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Abstract

Purpose: The purpose of this paper is to explore and discuss the various models/programs used in leadership training in the context of inter-ethnic conflict resolution and how those models can be used by NGOs in training the youth. From their many years of practice and experience in training, both Paulo Freire and John Paul Lederach propose training models that are suitable and effective in leadership training in inter-ethnic conflict resolution situations. The two approaches to training which Lederach (1995) refer to as the *prescriptive* and the *elicitive*, should be understood as analytic models, or as Weber would call them, "ideal types" (Weber 1947). Paulo Freire talks about *progressive education* training. In other words, in real life the exact, pure model of either type may not exist. And that is the premise this paper is built on.

Methodology: Using a quantitative study approach, this study describes the different leadership training programs that have been used with relevance to the culture and needs of the youth in Kenya in inter-ethnic conflict resolution. It presents an overview of ten case studies of leadership training programs and draws from them to illustrate how leadership training programs in inter-ethnic conflict resolution for the youth can be designed and conducted to communicatively transfer knowledge and skills to help the youth in social and behavioral change and become sources of change agents in the communities they live.

Findings: The study attempts to give various definitions of key terms and concepts used in leadership and conflict resolution discourses. Results in the ten cases, demonstrated there was some notable divergence in terms of topics covered in each program, but that means that the difference came about because of the different target needs and issues each program tried to address. Results showed that almost all (80%) of the training programs were evaluated. Some of the training bodies had their own biases in covering topics.

Unique Contribution to Theory, Practice and Policy: The researchers considers these models of leadership training and how they can be communicatively used to transfer knowledge and skills in inter-ethnic conflict resolution and bring about social or behavioral change among the youth. Design theory informs how these training programs are designed, planned, implemented, and evaluated.

Keywords: *Leadership, Training models, Elicitive, Prescriptive, Progressive Education, Inter-Ethnic Conflict, Youth, Design Theory*

1.0 INTRODUCTION

We live in an increasingly complex and dynamic world, a world where many communities are hurting due to lack of effective leadership to manage and resolve inter-ethnic conflict. The demands of living and working in such environments require that leaders devise leadership training programs that would equip people especially the youth who comprise the majority of the population in most communities with knowledge and skills on how to manage inter-ethnic conflicts.

This article describes the different leadership training programs that have been used with relevance to the culture and needs of the youth in Kenya in inter-ethnic conflict resolution. The article is guided by six evaluative research questions which help to establish how the leadership training programs are designed, conducted and ultimately evaluated for impact. While not definitive, these case studies suggest that an understanding of the leadership training programs to inter-ethnic conflict resolution for the youth, supported by practical and tested training models designed by John Lederach and Paulo Freire, can promote the generation of more adaptable and sustainable solutions for inter-ethnic conflicts.

Problem Statement

Past leadership training programs to the study of inter-ethnic conflict and the youth focus on a variety of approaches that contribute to and sustain destructive social systems. The leadership training models that are available in this area addresses slightly how the youth could be trained, but there are some gaps in terms of congruence of the training topics. To respond to this knowledge gap, this article presents an overview of ten case studies of leadership training programs and draws from them to illustrate how leadership training programs in inter-ethnic conflict resolution for the youth can be designed and conducted to communicatively transfer knowledge and skills to help the youth in social and behavioral change and become sources of change agents in the communities they live.

2.0 LITERATURE REVIEW/THEORETICAL FRAMEWORK

Conflict is a pervasive part of group and organizational culture (Fasnacht, 1990) which causes unmanaged conflict to be chaotic (Kormanski, 1982). However, the absence of conflict results in apathy. Conflict resolution began in the 1980s as a curriculum-based approach to address the incidence of youth violence and high dropout rates (Johnson, 1998). Coined "the Fourth R" of education (Inger, 2000), conflict resolution teaches communication and negotiation skills to youth, called mediation (Johnson, 1998), and emphasizes conflict management as an essential skill for living in a democratic society (Inger, 2000). Conflict is a divergence of interests, views or behavior between persons or groups, and is normal in any society. Ting-Toomey (1985) defines conflict as "A form of intense interpersonal and/or intrapersonal dissonance (tension or antagonism) between two or more interdependent parties based on incompatible goals, needs, desires, values, beliefs, and/or attitudes" (p.72). When dealt with in a constructive way, conflict can lead to positive outcomes for individuals and society. Conflict can also lead to violence when channeled destructively. The goal of groups is not necessarily to avoid conflict, but to use conflict as a means of creating a more positive group atmosphere (Hungenberg & Moyer, 1996). However, as conflict increases there is a need for effective leadership to increase (Kormanski, 1982) because the leader is in charge of a group and certain leadership skills are demanded of

him or her. As a result, conflict and leadership are inseparable (Burns, 1978). Hackman and Johnson (2009) define leadership as "human (symbolic) communication, which modifies the attitudes and behaviors of others to meet shared group goals and needs" (p.11). According to Northhouse (1997), leadership is an influence process that assists groups of individuals toward goal attainment. Conflict resolution often falls under a broader peace education curriculum that also includes cooperation, interdependence, global awareness, and social and ecological responsibility (Johnson, 1998). Important leadership functions determine whether or not a group will work together, accept improvements, and try to develop better ways of doing a job. Notably, knowledge of conflict management skills is very vital to those in leadership roles (Fasnacht, 1990) and also an "integral part of leadership effectiveness" (Korabik, Baril, & Watson, 1993, p. 406). However, despite the growing industry of conflict management training, little has been theorized or researched in this area (Deutsch, 1994), in particular the impact on the participants' conflict management style.

In reference to youth leadership training, these programs are designed to help young people improve a variety of personal skills. There are many youth leadership training programs offered by local, national, and international organizations. In fact, training programs may vary widely in scope, focus, and offerings, but most aim to help young people develop skills that will serve them well in both the present and the future. Indeed, there are a variety of skills that youth leadership training can help young people develop and understand. Some of the basic concepts taught in many popular youth leadership training programs include conflict management, communication, goal setting and achievement, and a strong sense of personal ethics. The goal of many leadership programs is to help youths develop skills that can serve them well, both in interpersonal relationships, and as community, business, political, or moral leaders. The key distinction between youth leadership and other youth development programming is that youth leadership programs offer young people supports and opportunities to:- 1) participate actively in the planning, decision-making, and implementation of the programs in which they participate, and 2) engage in frequent and regular contact with adults who model responsible behavior, and provide ongoing validation and support for youth's active involvement. Skills such as brainstorming, decision-making, setting goals, and working with others are frequently taught (Boyd, 2001).

Experiential learning, or learning by doing, is also thought to be an important element of leadership development. This kind of learning blends participation and experience with opportunities to share, discuss, process relevant thoughts and feelings, generalize these into principles and guidelines for living, and apply what has been learned to other situations (Boyd, 2001). In addition, all youth development programs attempt to offer a variety of important features such as a safe setting, appropriate structure, supportive relationships, opportunities to belong, positive social norms, and skill building opportunities (Eccles & Gootman, 2002). Youth are defined biologically as any person between the age of 15 and 24 years. Kemper (2005) point out that the World Health Organization (WHO) designates three different categories of youth – adolescents (10-19 years old), youth (15-24 years old), and young people (10-24 years old) – whereas the UN program on youth defines youth as those aged 15-24.

Examining training programs, Freire (1970) made the distinction between two types of educational frameworks in Pedagogy of the oppressed – banking education vs problem-posing education. "Whereas banking education anesthetizes and inhibits creative power, problem-posing

education involves a constant unveiling of reality. The former attempts to maintain the *submersion* of consciousness; the latter strives for the *emergence* of consciousness and *critical intervention* in reality" (p. 81). Students under this framework would pose problems and then critically investigate why those problems exist. Freire believes that a problem-posing education will not only allow students to become critical thinkers, but reveal that the world is constantly undergoing change. "In problem-posing education, people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation" (p. 83). Problem-posing education helps students become critical thinkers. This approach resonates well with Lederach's elicitive training model.

Once students have become critical thinkers they will be able to begin a process that could lead to their humanization. Freire referred to this process as *praxis*. He defined this process as "reflection and action upon the world in order to transform it" (p. 51). This process would involve constant reflection and evaluation. Students would focus or think about something that oppresses them and then presumably flush it out in a dialogue. Eventually during reflection an action would be identified and then carried out. Freire believed that reflection and action were inseparable. He thought that reflection without action is merely "verbalism" and action without reflection is only "activism" (p. 87). In other words, you cannot act without thinking and reflection without action will not change reality. *Praxis* is at the heart of transforming the world and thus becoming "fully human." For Freire a progressive pedagogy is one in which meaning is developed by active and critical students. He counter poses this progressive approach to one in which a narrative is to be memorized by passive students without critical analysis of the meaning or significance of the topic. His progressive teacher analogy equates with Lederach's elicitive training model where the trainee interacts with the training material and makes a contribution. Lederach (1995, p. 48) argues that essentially, the *prescriptive model* understands the trainer as an expert. The training event is built around his or her specialized knowledge and experience in conflict resolution. That expertise is often brought together in the form of a model presented to participants. The model is made up of strategies suggesting how conflict is resolved and presents techniques to implement the strategic approach. Learning and mastering the model is the primary goal of the event. This approach in its pure form, Lederach assert, assumes that the expert knows what the participants need. In other words, primary control and design of the training lies with the trainer. The trainee has no power, but only to be "banked" with information, as Paulo Freire would say.

Further Lederach (1995, p. 58) contrasts prescriptive models with elicitive model where he argues that elicitive training begins with a more open approach of identifying the needs in a given context and then working with the participants to create the training that corresponds to the needs. Among other things, this approach leaves wide open the possibility that participants may wish to pursue areas of conflict transformation that have little to do with a given package. In addition, this approach suggests that the trainer does not assume that his/her experience and expertise accumulated in one setting is the key resource for the training in another. However, although the trainer may have many important and relevant experiences in a variety of settings, in the elicitive approach, Lederach argues that these are not presented as the central core of the training process, but rather are bracketed in order to permit a participatory process of discovery. The attitude of the trainer is essentially, "I do not have the answer, but I can work together with

others on a process that may help us find it" (p. 58). That is the trainer perspective needed for those aspiring to train the youth in inter-ethnic conflict resolution.

Leadership training programs, like all other programs are evaluated at the end. Worthen and Sanders (1987) defined evaluation as "determination of a thing's value." According to Case et al (1988), "to evaluate is to make an explicit judgment about the worth of all or part of a program by collecting evidence to determine if acceptable standards have been met." This definition of evaluation has two key terms: Standards are ideals or desired qualities or conditions against which actual objectives are to be measured. Evidence is information necessary to help us confirm whether or not the required standards have been met by the program. Metz (2007) defines program evaluation as "a systematic method of collecting, analyzing, and using information to answer basic questions about a program." While there are many different types of program evaluations, and many terms are used to describe them, evaluations are typically divided into two major categories: process evaluations and outcome evaluations. Process evaluations assess whether an intervention or program model was implemented as planned, whether the intended target population was reached, and the major challenges and successful strategies associated with program implementation. Outcome evaluations determine whether, and to what extent, the expected changes in child or youth outcomes occur and whether these changes can be attributed to the program or program activities. Saglam & Yuksel (2007) point out that program evaluation can be defined as a process of contribution to the development of education program, decision on a program, and describing the current situation through the evaluation of application process.

To help in the analysis of the ten case studies, six specific research questions developed from the guiding research question that states, *"how leadership training programs in inter-ethnic conflict resolution for youth participants can be designed and conducted to empower the youth with new skills and knowledge in conflict resolution and create interaction between the trainers and the youth participants?"* were developed and analyzed. These questions were developed by the researcher after going through each of the training programs and established where common themes emerged. The research questions also helped the researcher to establish where there are gaps in the training programs presented in the ten case studies. The specific research questions guiding this study are:

RQ # 1) Are the courses adapted to specific cultures and countries?

RQ # 2) What content areas are chosen in a leadership training program for youth participants in inter-ethnic conflict resolution?

RQ # 3) What methodological training models are used in leadership training in inter-ethnic conflict resolution for youth participants?

RQ # 4) What role(s) do the trainers and participants play in the different leadership training models in inter-ethnic conflict resolution for youth participants?

RQ # 5) What training techniques and materials are used to teach the youth participants how to manage communication challenges in inter-ethnic conflicts? Plus the role of participants in the design of training?, and

RQ # 6) Are the leadership training programs in inter-ethnic conflict resolution for the youth participants evaluated for learning and impact? If yes, how?

My research questions are informed by design theory. Design theory will inform how these

training programs are designed, planned, implemented, and evaluated. In the following section, I overview the relevant literature for the theory and place the research questions within the relevant literature.

Designing Youth Leadership Training Programs

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

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

The way the communicative challenges are managed by the use of the communication tools is taken to be consequential for the content, direction, and outcomes of practices like in this case, youth leadership training in inter-ethnic conflict management. In the same vein, communication design deals with theoretical, conceptual, and practical questions. The context of leadership training in inter-ethnic conflict management and the youth present rich ground for investing theoretical, conceptual, and practical questions of design, communication interactions, and the role of youth leadership training in the society. Communication design aims at addressing the practical questions in the society, like in this study, why environmental challenges facilitate the youth to cause violence and instability in the Kenyan communities. Indeed, the intricate domain of leadership training in inter-ethnic conflict management, within which numerous communicative challenges emerge and the management strategies that address them are constituted through communication and efforts that shape them. In addition, the questions about what communication challenges trainers and designers face in designing youth leadership

training and how they are managed along the way are within the domain of communication design inquiry and are therefore of central focus in this study.

Aakhus (2007) and Jackson (2005) have articulated the connections among the issues informing and persuading areas of theory and practice. They have described a number of points important to understanding the design stance toward communication. These areas include: (1) design is a natural fact about communication; (2) design is a hypothesis; and (3) design is theoretical. The notion that design is a natural fact about communication is evident in daily interactions. That means, design can be seen as an emergent pattern of an interaction that the participants orient themselves towards and recognize as legitimate. Jacobs (1994), and Mokros and Aakhus (2002) point out that fundamental to the understanding of design as a natural fact about communication is the creative use of language people exercise as they attempt to coordinate and engage meaning and action. The interactional challenges of engagement influence the way the site of communication as well as the communication practices are constructed. A design stance therefore regards the built-up of human environment as the site within which to pose and answer various research design questions about communication in the society. The site orients the interaction towards examination of the ways in which communication is treated as an object of design. That means, different sites require different communication designs.

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

Communication as design also brings out the aspect of intervention in communication. As Aakhus and Jackson (2005) state, "Design is a form of intervention oriented toward invention and this concept is consequential for what can be learned about communication from design activity" (p. 418). Communication design work happens, for example, when NGOs as actors in peacebuilding intervene into designing youth leadership training with the intention of bringing interaction that brings change both at the individual and collective levels in society. Given that recognition, Aakhus (2007), and Aakhus and Jackson (2005) argue that the design stance toward communication analyzes practice as theoretical, as the ground within which our theories of communication develop. Thus, design work and designs for communication can be seen as instances of theorizing about communication. In that regard, explicating the evolution of communication designs indicates the way communication is understood in practice.

Aakhus (2007) argue that the design stance departs from two dominant trends in the field of communication research that aim toward either predicting outcomes or passing normative

judgments. Similarly, Aakhus (2003) point out that interventions in communication design stance make normative and descriptive specifications of what is, what ought to be, and what is possible. Based on that fact, the argument that certain designs fail and others succeed provides grounds for reinventions and change in normative and descriptive assumptions. That also calls for what design stance refers to as reflection on practice. Youth leadership training is practice that trainers and designers need to reflect on from time to time though periodic evaluations and reviews. From a communication as design perspective, reflection is an invaluable aspect of design rationality and it afford those engaged in it the opportunity to change the design for communication in ways that are responsive to the demands and requirements placed on it. Thus, examining the evolution of leadership training in inter-ethnic conflict management and the youth from a communication as design stance shows evidence for the need for trainers and designers to think through the role of reflection in the entire training design process. The design stance guided the conceptualization, design, description and later analysis conducted on the research questions of this study.

The next section explains the methodology that was used to explicate responses for the research questions from the case studies.

3.0 METHODS

The researcher selected the ten case studies from different web sites and the main criteria was choosing those training programs that have been designed and conducted for participants especially the youth in different parts of the world that have relevance to the issues that the youth have gone through in leadership and inter-ethnic conflict. Some of training programs were developed for the African youth and so, the researcher felt those ones can be adapted for the training of Kenyan youth because of their cultural relevance and adaptability. Brief descriptions of each of ten case studies are:

1. ***Conflict Management and Mediation Training: A Vehicle for Community Empowerment. Mediation Quarterly, Vol. 15, No. 2. Jossey-Bass Publishers***. This was a training program developed by Maxwell, Jennifer P. (1997). It addresses the use of conflict management and mediation training as a vehicle for community development. A discussion of power and empowerment is developed in accordance with the theoretical training models outlined by Lederach. The program is applied to an examination of the conflict management and mediation training component designed to increase community empowerment for residents of a public housing estate. The training component was developed through the collaboration of the author and associates and the residents of the housing estate in order to design a training program specific to the needs of the residents.

2. ***The training for conflict transformation: An overview of Approaches and Resources. Berghof Research Center for Constructive Management – developed by Schmelzle, Beatrice (2006)***. This training program aims to offer an organizing overview. It introduces different training agencies and approaches and provides an extensive reference section as a first step. It adds to prior contributions to the Berghof Handbook for Conflict Transformation: Schell-Faucon (2001) investigated facets and challenges of peace education programs. Sprenger (2005) reflected from the trainer's perspective on cornerstones of good practice for achieving social impact by training

individuals. Trainees usually come from either one of three groups: 1) people who engage in constructive, nonviolent conflict transformation, and who come from or work in regions in which conflict is, or has been, fought out violently. When considering training opportunities, this group of (local or international) "activists" generally looks for capacity-building which will prove useful in achieving a tangible transformation of violent conflict; 2) people who aim to become trainers for conflict transformation themselves (either as a local trainer or a trainer working internationally). This group of "potential trainers" usually looks for both content-based and educational skills-training and "training on the/for the job."; 3) people who – in a more direct, yet connected sense – work in the environment of violent conflict. They include staff of national and international agencies, donors, decision-makers, etc. This broad and heterogeneous group of "interested third parties" often takes to conflict transformation training in order to become more informed about, or sensitized for, conflict transformation work. Their expectations centre on conflict analysis and basic skills which may or may not be implemented in their day-to-day job. The web source is: http://www.berghof.handbook.net.

3. ***Workshop on Conflict Resolution: Facilitator's Guide. International Federation of University Women.*** The training program in this workshop begins with personal introductions and establishing basic guidelines for the workshop. It is organized in modules. Module One provides an introduction to conflict resolution and a few exercises to identify sources of conflict and ways of resolving conflicts. The workshop focuses on a variety of skills and techniques useful in building better relationships at home, at work and in the community. Module Two provides information and practice on assertive communication and active listening skills. Module Three focuses on negotiation skills; Module Four addresses mediation skills and processes; Module Five provides an opportunity to apply the skills in real conflict situations facing workshop participants. The training program is organized in a practical manner for ease of adaptability to any given conflict resolution/management situation.

4. ***The Center for International Conflict Resolution (CICR) at Columbia University in the city of New York***. CICR designs training and implements training in conflict resolution and peacebuilding for policy makers, diplomats, community leaders, internally displaced people, and former combatants, facilitating peace processes, supporting post-conflict efforts and violence reduction programs. CICR training programs contributes to the reduction of violence, the creation of platforms for sustainable peace, and fostering of effective leadership by enhancing skills conflict analysis, effective communication, negotiation and mediation. The CICR customized training modules are designed for: practitioners from diplomatic, humanitarian and development fields; people affected by conflict, such as child soldiers, youth, community leaders and civilians; and individuals and organizations working in business, finance, law and policy. Their training programs can be downloaded from: http://www.cicr-columbia.org/teaching/training-in-conflict-resolution

5. ***Empowering Young Democracy Activists in East Africa: Training Program on Democratic Leadership and Conflict Resolution – Nairobi, Kenya, 5-10 December, 2004.*** The Youth Movement for Democracy emerged at the World Movement for Democracy's Second Assembly in Sao Paulo, Brazil, in November 2000 as the result of a workshop that brought together more than 35 participants from a variety of countries. A Working Group composed of six members

from six different countries (Brazil, Burma, Cameroon, Japan, Russia, and Zimbabwe) currently guides the Network's development and activities. The members share the various responsibilities of the network, including facilitating e-mail communications and reaching out to other young democracy activities. The African Democracy Forum (ADF) is an African regional network of democracy, human rights, and governance organizations. The ADF seeks to consolidate democracy in Africa by providing opportunities for democrats to openly express their views also acting as a platform for mutual support and the sharing of resources. Over 120 organizations and individuals working on democracy issues in Africa currently participate in the ADF activities. Participants in this training program gain both practical skills and theoretical knowledge about the connections between conflict management and resolution, peace-building, and democracy. The skills to be developed would include facilitation, mediation, conflict analysis, and agreement writing in the context of peace-building and democratization. These skills are also crucial for governing effectively in a democracy because building a consensus and developing coalitions among groups with differing ideas are at the heart of effective democratic governance. It is a youth-based training program for democracy activists.

6. ***Youth Intervention for Peace Project: Burundi Case Study. New Directions for Youth Development, Vol. 2004, Issue 102. – designed by Bigirindavyi, Jean-Paul (2004)***. This training program began as a way to address inter-ethnic conflict in Burundi. Its principal focus is to restore youth relationships in order to foster a sense of security among this group and eradicate fear and distrust, and to transform the organized forces of violence into a grassroots non-violent social movement where recognition is accorded, opportunity is available for all, and security is sustained. The ultimate vision for this training program is to transform youth violence into constructive non-violent action. The program provides a way for the youth to engage in community and national transformation and to understand and contextualize the violence in which they had participated and its implications for society. When youth become key players in society and nation building, they experience the satisfaction of constructive participation, control, and fulfillment. It focuses on training the youth from different communities in Burundi in inter-ethnic conflict resolution so that they can become positive participants in their country's political process The training program can be accessed through *Wiley online library*.

7. ***The Truth is in the Struggle: Striking a Balance in Conflict Resolution Training – developed by Metz, Zachary (2005)***. This was a weeklong intensive conflict resolution training focusing on what the participants would like to work on in future trainings. It was designed for a group of political leaders from twelve of Burma's ethnic minority groups, a collection of communities and cultures brutalized over the past fifty years by the military junta in Burma. In their struggle to form a powerful and coherent voice for the needs of the ethnic minorities of Burma, the participants partnered with the Center for International Conflict Resolution at Columbia University, to work on leadership, vision, and conflict resolution skills training program.

8. ***Theory-Based Training in Constructive Conflict for Trauma Relief Personnel: The case of Croatia and Bosnia – developed by Helena Syna Desivilya & Reuven Gal.*** and published in *Conflict Resolution Quarterly*, Vol. 21, No. 2, Winter 2003 by Wiley Periodicals, Inc, and the Association for Conflict Resolution. The four day workshop was conducted with a group of 30 Croatian and Bosnian participants. The goal of the workshop was to allow experiential learning

about the nature of protracted inter-ethnic conflict, de-escalation, and reconciliation. The specific objectives were: 1) to promote the participants' understanding of the nature and dynamic of conflict; 2) to impart basic skills in conflict management; and 3) to prepare participants for application and implementation of those skills in their respective workplaces in the former Yugoslavia.

9. ***Designing Learner-Centered Training for Conflict Transformation – PAX 576. Eastern Mennonite University/Center for Justice and Peace-building.*** This training program examines and uses the principles of dialogue education to design learner-centered training with a focus on learning events that involve conflict transformation and peace-building. The principles of dialogue education taught in this training program are congruent with and embody fundamental principles of peace-building work. Paulo Freire referred to Dialogue Education in terms of "education as the practice of freedom." The training program is built on concepts from Paulo Freire on dialogue education. The instructors of the program are: Jeanette Romkema (Jeanette@globalearning.com), and Marshall Yoder (paul.m.yoder@emu.edu

10. ***Peace Healing and Reconciliation Program (PHARP) Youth Training program, August 15 – 19, 2010***. This five-day training program was designed and conducted by Peace Healing and Reconciliation Program trainers – using the elicitive approach. The ultimate goal was to promote positive behavioral change among the youth to become peace agents, job creators, not job seekers, and to develop behavioral change for the betterment of the society. It was envisaged that by the end of the training, the youth shall be able to: 1) Gain understanding of their talents and how to shape them up; 2) Gain skills and knowledge in promoting behavioral change among themselves; 3) Make outreach to others in inter-ethnic conflict resolution and peace-building. The expected tangible results of the training were:- 1) Positive behavioral change amongst the trained youth; 2) A transformed society where people are able to learn to cope with differences without engaging themselves in acts of violence; and 3) The needs of the youth will be well taken care of.

The materials from the case studies that I looked at that formed the basis of analysis of this study ranged from 5 – 15 pages of organized training programs in terms of; training description, recruitment of participants and the numbers, dates the programs were offered, training topics, training techniques, trainers roles, participants roles, and evaluation practices conducted at the end of each training program. That structure of the training programs helped me structure my research questions for quantitative analysis of the programs.

4.0 ANALYSIS

For the analysis of the training programs presented in the ten case studies, I first read through each of the case study training material and noted the training components in each. My coding schema was informed by the most common themes in terms of training components in each of the case studies and that helped me develop the six research questions that also facilitated in developing the codes for each question for tabulation of frequencies and percentages. I applied a quantitative coding method in analyzing the frequency of each response code in the different ten case studies. After quantifying the responses, I developed tables for each research question that

have helped in the comparative analysis and reporting of the ten case studies. The data tables are presented in **Appendix 1** found at the end of this report.

An Overview of the Training Programs

The following sections address the analysis of the ten case studies using the six specific research questions.

Whether the Course will be adapted to specific culture and country

A majority (60%) of the case studies adapted their training programs to the specific culture(s) and the country where the training was done. In the Youth Intervention for Peace Project (2004) held in Burundi, the participants for the workshop were selected carefully to ensure the inclusion of representatives from diverse communities and backgrounds. Ethnicity, age, gender, and socioeconomic backgrounds were among the criteria used to select the youth participants. The goal of the training program was to have a total of sixty participants representing all the different zones in Bujumbura. It was also noted that through informal interactions, key volunteers were assigned the role of planning for an initial workshop and begin recruiting participants. This training program was specifically planned for the participants coming from different communities, but specific to the country of Burundi because of the nature of the inter-ethnic conflicts that had taken place. In another training program for empowering young democracy activists in East Africa (2004) that was held in Nairobi, Kenya, it was reported that more than 35 participants from a variety of countries were invited. Also a working group of six trainers from six different countries facilitated the workshop. The trainers came from Brazil, Burma, Cameroon, Japan, Russia, and Zimbabwe. That aspect brings in variety of training and cultural experiences from the different countries which would enrich the training program. For the Peace-building and Reconciliation Program, Youth Training program held on August 15-19, 2010 in Nairobi, Kenya, the workshop attracted 50 youth participants from different churches, communities, schools, colleges and universities, aged between 18-30 years, with good command of both spoken and written English language, both boys and girls – all specific to the Kenyan culture.

In addition, the Training for Conflict Transformation – An Overview of Approaches and Resources case study, Schmelzle (2006) points out that participants can come from a variety of backgrounds. They can be homogenous groups in terms of organizational or national affiliation. They also can comprise representatives of different parties to a conflict. She goes on to point out that there is no common recipe, except that most trainers prefer small groups, so that intensive interaction is possible, and mixed groups (in terms of experience, nationality or seniority), so that learning does not only happen between a trainer and his/her "pupils" but also between trainers/participants. Such learning and exchange are often cited as a particularly powerful and lasting influential experience in participant feedback. Although 40 per cent of the case studies did not show whether their training programs are culture and country specific, it is important to observe that going by the majority (60% - Appendix 1, Table 1) observation, leadership training programs for youth participants in inter-ethnic conflict resolution should be designed to the specific cultures and countries the participants hail from.

Training Topics

The most common themes/topics identified from the ten case studies covered in the training programs included; Definition of conflict resolution/management (60%), mediation skills (50%), negotiation skills (40%), leadership skills (30%), conflict analysis (30%), communication/ facilitation (40%), and active listening (30%). Details of the frequencies and percentages of the other topics used can be found in Table 2. Some of the less common topics registering 20% and less used in the different case studies included; priority setting and planning, latent conflict, open conflict, settlement and conflict prevention, monitoring, community re-building, capacity building, advocacy, media relations, fundraising, proposal writing, framing and reframing, consensus building, trauma healing, and disaster management. However, these are important topics but they fitted within the specific purpose of each training program, the needs of the participants and the goals of the training. They could be used if the training program fits within the framework where they could add value in skill and knowledge development for the youth participants.

Training Techniques/Models

A majority (40%) of the case studies use the elicitive model. The others models recommended were prescriptive (30%), and dialogic (30%). The less commonly used models were interactive training (10%), didactic learning (10%), and systems approach (10%). Metz (2005) reporting for "The Truth is in the Struggle: Striking a Balance in Conflict Resolution Training case study, argues that they have used a strongly elicitive approach, framing their role in terms of facilitating the articulation, clarification and strengthening of existing indigenous knowledge regarding the resolution of conflict. However, he also points out that some of the most prescriptive teaching modules, in which they explicitly taught a skill or approach to conflict resolution, resonated with nearly all of the participants, while the purely elicitive exercises often were confusing, both for the trainers and the participants.

On the other hand, Freire (1970) suggests that only through dialogue and learner-centered education, transformative change can be supported. These fundamental shifts happen within learner, teacher and community. Freire's work highlights the importance of elicitation and shows the power imbalances and missed opportunities in didactic or directive educational models. Metz (2005) argues that there is an explicit recognition of the interaction between culture, identity and the experiences of the learner in moving education from a paradigm of unilateral information dump to one of transformation, empowerment and lasting change.

For the Theory-Based Training in Constructive Conflict for Trauma Relief Personnel: The Case of Croatia and Bosnia, Desivilya et al (2003), argues that systems approach, formed for the participants a comprehensive structure, which in their view constitutes a credible foundation for implementation in working with traumatized war victims. Also the trainees felt this model represented a better fit with the complexity of problems experienced by traumatized individuals following protracted intergroup conflict. The trainees also reckoned that the knowledge and skills gained in the program could generate additional expanding circles of local training, allowing them to pass their knowledge and skills to other professionals. Desivilya goes on to point out that the participants' accounts during the summative session of the training program seemed to suggest that the workshop has enhanced their capability to adopt an "external" perspective, outside of their social context, allowing them to judge the conflict more rationally.

From the start, the Burundi case study (2004) recognized it was important to give control and ownership to the youth in setting up the project, using local resources, interactions, and understandings – this model is an extension of elicitive model of training. In his use of dialogic training, Freire (1970) emphatically portrays this realization as creating a "horizontal relation" that uses sustained dialogue to create mutual trust and partnership for action. Also used in this training program for the youth in Burundi were reflective exercises that bridges the gap between rival youths' needs and values, creating a new identity that would reinforce unity and lead to a commitment to non-violence. On the other hand, in the Training for Conflict Transformation: An Overview of Approaches and Resources, Schmelzle (2006) argues that in most training programs for the youth participants in inter-ethnic conflict resolution, the two methodological ideal types proposed by Lederach (1997), the elicitive and the prescriptive approaches are used. She also goes on to point out that most trainers and workshops these days apply a mix of elicitive and prescriptive elements and that the transfer in experiential learning takes place through the use of case studies and simulation exercises.

Maxwell (1997, p.88) argues that the elicitive model emphasizes the collective, the community, "we" as opposed to "I." She points out that, the Conflict Management and Mediation Training organized in Metroville was designed so that residents could participate in training and then pass along the training to other residents. She underscores the fact that the elicitive training approach is designed to empower, rather than to make people dependent on the trainer. It makes use of the indigenous knowledge of people and emphasizes that the cultural appropriateness of the style of conflict management and the mediation is critical to the success of effective change. She further says that the training was conceptualized as a vehicle to spread problem-solving, decision-making, and leadership skills, listening and communication and negotiation skills to the participants.

Trainer Roles

Most of the training programs in the case studies did not indicate the specific roles for their trainers. As indicated on Table 4 in Appendix 1, the four mentioned trainer roles were being: facilitator (10%), educator (10%), conflict tested personality (10%), and one who creates an interactive training (10%). Concerning trainers for a leadership training program for youth participants in inter-ethnic conflict resolution, Sprenger (2005) argues that they should possess several characteristics; one of the most frequently mentioned is the need to be a conflict-tested personality with their own international field experience. The idea behind this is that unless trainers "have been there" themselves, they lack credibility and authenticity. Beyond this, different groups and individuals will have different needs and preferences. Similarly, Wils and Zupan (2004, p. 18) argue that carefully composed teams (from different ethnopolitical groups, female-male, local-external, prescriptive-elicitive, etc) have the further advantage that they can model a central value of conflict transformation: respectful and creative cooperation across differences.

Participant Roles

The only mentioned role by two case studies the participants play in the training program is that of being a co-learner (20%), the rest (80%) did not indicate what role the participant play in their respective training programs (more details, see Table: 5).The structure of a training program helps to show the role(s) the participants play before, during and after the training. In most of the

case studies that I analyzed, the participants and trainers played roles that brought good interaction in training and enabled the trainers to pass on the content that helped to communicatively respond to the training needs of the youth participants. One of the training models that helped that to be realized was the elicitive model. It set a climate of co-learning and enabled the trainers to empower the participants and recognize their indigenous knowledge and contributions. Maxwell (1997) argues that the elicitive model encourages the trainer to serve as a facilitator to build on gemeinshaft and develop existing skills. Maxwell (1997) points out that in contrast to the banking form of education, dialogic education is based on the premise that people learn most effectively in dialogue with one another. Rather than the "educator-as-expert," the educator is a co-learner in the learning process. The indigenous knowledge of the learner is a valued and essential element of this process. Empowerment of the learner occurs in dialogue with the educator and with fellow learners as they expand their knowledge and understanding of themselves and of the world. With this approach, the acquisition of knowledge is a process of discovery rather than the product of assimilating a certain body of information.

Maxwell (1997, p. 94) argues that an elicitive approach to training reflects Freire's model of dialogic education by recognizing that the participants' own knowledge is both important and legitimate. This, coupled with the stepping away from the role of expert on the part of the trainer, combines to equalize the power between the participants and the trainer. The trainer becomes more connected to the needs of the group by depending on the group for the content of the training program, since definitions and models are generated by the groups rather than being presented by the trainer. Maxwell goes on to point out that once a training seminar has introduced an elicitive approach to training, the power relationship between the trainer and the participants is a more egalitarian one.

In the Conflict Management and Mediation Training workshop, Maxwell (1997) argues that because of the use of the elicitive approach, there was a concurrent shift in role for the participants – to that of being a co-learner. However, she goes on to point out that generally, participants are accustomed to having material presented in a banking format by an expert presenter. And thus, the loss of authority for the trainer, in the move from expert trainer to facilitator and helper, was a real one. She points out that participants in this workshop devalued the role of the facilitator – helper, in terms of respect, they also devalued a training seminar based on their own knowledge. This was the dynamic at the heart of the "real training manual" versus "our work," and the sense that, "if this is something that we already know, how can it be good?" Maxwell argues that this perception affected the way the participants regarded the facilitators. Similarly, the training program organized by PHARP in Nairobi coheres to the same approach – the training followed an interactive training program – on the first day, the trainers reviewed the course program with the participants to see whether there are sections to add or delete. It was a co-learning practice – participants begin by sharing their experiences in inter-ethnic conflict management and expectations for taking the training.

Training Methods

Training techniques and materials facilitates sound interaction and effective transferability of the training content. Examining the ten case studies, a majority (40%) use large group discussions, following by training manuals (20%), mini lectures (20%), simulations (20%), and role plays (20%). The other less common used methods each scoring 10% could be found in Table: 5A in Appendix 1. The use of large group discussions seem to resonate with the elicitive model

mentioned in most of the case studies. This is so because elicitive model utilizes the indigenous knowledge and skills of the learners and so to do that effectively, the participants must be put in group discussions where they deliberate on issues and come up with solutions. Schmelzle (2006) points out that numerous training manuals are published for use in training, fewer collections of visual or audio materials or other creative methods like story-telling are available internationally. However, she argues that there is still a shortage of original or thoroughly adapted materials for different regional and cultural setting.

Using a training manual is a good idea, however, Maxwell (1997) points out that the form and timing of the presentation of the training manual raises an interesting question about the legitimacy of indigenous knowledge. She argues that participants in the "Conflict Management and Mediation Training," clearly valued and officially sanctioned skills and knowledge of the "real manual." Even though they took pride in the work they produced, it wasn't "the real thing." Having their work presented in the official training manual helped to legitimize it, but not totally. The work produced by so-called experts carried a great deal of weight. A challenge for those using the elicitive approach is to address the issue of legitimacy and authority versus indigenous knowledge. The training manual can be used as training guides but should not replace or diminish the contribution of the participants – otherwise, it will be a prescriptive learning approach or what Freire calls "banking system." Elicitive approach will tap the local indigenous knowledge and skills of the participants since it uses group discussions.

Training Length

It is important to note that the content of training program determines the duration it will take. Following the format of the ten case studies used in this study, a majority (40%) were held for five days, followed by those held between 1-2 days (20%). This analysis shows, a one-week leadership training program in inter-ethnic conflict resolution is the ideal. The other less common (10%) responses mentioned are recorded in Table 5B in Appendix 1. Schmelzle (2006) points out that conflict management training can last from one or two days (workshops on specific methods, e.g. negotiation) to several weeks; from one-off events to sequences programs with multiple modules. She goes on to point out that what format to choose depends on a trainer's qualification and experience, a needs assessment and the purposes of the training. However, she argues that five to ten day training workshops seem to be most frequently used. She further points out that in terms of timing sessions within a training workshop and breaks between sessions, most often we find 90 minute segments with 15-30 minute breaks. Breaks and free time are extremely important for the flow of energy and concentration during a workshop and should be generously built into a good curriculum. She also points out that especially when training is held for mixed groups from different sides to a conflict, breaks and free time provide an invaluable space for personal encounter.

Training Location

The specific location where the training program takes place sets the stage for its success. Based on the analysis of the ten case studies, a majority (40%) preferred holding their programs in urban places, followed by those who preferred isolated/remote places (20%). Schmelzle (2006) rightly argues that the choice of where to attend a training workshop can send clear messages about ownership, inclusiveness and empowerment. Svensson (2001) thus advises training organizers not to shy away from the difficult spots. At the same time, it can make as much sense

for trainees from areas where violent conflict rages to look at things from a distance or learn from comparative experience, and gather outside the conflict region. In the same vein, Schmelzle (2006) points out that more remote locations offer the advantage of allowing for more concentrated group-work, whereas urban locations may be easier to reach and more exciting. She goes on to point out that a second set of choices relates to the immediate physical surroundings of the training venue: seating arrangements, sources of light and air, variety of presentation modes, break rooms, food and drink, accessories (pictures, flowers) – all influence the level of energy and concentration of participants and trainers. Because of the ease of access and availability of training facilities, urban places seem to be the most ideal places to conduct leadership training programs.

Whether Training Program is evaluated

A majority (80%) of the case studies studied had evaluation programs already in-built into the training program. The specific evaluation exercises on each training program were conducted at the end of the training.

Content – What is Evaluated?

The specific content areas differed for each case study. Those that evaluated their training programs, content areas included: implementation of learnt knowledge (30%), followed by course goals (20%), and empowerment (20%) respectively. The other least common content areas evaluated can be found in Table 6B in Appendix 1. The main interest to evaluate the training program from this analysis is to establish whether the participants will implement the learnt knowledge, the courses goals were achieved, and the participants feel empowered with new knowledge and skills.

Evaluation Methods

One half (50%) of the case studies used interviews to evaluate training programs, followed by those who used questionnaire forms/surveys (30%). In "The Truth is in the Struggle: Striking a Balance in Conflict Resolution Training," case study, Metz (2005) points out that the trainer's facilitated debriefing and evaluation session with the participants, focusing on what they would like to work on in future trainings. Similarly, in the case study on "Designing Learner-Centered Training for Conflict Transformation," the course was evaluated by the participants at the end and the process of evaluation included: self-assessment, collaborative assessment, peer assessment, and instructor assessment – these scored 10% each in the comparative analysis. Some of these evaluation exercises are tailor-made for each unique training program and its goal. For the results of the evaluation, for example, the "Case of Croatia and Bosnia Training Program," Desivilya (2003) points out that the participants reported both personal and professional benefits from the training. On the personal level, trainees reported that the workshop has enhanced their awareness and expanded their repertoire of behavioral reactions to conflict in everyday life. Similarly, the Burundi case study (2004) ended with training sessions which concluded with an opportunity for evaluation by the participants and the responses after the training showed a sense of unity and shared aspiration to end the cycle of inter-ethnic conflict and violence. In the same vein, the "Empowering Young Democracy Activists in East Africa" (2004) the training program concluded with a session in which participants discussed possible follow-up activities using the skills they learned in the course.

The above analysis shows that evaluation is a very crucial step in any training program. From the 10 case studies I have studied as pointed out here above, I have found that an evaluation component was built in each training program. The argument is that evaluation of training forms the final activity that organizers/trainers and trainees engage together and helps both partners to discover useful next steps and adjustments to their ways of teaching and learning. To underscore the value of training evaluation, Maxwell (1997) points out that from the results of the evaluation that was conducted at the end of the "Conflict Management and Mediation Training," it was found that the use of an elicitive approach to training was not only helpful in that it was consistent with the goals of the project vis-à-vis empowerment, in addition it provided a structure around which to frame an inquiry into the nature of meaning of "community empowerment" and to examine some of the difficulties in seeking community empowerment through conflict management and mediation training. That means that, through an evaluation exercise conducted at the end of a training program, the training models are evaluated.

5.0 DISCUSSION

It is important to note that from the analysis of the ten cases studies, designing and conducting any leadership training program in inter-ethnic conflict for the youth, one need to tailor-make it to the culture and specific country to which it is held. However, in the ten cases, there was some notable divergence in terms of topics covered in each program, but that means that the difference came about because of the different target needs and issues each program tried to address. Almost all (80%) of the training programs were evaluated. Some of the training bodies had their own biases in covering topics. But my advice is that anyone trying to adapt a training program posted on line should study it carefully against the goals and objectives he/she has for his/her training program. Some of the topics sound good, but the question is; will they help you to achieve your training objectives/goals? My guiding research question was exhaustively answered followed by the specific research questions that I used to develop the sub-sections of this study. The gaps I noted in the ten case studies are the lack of not including in the training content the aspect of mentorship, how leadership is developed, and empowerment. One of the key things young people lack is experience – and they can gain it through mentorship. My argument is that any leadership training for the youth in inter-ethnic conflict resolution should have a component of mentorship. How does it work? It can be well established in training using problem-solving approach or elicitive approach (Lederach 1995) – where the trainer and trainee are in constant interaction and dialogue. Usually, this happens by assigning an experienced person to work with a less experienced person and having the two works together to complete the task. Mentors are role models who demonstrate leadership skills. During their apprenticeships, protégés learn how to manage conflict, build teams, gather information, and make ethical choices by observing the behavior of their senior colleagues (Hackman & Johnson 2004, p.353). Similar to the traditional organization, mentoring occurs at every step. But unlike the traditional organization, each member of the group is a mentor for other members since all members have leadership skills that they can help others develop. Thus, organizations where shared leadership prevails are organizations infused with a culture of mentoring. They are tight-knit organizations characterized as a community of mentors. This "culture of mentoring" Hackman & Johnson (2004, p.353) argues that it helps to explain the process of leadership development in groups promoting shared leadership.

In addition, a mentor is a trusted advocate, ally, and guide. A mentor nurtures growth, helping the mentee to realize the potential within them. Mentorship can be built in the follow-up sessions that the trainers will take to evaluate the participants in the field – establish how their field mentors are helping them process and apply the training content they received in the training program in the real world of work. The mentor does this through a combination of methods: by modeling new behavior, by having the mentee assist in a new task such as through an apprenticeship, or by allowing the mentee to work individually with guidance. Normally the youth due to their limited experience and knowledge on top of the training that they receive, they need to be assigned mentors who would walk and instruct them in the right way(s) of conduct in inter-ethnic conflict resolution, and that ultimately will bring change in their lives. Instead of participating in causing conflict in the communities, they will be the champions of advising people on how to co-exist at peace. Hackman and Johnson (2004, p.354) aptly sums it all by arguing that through mentorship the organization (I hasten to add the community) as a whole benefits because those who have been successfully mentored are more productive and more committed to the institution. Mentors benefit from the help they get with tasks as well as from the affirmation, confirmation, and friendship provided by protégés. They enjoy passing on their values and insights and seeing their protégés develop.

Similarly, the survey case studies did not address the aspect of developing leadership. According to me, the cause of inter-ethnic conflict in Kenya and many other countries in Africa is because of the crises of leadership in organizations usually reflects breakdowns in the capacity to work together. A great number of those who call themselves leaders have never been trained in the art of leadership. In reality, the leadership training programs that our communities need are not those built around the traditional model. The leadership crises facing our communities and the ones causing conflicts today is not the absence of leaders but the presence of too many self-proclaimed leaders who have difficulty working together with others. Hughes et al., (2009, p.77) clearly point out that perhaps the best way to guarantee that a leadership program will be useful to you or your organization is to adopt a systematic approach to leadership training. In short, we need new leadership training programs that teach the youth how to work together, that uncover the leadership skills within each individual, and that help them learn how to fuse the different leadership styles of individuals together to work effectively. In other words, we need leadership training programs based on the concept of shared-team leadership.

The other aspect missing in the case studies training programs is how the participants are empowered. The primary and overwhelming observation on the relationship between training and empowerment is that training alone cannot produce empowerment. Maxwell (1989, p. 153) argues that without an opportunity to apply and practice conflict management and mediation skills, training becomes merely an academic exercise. Maxwell (1997) also notes that participants must be given an opportunity to use their skills – and without this opportunity, conflict management and mediation training that is conducted in a primarily elicitive training mode may even do more to dis-empower the participants than a primarily prescriptive training structure geared to individual success and failure. In terms of power between the trainer and the participants, the elicitive training model is more egalitarian, focusing on the group rather than the individual as the primary unit of consideration. It vests legitimate authority in the group rather than the trainer, and the group as a collective identifies with its own indigenous knowledge and expertise and reward structure rather than with the trainer in the role of expert authority. To a

large extent, elicitive approach is the most approach appropriate to use in the leadership training for the youth participants. Hughes et al., (2009, p.76) point out that in reviewing the general field of leadership development and training, Conger offered this assessment: "Leadership programs can work, and work well, if they use a multi-tiered approach. Effective training depends on the combined use of four different teaching methods which he calls personal growth, skill building, feedback, and conceptual awareness. I concur with Hughes et al., (2009, p.76) in their argument that leadership development through skill building involves structured activities focusing upon the leadership skills. Feedback-based approaches can help prioritize which aspects of leadership development represent the highest priorities for development focus and help empower the participants.

Ultimately, my argument is that any leadership training for the youth in inter-ethnic conflict resolution should have in addition to the other topics covered here, a component of mentorship, leadership development, and a strategy of empowerment. How does it work? It can be well established in training using problem-solving approach or elicitive approach (Lederach 1995) – where the trainer and trainee are in constant interaction and dialogue. Usually, this happens by assigning an experienced person to work with a less experienced person and having the two work together to complete the task – thereby developing the leadership potential of the participants and empowering them in the specific areas of conflict resolution competency deficiency. And to crown it all, the training programs must have an in-built evaluation component to measure its successes /failures and strengths/weaknesses.

Conclusion and Way-forward

In sum, further research is needed in this area to establish how leadership training programs are designed and conducted for the youth. The analysis of the ten case studies offers the first step in the right direction. However, as the analysis of the ten case studies have shown, there is no one leadership training program for the youth in inter-ethnic conflict resolution that can be used across cultures without doing some significant alteration to its content areas, duration, and training methods. More training programs need to be designed and tested in different areas. Also there seem to be no complete consensus on one model that is used across the board – save the elicitive model with a few criticisms. May be a mixed model method would work – and that need to be tested in the real life of training. The purpose for the use of any training model is to facilitate transferability of knowledge and skills in the learning environment. Just as Freire (1970) demands competency from a progressive teacher, similarly, leadership training in inter-ethnic conflict resolution for the youth must develop the competency of the delivery of active and progressive learner teaching and modeling. In this way the active pedagogy of criticism and political literacy can begin to impact on the culture of leadership training and teaching in general geared to the youth. That is why I recommend the topics of mentorship, leadership development, and empowerment to be included in the training curriculum. Freire's progressive pedagogy sees education as a means to social change; not a change handed down from the trainer to the trainee, but social change that is informed by Freire's sense of social and political literacy – that translates in participation, liberation and empowerment.

Recommendations

First, this study contends that if theorists, scholars, and practitioners like NGO trainers and designers are to understand how to design and conduct successful youth leadership training, they

need to work with the emergent communicative challenges of ethnic diversity, participant challenges, audience analysis, and material resources. Thus, calling for a mixed model approach to training programs.

Second, I suggest in addition to design theory the application of constructivist learning theory in the design and delivery of training. Hadjerrouit (2007) argue that constructivist learning theory requires learners to demonstrate their skills by constructing their own knowledge when solving practical problems. The constructivist model calls for learner-centered instruction because learners are assumed to learn better when they are forced to discover things themselves rather than when they are instructed. Trainers and designers of youth leadership training will always need to give attention to the emergent communicative challenges and develop ways to manage them that allow trainees to learn and transfer learning effectively.

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APPENDIX 1

TABLE 1: Whether training programs are adapted to specific cultures and countries.

	Case Study 1	Case Study 2	Case Study 3	Case Study 4	Case Study 5	Case Study 6	Case Study 7	Case Study 8	Case Study 9	Case Study 10	Total	%
Yes		I		I	I	I		I		I	6	60.0
No												
No answer	I		I				I		I		4	40.0

TABLE 2: Training Topics

	Case Study 1	Case Study 2	Case Study 3	Case Study 4	Case Study 5	Case Study 6	Case Study 7	Case Study 8	Case Study 9	Case Study 10	Total	%
Conflict Mgnt/Res.	I		I	I	I	I		I			6	60.0
Mediation	I	I	I	I	I						5	50.0
Negoti.	I	I	I	I							4	40.0
Group problem solv.	I			I							2	20.0
Decision-making	I										1	10.0
Leadership	I				I	I					3	30.0
Violence prevention	I										1	10.0
Priority setting	I										1	10.0
Planning	I										1	10.0
Causes of conflict		I	I							I	3	30.0
Conflict analysis		I			I					I	3	30.0
Latent conflict		I									1	10.0
Open conflict		I									1	10.0
Settlement & conflict prevention		I									1	10.0
Communication		I	I	I	I						4	40.0
Dialogue		I				I					2	20.0
Reconciliation		I						I			2	20.0
Monitoring		I									1	10.0
Reconstruction		I									1	10.0
Community rebuilding		I									1	10.0
Capacity building		I									1	10.0
Advocacy		I									1	10.0

Media relations		I									1	10.0
Fundraising		I									1	10.0
Proposal writing		I									1	10.0
Active listening			I	I	I						3	30.0
Framing & Reframing			I	I							2	20.0
Application skills			I								1	10.0
Understanding perceptions				I							1	10.0
Personal dynamics of conflict				I							1	10.0
Emotions				I							1	10.0
Self-awareness				I							1	10.0
Skills in facilitation					I						1	10.0
Agreement writing					I						1	10.0
Democratization					I						1	10.0
Peace training						I					1	10.0
Non-violent action						I					1	10.0
Consensus Building						I					1	10.0
Protracted inter-ethnic conflict								I			1	10.0
Conflict escalation								I			1	10.0
Group identity								I			1	10.0
Def. of conflict										I	1	10.0
Trauma healing										I	1	10.0
Disaster mgnt										I	1	10.0
Discipleship										I	1	10.0

TABLE 3: Training Techniques/Models

	Case study 1	Case study 2	Case study 3	Case study 4	Case study 5	Case study 6	Case study 7	Case study 8	Case study 9	Case study 10	Total	%
Elicitive	I	I					I			I	4	40.0
Prescriptive		I					I			I	3	30.0
Interactive training					I						1	10.0
Dialogic						I			I	I	3	30.0
Didactic learning							I				1	10.0
Systems approach								I			1	10.0
									Total		13	

TABLE 4: Trainer Roles

	Case study 1	Case study 2	Case study 3	Case study 4	Case study 5	Case study 6	Case study 7	Case study 8	Case study 9	Case study 10	Total	%
Facilitator	I										1	10.0
Educator	I										1	10.0
Conflict tested personality		I									1	10.0
Create interactive training										I	1	10.0
									Total		4	

TABLE 5: Participant Roles

	Case study 1	Case study 2	Case study 3	Case study 4	Case study 5	Case study 6	Case study 7	Case study 8	Case study 9	Case study 10	Total	%
Co-learner	I									I	2	20.0
Total											2	

TABLE 5A: Training Methods

	Case study 1	Case study 2	Case study 3	Case study 4	Case study 5	Case study 6	Case study 7	Case study 8	Case study 9	Case study 10	Total	%
Training manual	I	I									2	20.0
Visual/Audio materials		I									1	10.0
Story telling		I									1	10.0
Mini lectures						I				I	2	20.0
Group exercises			I								1	10.0
Large group discussions			I			I		I		I	4	40.0
Question-Answer sessions			I								1	10.0
Reflective analysis						I					1	10.0
Participant presentations								I			1	10.0
Exhibitions								I			1	10.0
Simulations								I		I	2	20.0
Role plays								I		I	2	20.0
PPT presentations										I	1	10.0
Video presentations										I	1	10.0
Case studies										I	1	10.0
TOTAL											22	

TABLE 5 B: Training Length

	Case study 1	Case study 2	Case study 3	Case study 4	Case study 5	Case study 6	Case study 7	Case study 8	Case study 9	Case study 10	Total	%
1-2 days		I		I							2	20.0
5-10 days		I									1	10.0
3 days				I							1	10.0
5 days					I	I	I			I	4	40.0
4 days								I			1	10.0
Several days									I		1	10.0
TOTAL											10	100.0

TABLE 5 C: Training Location

	Case study 1	Case study 2	Case study 3	Case study 4	Case study 5	Case study 6	Case study 7	Case study 8	Case study 9	Case study 10	Total	%
Away from difficult spots		I									1	10.0
Isolated/remote places		I						I			2	20.0
Urban places		I			I		I			I	4	40.0
Ideal physical surroundings		I									1	10.0
TOTAL											8	

TABLE 6A: Whether Training Program is Evaluated

	Case study 1	Case study 2	Case study 3	Case study 4	Case study 5	Case study 6	Case study 7	Case study 8	Case study 9	Case study 10	Total	%
Yes	I	I			I	I	I	I	I	I	8	80.0
No											0	0.0
No answer			I	I							2	20.0
TOTAL											10	100.0

TABLE 6B: Content – What is evaluated?

	Case study 1	Case study 2	Case study 3	Case study 4	Case study 5	Case study 6	Case study 7	Case study 8	Case study 9	Case study 10	Total	%
Course goals	I	I									2	20.0
Empowerment	I							I			2	20.0
Teaching methods		I									1	10.0
Intentions & Impacts		I									1	10.0
Efficiency		I									1	10.0
Training concepts		I									1	10.0
Implementation of learnt knowledge		I				I	I				3	30.0
Learnt skills		I									1	10.0
Awareness								I			1	10.0
Course content										I	1	10.0
Course strengths & Weaknesses										I	1	10.0
TOTAL											15	

TABLE 6C: Evaluation Methods

	Case study 1	Case study 2	Case study 3	Case study 4	Case study 5	Case study 6	Case study 7	Case study 8	Case study 9	Case study 10	Total	%
Interviews	I	I			I	I		I			5	50.0
Questionnaire forms/surveys		I					I			I	3	30.0
Self-assessment									I		1	10.0
Collaborative assessment									I		1	10.0
Peer assessment									I		1	10.0
Instructor assessment									I		1	10.0
TOTAL											12	

APPENDIX 2

KEY: Case studies

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