	-18	-05	06
13	M13	02	42	41	42	-17	30
14	M14	-12	03	27	01	09	45
15	M15	-14	-01	08	-08	49	08
16	M16	-02	-01	27	-11	22	27
17	M17	05	48	-08	41	11	14
18	M18	-23	-22	02	56	-26	16
19	M19	15	30	10	-37	20	32
20	M20	-14	52	-21	-04	30	03
21	M21	21	03	-08	64	-11	-09
22	M22	49	27	-29	-20	-09	-20
23	M23	21	27	18	-16	09	07
24	M24	-02	07	-05	07	09	51
25	M25	13	-10	57	10	-12	12
26	M26	-12	06	03	53	02	07
27	M27	56	10	03	14	17	-28
28	M28	46	-03	10	-01	-25	-02
29	M29	-02	04	50	-21	-05	39
30	M30	-20	36	16	-16	08	06
31	M31	-19	11	-17	54	-43	15
32	M32	05	21	15	16	-24	39
33	M33	02	-00	01	18	67	31
34	M34	01	47	01	-07	05	49
35	M35	01	01	-04	47	05	05
36	M36	11	-13	50	-12	08	-14
37	M37	-11	04	53	-19	21	02
38	M38	-46	14	23	16	-23	33
39	M39	-18	-30	01	33	29	14
40	M40	17	24	-06	-11	32	26
41	M41	-11	48	23	13	-02	09
42	M42	02	05	36	-01	-02	19
43	M43	-10	-03	08	27	00	63

44	M44	18	-24	43	28	28	-41
45	M45	-05	51	-01	09	29	-07
46	N1	14	-11	09	49	18	-12
47	N2	73	-20	19	-23	17	-19
48	N3	68	-25	06	21	-06	-04
49	N4	76	-16	23	30	-13	25
50	N5	85	16	-15	-05	-09	02
51	N6	70	-31	00	07	-08	04
52	N7	47	-49	54	-04	21	-02
53	N8	88	-11	06	-00	-00	09
54	N9	82	-12	02	03	01	05
55	N10	74	-25	-08	19	-12	25
56	N11	-10	46	-00	-11	-48	14
57	N12	-20	10	63	-20	02	-12
58	N13	-08	24	-17	02	57	15
59	N14	-07	39	-05	07	28	20
60	N15	-03	05	18	10	71	-13
61	N16	28	22	19	56	21	-27
62	N17	-07	10	-45	-15	52	28
63	N18	-05	08	-15	17	12	15
64	N19	-07	23	-45	20	32	-01
65	N20	10	16	-30	45	00	02
66	N21	01	26	-09	-05	26	54
67	N22	44	45	-03	-16	-18	10
68	N23	16	-22	-29	-09	07	49
69	N24	-06	-23	41	26	27	02
70	N25	46	47	02	-09	26	-20
71	N26	37	20	33	09	22	01
72	N27	51	42	17	-25	26	-14
73	N28	12	52	47	32	11	16
74	N29	27	-03	11	48	20	-09
75	N30	-16	58	-25	-01	-38	-14
76	N31	-24	43	06	26	-38	-48
77	N32	30	63	20	35	03	-01
78	N33	59	05	-12	06	18	-00
79	N34	-08	16	04	06	43	-16
80	N35	39	44	31	34	35	-14
81	N36	17	20	55	03	52	-03
% var		11	9	7	7	7	5
no. var		12	11	6	11	6	7

* Decimals to two places omitted.

** Mombasa participants 1-45, Nairobi participants 46-81

PQMethod2.11 designated significant loadings ($p < .01$) in **bold**.

APPENDIX P

FACTOR ARRAYS MATRIX

FACTOR ARRAYS MATRIX

PLUS DISTINGUISHING STATEMENTS

Factor Array Matrix

No.	Statement	Factor Arrays					
		1	2	3	4	5	6
1	Establish procedures that would prevent people in power from grabbing public property and paying themselves exorbitant salaries	-3	3	-2	4	2	1
2	Revise 8-4-4 education curriculums so as to allow students to do what they really want to do and to specialize on something they are passionate about.	4	2	-3	3	-3	-3
3	Use CDF monies to reduce or eliminate all taxes charged on food and energy (oil and electricity)	-2	2	-2	1	-4	2
4	Commit to providing total security on a daily basis so as to ensure that people can pursue their businesses peacefully.	1	4	-2	0	-1	3
5	Provide ID cards in a timely manner	-4	3	-1	0	3	2
6*	Prosecute corrupt public officials	-3	3	-1	-1	0	-2
7	Mandate and aggressively encourage people to family plan.	-4	1	-2	0	-2	-1
8	Ensure that employment, both in public or private institutions, is based on qualifications rather than experience which youth rarely have due to chronic job shortages.	0	4	-1	3	1	0
9	Create and enforce mechanisms that give younger citizens more voice in the running of public affairs	-2	2	1	2	2	0
10	Offer free legal advice and patent rights to inventors in order to protect youth innovation and creativity.	1	1	1	-1	0	-1
11	Exercise better control over the media so as to reduce the influence of western movies and programs that seriously corrupt our culture	-3	-2	-4	-1	2	0
12	Ensure that teachers teach students to be self reliant so that they can start a business or start to make things instead of having to look for employment.	1	0	-2	2	0	1
13	The government should individualize the loans so that a person can apply and run his own business.	0	2	2	-2	-1	4
14	Increase the number of drug and alcohol counseling centers for the youth so as to support them in becoming good citizens and encourage self reliance.	-1	-1	-1	-2	1	-4
15	Update the curriculum so that it instills skills compatible with current market needs such as computer technology.	4	0	-1	0	0	0
16	Instill mechanisms to ensure transparency and accountability of public institutions and funds.	0	1	0	0	-1	-2
17	Ensure that money set aside to assist the youth actually gets to the youth and does not end up in the pockets of corrupt public officials.	1	2	0	1	3	1
18	Address the problems of nepotism and tribalism so as to ensure fair access to available opportunities.	-1	0	2	-4	0	-1
19	Increase the amount of loans given to the youth to about 50,000 Ksh. each.	0	-2	2	-4	-1	1

20	Set up more polytechnics and colleges and reduce the amount of fees.	0	1	1	-2	0	3
21	Enhance patriotism by mandating that at least 50% of media airtime be devoted to local programs such as school debates, Sanaa ya Kiswahili, school music festivals, artwork and comedy.	-1	-3	-3	-3	-3	-4
22	Revise the curriculum and introduce skill training like sewing, woodwork, metal work and the like as early as Std. 6 so that people can develop their talents and venture into the informal job sector even after primary school.	3	-4	-4	3	-4	-1
23	Employ or appoint people who are cognizant of the particular needs of the youth. They should hire young blood and be keen not to appoint anyone 55 years and above into government ministries.	-1	-2	2	1	0	-3
24	Ensure that Youth Enterprise Development Fund and Constituency Enterprise Scheme (C-YES) loans are interest free for at least the first three years so that individuals can delay repayment until after they have firmly established themselves.	1	1	2	0	-2	0
25	Curb rural-urban migration by decentralizing institutions and services and making sure that whatever is available in the cities is also available in the rural areas.	-1	1	4	1	-3	-3
26	Create more jobs by reviving industries that have previously collapsed.	2	0	1	4	1	0
27	Require public institutions to embark on a country wide awareness campaign to enlighten Kenya's young people about available opportunities so that they can access them.	2	-4	0	0	0	2
28	Enforce existing labor laws and mandate an 8-hour working day with extra pay for overtime.	0	-1	4	2	-2	0
29	Introduce a new curriculum based on imparting traditional skills like making kyondos, weaving, curving, pottery, masonry, carpentry, braiding and hair dressing, tailoring and bookkeeping.	3	-3	1	-2	-2	-1
30	To create employment, the government needs to focus on creating industries in the rural areas, taking into account the kind of resources locally available (e.g. start a coconut processing plant at the coast so that coconut milk does not have to be imported).	2	0	0	2	1	-1
31	Work at improving unity and harambee in Kenya	-2	-2	0	-2	1	1
32	Raise the minimum wage and ensure that foreign-owned industries pay suitable wages.	-1	-1	0	-1	-2	1
33	Enforce the current labor laws and mandate employers to upgrade employee status after a certain length of time.	-2	-3	3	1	-1	-2
34	Implement the many policies well, evaluate their effectiveness and make revisions where necessary.	-2	-1	0	-1	-1	-2
35	Build cultural centers where the youth can exhibit their talents, develop their creativity and earn an income.	0	-1	3	1	1	4
36	Invite professionals in various fields to give career guidance talks to the youth so as to help mentor and assist them in career choices.	2	0	0	-3	2	0
37	Equip all schools and colleges so that students get hands on experience.	1	-2	-1	-1	2	2
38	Discourage discrimination based on religion, mode of dressing, race or ethnic origin.	2	0	1	-3	3	-2
39	Provide communities with the basic necessities needed for good commerce such as roads, clinics, communication facilities, water, electricity and sewers.	0	0	3	0	4	2
40	Think positively and creatively about solving our problems,	3	-1	-3	2	4	3

beginning with I; what can I do about the situation? Enable youth to take responsibility for their own future.

Variance = 4.250 St. Dev. = 2.062

*Statement 6 in the Q sample had a typographical error. During the Q sorting process, this statement was written as 'persecute' corrupt public officials. There were no indications that the error resulted in a misunderstanding of the statement's content/message. In writing this report, it is worth noting that this error was corrected and appears as "prosecute" public officials.

Distinguishing statements are **BOLDED**

APPENDIX Q

HUMAN SUBJECTS PERMISSION; IRB APPROVAL FORM

HUMAN SUBJECTS PERMISSION; IRB APPROVAL FORM

KENT STATE

April 2, 2008

C. Mwangeli Mutuku
Political Science

Re: 08-422: "Youth Perspectives on their Empowerment in Sub-Saharan Africa: The Case of Kenya"

Dear Ms. Mutuku:

I am pleased to inform you that the Kent State University Institutional Review Board has reviewed and approved your Application for Approval to Use Human Research Participants as Level II research. This application was approved on April 2, 2008 and is effective until the project end date of June 30, 2008.

HHS regulations and Kent State University Institutional Review Board guidelines require that any changes in research methodology, protocol design, or principal investigator have the prior approval of the IRB before implementation and continuation of the protocol. The IRB must also be notified of any adverse events associated with the study. The IRB further requests an annual review/progress report and a final report at the conclusion of the study.

If it becomes necessary to extend your project beyond the indicated end date, please submit a change form indicating the request for this extension.

Kent State University has a Federal Wide Assurance on file with the Office for Human Research Protections (OHRP); [FWA Number 00001853](#).

If you have any questions or concerns, please contact me at 330-672-2704 or tfreder2@kent.edu.

Sincerely,



Tonya Frederick, R.N., B.S.N.
Research Compliance Administrator

cc: Dr. Steven Brown

Division of Research and Graduate Studies
Office of Research Safety and Compliance
(330) 672-2704 Fax: (330) 672-2658
P.O. Box 5190, Kent, Ohio 44242-0001

APPENDIX R

GOVERNMENT OF KENYA RESEARCH PERMIT

GOVERNMENT OF KENYA RESEARCH PERMIT

PAGE 2

PAGE 3

THIS IS TO CERTIFY THAT:
 Prof./Dr./Mr./Mrs./Miss..... MWONGELI
 C. MUTUKU
 of (Address)..... KENT STATE UNIVERSITY
 USA
 has been permitted to conduct research in.....
Location,
 MOMBASA AND NAIROBIDistrict,
 COAST AND NAIROBIProvince,
 on the topic..... YOUTH PERSPECTIVES ON
 THEIR EMPOWERMENT IN SUB SAHARAN
 AFRICA: THE CASE OF KENYA

 for a period ending 30TH AUGUST, 2008

Research Permit No. MOST 13/001/53
 Date of issue 5.5.2008
 Fee received SHS.1000



MINISTRY OF EDUCATION
 SCIENCE AND TECHNOLOGY

M.O. ONDIEKI

Applicant's
 Signature

Permanent Secretary
 Ministry of
 Science and Technology

APPENDIX R

UNIVERSITY OF NAIROBI RESEARCH PERMIT

UNIVERSITY OF NAIROBI RESEARCH PERMIT



UNIVERSITY OF NAIROBI
OFFICE OF THE DEPUTY VICE-CHANCELLOR
(ADMINISTRATION AND FINANCE)

Telegrams: "Varsity" Nairobi
Telephone: 318262
E-mail : dvcaf@uonbi.ac.ke
Fax : 226329

P.O. Box 30197-00100 - GPO
Nairobi Kenya

ADM1/34/Vol.IX/115

May 26, 2008

Mwongeli Mutuku
 1416 37th Street NE
 CANTON, OHIO

Dear Mr. Mutuku,

AUTHORIZATION TO INTERVIEW UNIVERSITY OF NAIROBI STUDENTS

I refer to your letter to the Vice-Chancellor, dated April 17, 2008, in which you requested for permission to interview University of Nairobi students for your research.

This is to inform you that the Vice-Chancellor has approved your request. In pursuance of the approval, you are requested to report to the respective College Principals for any facilitative assistance that you might need, when you are ready.

Yours sincerely,

D.M. BULINDA
FOR: REGISTRAR, ADMINISTRATION

cc. Vice-Chancellor
 Deputy Vice-Chancellor (AA)
 Principal, CAE
 Principal, CAVS
 Principal, CBPS
 Principal, CEES
 Principal, CHS
 Principal, CHSS

DMB/jwk

REFERENCES

REFERENCES

- Abbing, J. (2005). Being young in Africa: The politics of despair and renewal. In J. Abbink & I. Kessel (Eds.), *Vanguard or vandal: Youth, politics and conflict in Africa* (pp. 1-34). Danvers, MA: Brill Academic Publishers.
- Adesida, O., & Oteh, A. (Eds.). (2001). *African voices, African visions*. Stockholm: Elanders Gotab.
- Ahlberg, B. M., Jylkäs, E., & Krantz, I. (2001). Gendered construction of sexual risks: Implications for safer sex among young people in Kenya and Sweden. *Reproductive Health Matters*, 9, 26-36.
- Ansell, N. (2005). *Children, youth and development*. New York: Routledge.
- Barker, G., Knaul, F., Cassaniga, N., & Schrader, A. (2000). *Urban girls: Empowerment in especially difficult circumstances*. London: SRP Exter.
- Bay, E. G., & Donham, D. L. (Eds.). (2006). *States of violence: Politics, youth, and memory in contemporary Africa*. Charlottesville: University of Virginia Press.
- Brown, S. R. (1993). A primer on Q methodology. *Operant Subjectivity*, 16, 91-138.
- Brown, S. R. (2005). Applying Q methodology to empowerment. In D. Narayan (Ed.), *Measuring empowerment: Cross-disciplinary perspectives* (pp. 197-215). Washington, DC: The World Bank.
- Brown, S. R. (2006). A match made in heaven: A marginalized methodology for studying the marginalized. *Quality & Quantity*, 40, 361-382.
- Brown S. R. (2008). Q methodology. In L. M. Given (Ed.), *The SAGE encyclopedia of qualitative research methods* (Vol. 2, pp. 699-702). Thousand Oaks, CA: Sage.
- Brown, S. R., Durning, D. W., & Selden, S. C. (2008). Q methodology. In K. Yang & G. J. Miller (Eds.), *Handbook of research methods in public administration* (2nd ed., pp. 721-763). New York: CRC Press/Taylor & Francis.
- Burr, V. (1995). *An introduction to social constructionism*. New York: Routledge.
- Burr, V. (2003). *Social constructionism* (2nd ed.). New York: Routledge.
- Cangia, C. Sr. (2004). The youth. In E. Rastello (Ed.), *Youth challenge. Tangaza Occasional Paper/No 16* (pp. 14 – 26). Nairobi, Kenya: Pauline's Publications Africa.
- Central Bureau of Statistics. (2002). *Economic Survey 2002*. Nairobi, Kenya: Government Printer.

- Central Intelligence Agency. (2010). *The World Fact Book: Kenya*. Retrieved June 17, 2010 from <https://www.cia.gov/library/publications/the-world-factbook/geos/ke.html#Econ>
- Central Intelligence Agency. (2010b). *The World Fact Book: Kenya: School life expectancy primary to tertiary education*. Retrieved June 17, 2010 from <https://www.cia.gov/library/publications/the-world-factbook/fields/2205.html>
- Chinman, M. J., & Linney, J. A. (1998). Toward a model of adolescent empowerment: Theoretical and empirical evidence. *The Journal of Primary Prevention, 18*, 393-413.
- Christiansen, C., Utas, M., & Vigh, H. E. (Eds.). (2006). *Navigating youth, generating adulthood: Social becoming in an African context*. Stockholm: Elanders Gotab AB.
- Cobb, R., Ross, J., & Ross, M. H. (1976). Agenda building as a comparative political process. *American Political Science Review, 70*, 126-138.
- Coe, R. L. (1973). *The Kenya National Youth Service: A governmental response to young political activists*. Athens: Center for International Studies.
- Colebatch, T. (2004). Europe paying for aging population: Welfare and pensions are being cut back as unaffordable. Retrieved January 19, 2010 from <http://www.theage.com.au/articles/2004/04/09/1081326922168.html>
- Decker, M., & Montagu, D. (2007). Reaching youth through franchise clinics: Assessment of Kenyan private sector involvement in youth services. *Journal of Adolescent Health, 40*, 280-282.
- Diver-Stamnes, A. C. (1995). *Lives in the balance: Youth, poverty and education in Watts*. Albany: State University of New York Press.
- Dogbey, G. Y. (2001). Towards a strategic vision for a continent in distress. In O. Adesida & A. Oteah (Eds.), *African voices, African visions* (pp. 37-52). Stockholm: Elanders Gotab.
- Droz, Y. (2006). Street children and the work ethic: New policy for an old moral, Nairobi, Kenya. *Childhood, 13*, 349-363.
- Durning, D. (1999). The transition from traditional to post-positivist policy analysis: A role for Q methodology. *Journal of Policy Analysis and Management, 18*, 389-410.
- Durning, D. W., & Brown, S. R. (2007). Q methodology and decision making. In G. Morcol (Ed.), *Handbook of decision making* (pp. 537 -563). New York: Taylor & Francis Group.
- Errante, A. (1999). Peace work as grief work in Mozambique and South Africa: Post conflict communities as context for child and youth socialization. *Peace and Conflict, 5*, 261-280.
- Evans, D. W., Ulasevich, A., & Blahut, S. (2004). Adult and group influences on participation in youth empowerment programs. *Health Education & Behavior, 31*, 564-576.

- Fetterman, D. (2000). *Foundations of empowerment evaluation*. Thousand Oaks, CA: Sage Publications.
- Fetterman, D., & Wandersman, A. (2007). Empowerment evaluation: Yesterday, today, and tomorrow. *American Journal of Evaluation*, 28, 179-198.
- Fisher, W. R. (1989). *Human communication as narration: Toward a philosophy of reason, value and action*. Columbia: University of South Carolina Press.
- Foster-Fishman, P. G., Salem, D. A., Chibnall, S., Legler, R., & Yapchai, C. (1998). Empirical support for the critical assumptions of empowerment theory. *American Journal of Community Psychology*, 26, 507-536.
- Garcia, M., & Fares, J. (Eds.). (2008). *Youth in Africa's labor market*. Washington, DC: The World Bank.
- Gavrilov, L. A., & Heuveline, P. (2003). *Aging of population*. Retrieved January 19, 2010, from http://longevity-science.org/Population_Aging.htm
- Gergen, K. J. (1999). *An invitation to social constructionism*. Thousand Oaks, CA: Sage Publications.
- Government of Kenya. (2004). *Poverty reduction strategy paper 2003-2007*. Retrieved April 28, 2004, from <http://poverty2.forumone.com/files/cr0511.pdf>.
- Gray, R., & Bailey, S. W. (1999). Goal setting and progress evaluation in youth empowerment programs. *Evaluation and Program Planning*, 22, 21-30.
- Guest, E. (2003). *Children of AIDS: Africa's orphan crisis* (2nd ed.). London: Pluto Press.
- Helmore, K., & Singh, N. (2001). *Sustainable livelihoods: Building on the wealth of the poor*. Bloomfield, CT: Kumarian Press Inc.
- Hibbered, F. J. (2005). *Unfolding social constructionism*. New York: Springer.
- Hill, M. J. D. (1991). *The harambee movement in Kenya: Self-help, development and education among the Kamba of Kitui District*. Atlantic Highlands, NJ: Athlone Press.
- Holden, D. J., Evans, D. W., Hinnant, L. W., & Messeri, P. (2005). Modeling psychological empowerment among youth involved in local tobacco control efforts. *Health Education & Behavior*, 32, 264-278.
- Holden, D. J., Messeri, P., Evans, D. W., Crankshaw, E., & Ben-Davis, M. (2004). Conceptualizing youth empowerment within tobacco control. *Health Education & Behavior*, 31, 548-563.
- Hope, K. R. (Ed.). (1997). *Structural adjustment, reconstruction and development in Africa*. Brookfield, VT: Ashgate Publishing Ltd.

- Holte-McKenzie, M., Fordeb, S., & Theobald, S. (2006). Development of a participatory monitoring and evaluation strategy. *Evaluation and Program Planning, 29*, 365-376.
- Howard, S. W. (2003). The possibilities of African leadership. In A. Singhal & S. W. Howard (Eds.), *The children of Africa confront AIDS: From vulnerability to possibility* (pp. 1-12). Athens: Ohio University Press.
- Human Rights Watch Children's Rights Project. (1995). *Children in Sudan: Slaves, street children and child soldiers*. New York: Human Rights Watch Africa.
- Institute of Economic Affairs (IEA-Kenya). (2001). *Kenya at the crossroads: Scenarios for our future: Research compendium*. Nairobi, Kenya: Institute of Economic Affairs Society for International Development.
- Institute of Economic Affairs (IEA-Kenya). (2008, May). Youth and employment sector: Budget performance 2003-08 and emerging policy issues. Issue No 15. Retrieved January 13, 2011, from <http://www.ieakenya.or.ke/documents/Budget%20Focus%2015%20Youth%20and%20Employment.pdf>
- Institute of International Education. (2010). *Open doors 2010 fast facts: International students in the US*. Retrieved January 13, 2011, from <http://www.iie.org/en/Research-and-Publications/Open-Doors>
- International Labor Organization. (2005). Kenya: Employers' organizations taking the lead on linking the informal sector to formal Kenyan enterprises. Retrieved March 31, 2011, from http://www.ilo.org/global/about-the-ilo/press-and-media-centre/insight/WCMS_075529/lang--en/index.htm
- Kelley, T. M. (2003). Health realization: A principle-based psychology of positive youth development. *Child & Youth Care Forum, 32*, 47-67.
- Kenya National Bureau of Statistics. (2008). *Statistical Abstract 2008*. Nairobi, Kenya: Government Printer.
- Kenya National Examination Council. (2009). Essential KCSE examination statistics given during the release of 2008 KCSE examination results on Tuesday 3rd 2009 by the minister for education Prof. Sam Ongeru. Retrieved June, 17 2009, from <http://www.examsCouncil.or.ke/>
- Kenya, P. R. (2001). HIV/AIDS in Kenya: Burying the future. In Institute of Economic Affairs (IEA-Kenya) (Ed.), *Kenya at the crossroads: Scenarios for our future. Research compendium* (pp. 183-196). Nairobi, Kenya: Institute of Economic Affairs Society for International Development.
- Kim, S., Crutchfield, C., Williams, C., & Hepler, N. (1998). Toward a new paradigm in substance abuse and other problem behavior prevention for youth: Youth development and empowerment approach. *Journal of Drug Education, 28*, 1-17.

- Kimalu, P., Nafula N., Manda, D. K., Mwabu, G., & Kimenyi, M. (2002). *A situational analysis of poverty in Kenya: Estimating poverty profiles in Kenya: Methodologies for monitoring the impact of PRSPs*. Nairobi, Kenya: Kenya Institute for Public Policy Research and Analysis. Retrieved March 28, 2005, from <http://www.eldis.org/static/DOC11216.htm>.
- Kogo, K. (2000). Implementing ALPID in Kenya: Stakeholders and coordination. In O. Ogbu & P. Mihyo (Eds.), *African youth on the information highway: Participation and leadership in community development* (pp. 55-74). Ottawa, Canada: International Development Research Center.
- Larson, R., Walker, K., & Pearce, N. (2005). A comparison of youth-driven and adult-driven youth programs: Balancing inputs from youth and adults. *Journal of Community Psychology*, 33, 57-74.
- Lasswell, H. D. (1971). *A pre-view of policy sciences*. New York: American Elsevier.
- Levitan, S. A., Mangum, G. L., Mangum, S. L., & Sum, A. M. (2003). *Programs in aid of the poor* (8th ed.). Baltimore: The John Hopkins University Press.
- Lewis, H. P. (2001). *Also God's children: Encounters with street kids*. Cape Town, SA: Ihilihili Press.
- Lewis, S. G. (2007). *Africa: Progress and problems: Education in Africa*. Philadelphia: Mason Crest Publishers.
- Lugall, J. L., & Kibassa, C. G. (Eds.). (2002). *Poverty, AIDS and street children in East Africa*. Lewiston, NY: The Edwin Mellen Press.
- Magrath, P. C. (1980). Opening remarks. In M. Seltzer (Ed.), *Youth: Home economics agriculture and third world development* (pp. 11-12). Minneapolis: University of Minnesota, Center for Youth Development and Research.
- Mbithi, P. M., & Rasmusson, R. (1977). *Self-reliance in Kenya: The case of harambee*. Uppsala, Sweden: Bohuslaningens AB.
- McIntyre, A. (2005). Children as conflict stakeholders: Towards a new discourse on young combatants. In J. Abbink & I. van Kessel (Eds.), *Vanguard or vandal: Youth, politics and conflict in Africa* (pp. 228-243). Danvers, MA: Brill Academic Publishers.
- McKeown, B., & Thomas, D. (1988). *Q methodology*. Newbury Park, CA: Sage Publications.
- Mihyo, P., & Ogbu, O. (2000). A youth leadership program for Africa. In O. Ogbu & P. Mihyo (Eds.), *African youth on the information highway: Participation and leadership in community development* (pp. 1-22). Ottawa, Canada: International Development Research Center.

- Ministry of State for Youth Affairs, Republic of Kenya. (2006). *National youth policy for youth development; Background information*. Retrieved June 15, 2007, from <http://www.youthaffairs.go.ke/>
- Ministry of State for Youth Affairs, Republic of Kenya. (2007). *National Youth Policy for Youth Development*. Retrieved June 15, 2007, from http://www.youthaffairs.go.ke/national_youth_policy.pdf
- Ministry of State for Youth Affairs, Republic of Kenya. (n.d.) *National Youth Service*. Retrieved June, 2007, from http://www.youthaffairs.go.ke/national_youth_service.pdf
- Momo, F. T., Prihantinah, T. L., Marinova, D., Stocker, L., & Muchira, L. M. (2002). Empowerment: Finding voices and strategies to combat globalization. *Community Development Journal*, 37, 361-374.
- Morgan, D. L., & Krueger, R. A. (1993). When to use focus groups and why. In D. L. Morgan (Ed.), *Successful focus groups: Advancing the state of the art* (pp. 3-19). Newbury Park, CA: Sage Publications.
- Moss, W., Bentley M., Maman, S., & Ayuko E. (1999). Foundations for effective strategies to control sexually transmitted infections: Voices from rural Kenya. *AIDS Care*, 11, 95-104.
- Muchira, L. M. (2002). Empowering Kenyan youth through African culture. *Community Development Journal*, 37, 361-374.
- Mudavadi, M. (2002). *Rethinking development in Africa in the 21st century: The case of Kenya*. Nairobi, Kenya: East African Educational Publishers.
- Mule, H. (2001). Challenges to African governance and civil society. *Public Administration and Development*, 21, 71-76.
- Narayan, D. (Ed.). (2002). *Empowerment and poverty reduction: A source book*. Washington, DC: The World Bank.
- Nwankwo, B. C. (1998). Impacts of colonialism. In C. E. Emezi & C. A. Ndoj (Eds.), *African politics* (pp. 31-47). Owerri, Nigeria: Achugo Publications.
- Obijiofor, L. M. (2001). The future of Africa lies in home-grown solutions. In O. Adesida & A. Oteh (Eds.), *African voices, African visions* (pp. 131-146). Stockholm: Elanders Gotab.
- Ogbu, O., & Mihyo, P. (Eds.). (2000). *African youth on the information highway: Participation and leadership in community development*. Ottawa, Canada: International Development Research Center.
- Omatseye, J. N., & Omatseye, B. O. (2008). *Going to school in sub-Saharan Africa*. Westport, CT: Greenwood Press.

- Ongeri, S. K. (2009, March). *Press speech: Release of the year 2008 KCSE examination results*. Ministry of Education, Kenya: Kenya National Examination Council.
<http://www.examsCouncil.or.ke/>
- Parpart, J. L., Rai, S. M., & Staudt, K. (Eds.). (2002). *Rethinking empowerment: Gender and development in a global/local world*. London: Routledge.
- Patterson, A. S. (2003). AIDS, orphans and the future of democracy in Africa. In A. Singhal & S. W. Howard (Eds.), *The children of Africa confront AIDS: From vulnerability to possibility*. Athens: Center for International Studies.
- Perullo, A. (2005). Hooligans and heroes: Youth identity and hip-hop in Dar es Salaam, Tanzania. *Africa Today*, 51(4), 75-101.
- Peltzer, K., Pengid, S., & Mashego, T. B. (2006). *Youth sexuality in the context of HIV/AIDS in South Africa*. New York: Nova Science Publishers, Inc.
- Peterson, C. (Ed.). (2004). *Positive development: Realizing the potential of youth*. Thousand Oaks, CA: Sage Publications.
- Pouliot, V. (2007). Subjectivism: Toward a constructivist methodology. *International Studies Quarterly*, 51, 359-384.
- Previte, J., Pini, B., & Haslam-McKenzie, F. (2007). Q methodology and rural research. *Sociologia Ruralis*, 47, 135-147.
- Rastello, E. (2004). Youth challenge. *Tangaza Occasional Paper/No 16*. Nairobi, Kenya: Paulines Publications Africa.
- Ratna, J., & Rifkin, S. B. (2007). Equity, empowerment and choice: From theory to practice in public health. *Journal of Health Psychology*, 12, 517-530.
- Republic of Kenya. (1998). *Master plan on education and training 1997-2010*. Nairobi, Kenya: Jomo Kenyatta Foundation.
- Safilios-Rothschild, C. (1980). The work and economic contribution of rural youth in the third world: An overview. In M. Seltzer (Ed.), *Youth: Home economics agriculture and third world development* (pp. 17-26). St. Paul: University of Minnesota, Center for Youth Development and Research.
- Savenstedt, S., & Haggstrom, T. (2005). Working with girls living on the streets in East Africa: Professionals' experiences. *Journal of Advanced Nursing*, 50, 489-497.
- Schmolck, P., & Atkinson, J. (2002). *PQMethod Version 2.11: Computer software and manual*. Retrieved Jan. 21, 2008, from <http://www.lrz-muenchen.de/~schmolck/qmethod/downpqx.htm>

- Schraeder, P. (2005). *African politics and society: A mosaic in transformation* (2nd ed.). Belmont, CA: Thomson Wadsworth.
- Schutt, R. K. (2001). *Investigating the social world: The process and practice of research* (3rd ed.). Boston: Pine Forge Press.
- Shorter, A., & Onyancha E. (1999). *Street children in Africa: A Nairobi case study*. Nairobi, Kenya: Pauline's Publications Africa.
- Speer, P. W., Jackson, C. B., & Peterson, N. A. (2001). The relationship between social cohesion and empowerment: Support and new implications for theory. *Health Education & Behavior*, 28, 716-732.
- Stenner, P. (2009). Q as a constructivist methodology. *Operant Subjectivity*, 32, 46-69.
- Stephenson, W. (1953). *The study of behavior: Q-technique and its methodology*. Chicago: University of Chicago Press.
- Strack, R. W., Magil, C., & McDonagh, K. (2004). Engaging youth through photo voice. *Health Promotion Practice*, 5, 49-58.
- Talib I. S. (2010). Narrative theory: A brief introduction. Retrieved January 14, 2011, from <http://courses.nus.edu.sg/course/ellibst/NarrativeTheory/chapt1.htm>
- Thomas, B. P. (1985). *Politics, participation and poverty: Development through self-help in Kenya*. Boulder, CO: Westview Press.
- Thomas, D. B., & Baas, L.R. (1992-1993). The issue of generalization in Q methodology: "Reliable schematics" revisited. *Operant Subjectivity*, 16, 18-36.
- United Nations. (2007). *Youth and the United Nations: Making commitments matter: Toolkit for young people to evaluate national youth policy*. Retrieved November 29, 2009, from <http://www.un.org/esa/socdev/unyin/untookit.htm>
- United Nations. (2009a). *Youth and the United Nations: The United Nations Youth Agenda*. Retrieved April 21, 2009, from <http://www.un.org/esa/socdev/unyin/agenda.htm>.
- United Nations. (2009b). *Youth and the United Nations: International Youth Day*. Retrieved November 29, 2009, from <http://www.un.org/esa/socdev/unyin/iyouthday.htm>
- United Nations. (2009c). *World population prospects: The 2008 revision*. New York: Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat. Retrieved June 17, 2010 from <http://esa.un.org/unpp/p2k0data.asp>
- United Nations Educational, Scientific and Cultural Organization, Institute for Statistics. (2010). *UIS statistics in brief: Education in Kenya 2008*: Retrieved June 15, 2010, from http://stats.uis.unesco.org/unesco/TableViewer/document.aspx?ReportId=289&IF_Language=eng&BR_Country=4040&BR_Region=40540

- United Nations Human Settlements Program. (2005). *Strategy paper on urban youth in Africa: A focus on the most vulnerable groups*. Nairobi, Kenya: UN-HABITAT.
- United States Agency for International Development (1998). *The USAID FY 1998 Congressional Presentation: Kenya*. Retrieved June 1, 2009, from <http://www.usaid.gov/pubs/cp98/afr/countries/ke.htm>
- United States Department of State, Bureau of Consular Affairs (2010). *Electronic diversity Visa lottery*. Retrieved October 1, 2010, from <http://www.dvlottery.state.gov/>
- Velis, J. (1995). *Blossoms in the dust: Street children in Africa*. Paris: UNESCO Publishing.
- Wambui, K. (2003). For the sake of the children: Community based youth projects in Kenya. In A. Singhal & S. W. Howard (Eds.), *The children of Africa confront AIDS: From vulnerability to possibility* (pp. 131-148). Athens: Ohio University Press.
- Wanjohi, R. C. (2004). The youth. In E. Rastello (Ed.), *Youth challenge. Tangaza Occasional Paper/No 16* (pp. 27-32). Nairobi, Kenya: Pauline's Publications Africa.
- Wart, M. V. (1998). *Changing public sector values*. New York: Garland Publishing Inc.
- Watts, S. (2009). Social constructionism redefined: Human selectionism and the objective reality of Q methodology. *Operant Subjectivity*, 32, 29-45.
- Watts, S., & Stenner, P. (2005). Doing Q methodology: Theory, method and interpretation. *Qualitative Research in Psychology*, 2, 67-91.
- Were, M. (2001). Kenya's health sector: Perpetual decline? In Institute of Economic Affairs (IEA-Kenya). (Ed.), *Kenya at the crossroads: Scenarios for our future* (pp. 174-184). Nairobi, Kenya: Institute of Economic Affairs Society for International Development.
- White, S. A. (Ed.). (2003). *Participatory video: Images that transform and empower*. Thousand Oaks, CA: Sage Publications.
- World Bank, The. (2003). *Caribbean youth development: Issues and policy directions*. Washington, DC: The World Bank.
- World Bank, The. (2008). *The little data book on Africa: Kenya*. Retrieved June 17, 2010 from <http://siteresources.worldbank.org/INTSTATINAFR/Resources/LDB-Africa-12-2-08.pdf>
- World Bank, The. (2009a). *Africa development indicators 2008/09: Youth and employment in Africa: The potential, the problem, the promise*. Washington, DC: The World Bank.
- World Bank, The. (2009b). *Overview: Understanding, measuring and overcoming poverty: What is poverty?* Retrieved June 30, 2009, from <http://web.worldbank.org/WBSITE/EXTERNAL/TOPICS/EXTPOVERTY/EXTPA/0,,contentMDK:20153855~menuPK:435040~pagePK:148956~piPK:216618~theSitePK:430367,00.html>

- World Bank, The. (2009c). *Development data: Kenya at a glance*. Retrieved December 14, 2009 from http://devdata.worldbank.org/AAG/ken_aag.pdf
- Wortham, R. A. (1993). Population growth and the demographic transition in Kenya. *International Sociology*, 8, 197-214.
- Young, R. A. & Collin, A. (2004). Introduction: Constructivism and social constructionism in the career field. *Journal of Vocational Behavior*, 64, 3, pp. 373-388. Retrieved March 23, 2011, from http://journals.ohiolink.edu/ejc/pdf.cgi/Young_Richard_A.pdf?issn=00018791&issue=v64i0003&article=373_icascitcf
- Youth Enterprise Development Fund, Republic of Kenya. (2011). *Loans: Access procedures*. Retrieved January 18, 2011, from <http://www.youthfund.go.ke/index.php/financing-channels/financing-institutions/access-procedures-mainmenu-32.html>
- Zimmerman, M. A. (2000). Empowerment theory: Psychological, organizational, and community levels of analysis. In J. Rappaport & E. Seidman (Eds.), *Handbook of community psychology* (pp. 43-64). New York: Kluwer Academic/Plenum Publishers.
- Zimmerman, M. A., & Warschausky, S. (1998). Empowerment theory for rehabilitation research: Conceptual and methodological issues. *Rehabilitation Psychology*, 43, 3-16.