

Relevance of transformative evaluation paradigm in monitoring and evaluating ethnic profiling prevention interventions: A case of Kenya National Cohesion and Integration Policy

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Abstract – Increased discriminatory ethnic profiling has been observed in Kenya based on factors such as race, ethnicity, religion, gender, sexual orientation, socioeconomic status, age, and disability. This has led to social inequalities, especially for the marginalized and minorities who lack a voice to stand up for their rights. This research paper is aimed at improving the Kenya National Cohesion and Integration Policy, by application of a transformative paradigm in addressing ethnic diversities. The transformative paradigm as observed from different kinds of literature encompasses all measures of difference, including sex, gender, age, nationality, race, and religion that point to reducing ethnic profiling. Against this backdrop, this study seeks to borrow the paradigm assumptions and philosophical thoughts in dealing with people who have experienced discrimination and oppression. It also lends itself to evaluating interventions around ethnic profiling. The study was guided by three objectives; To review the theoretical and empirical literature on the relevance of the transformative paradigm in monitoring and evaluation of (1) inclusion, (2) participation, and (3) ethnic diversity. Desktop search and a Google scholar search engine were used to review theoretical and empirical literature. Purposive sampling was adopted in the selection of suitable literature for the study. Results of the study suggested that monitoring and evaluation of KNCIP can be used in improving ethnic diversity by borrowing philosophical assumptions and thoughts from the transformative paradigm. Inclusion, participation, and peaceful coexistence are the core theme in the transformative paradigm that culminate in social cohesion and reduces ethnic profiling regardless of a social setup's cultural or socioeconomic status. Recommendations to the study include; conducting an empirical study on the relevance of transformative paradigm in promoting social cohesion, requesting the government of Kenya to support advancements in technology that promote social justice, encouraging policy influencers to participate in policy developments actively, and offering capacity building and training in matters social cohesion, to relevant stakeholders in the society.

Keywords – transformative evaluation paradigm, discriminatory ethnic profiling, inclusion, social cohesion, policy formulation, corrective interventions, marginalized communities

I. Introduction

In this research, a literature review is conducted on the topic of the significance of the transformational paradigm in the context of strengthening the monitoring and evaluation of the Kenya National Cohesion and Integration Policy in ethnic profiling. According to Lincoln et al. (2011), the transformative paradigm is a research framework that concentrates on the experiences of disadvantaged communities. This framework also includes an examination of power differentials that have led to marginalization. The transformative paradigm is supposed to identify and alleviate discrimination and marginalization of any kind based on factors such as race, ethnicity, religion, gender, sexual orientation, socioeconomic status, age, and disability, as reviewed by Donna Mertens, a leading transformative researcher, and evaluation scholar. In light of what has been said previously by evaluators who are particularly articulate, the paradigm seeks to investigate the power dynamics that are responsible for injustices and inequalities, which in turn give certain people more privilege than their contemporaries. According to Donna Mertens (2005), the transformative paradigm is founded on philosophical strands that address social justice, equality, and power structures. Additionally, the transformative paradigm has three primary themes: inclusion, participation, and the dissemination of information.

The transformative paradigm has close resonance with the KNCIP, which is defined in this paper as a process and an outcome of instilling and enabling all people to have a sense as well as a feeling that they are members of the same community engaged in a common enterprise, facing shared challenges and possibilities. The transformative paradigm has close resonance with the KNCIP. The KNCIP is founded on the ideas of strong institutions, effective governance, equity across individuals and regions, inclusion and non-discrimination, and a value-driven society, all of which work toward the goal of eliminating ethnic profiling and increasing national cohesion. The primary goals of this policy are as follows: (i) increasing the public's awareness of the concepts of national cohesion and integration; (ii) directing the efforts of various stakeholders toward the creation of a cohesive and integrated society that will serve as a foundation for the nation's development; (iii) improving the consistency and effectiveness with which the government and other stakeholders design and implement appropriate interventions that are intended to promote national cohesion and integration; (iv) increasing the degree to which various stakeholders comply with legal

This paper centres on the cohesion theme of the transformative paradigm, which seeks to address ethnic profiling. Ethnic profiling is a critical issue being looked at in the Kenya National Cohesion and Integration policy, ensuring that Kenya will become an equitable and cohesive society. This suggests that the policy is expected to provide direction that guarantees the nation "is politically, economically, and socially integrated where the citizens have a shared vision and a sense of belonging while recognizing variety." Ethnic profiling, which, according to (Keskinen et al., 2018), is when someone is suspected of committing a crime based on the person's race, ethnicity, or religion rather than on any evidence, is a key issue in the KNCIP that is discussed in this paper. Ethnic profiling is a key issue in the KNCIP that is discussed in this paper. This is most clearly seen in the manner in which individuals are treated, which is frequently less favourable than how others are treated who are in a similar situation. As a result, relations between different groups in society have worsened, which has led to a decline in community cohesion.

Ethnic profiling is a persistent problem worldwide, including in Kenya, according to academic research and the personal experiences of members of minority communities. It has been observed to materialize as a result of several different factors; nevertheless, the primary cause is the pursuit of one's interests by our society's leaders, the elite, and our politicians. This research paper, therefore, intends to review both theoretical and empirical literature on the topic of ethnic profiling. It will do so by capitalizing on the transformative paradigm, which is believed to provide a framework for: assessing the outputs, outcomes, impacts, and interventions, which shall then play a critical role in designing cohesion and integration policy for ethnically profiled persons within the society, as well as upgrading issues that promote ethnic diversity. The policies that have been formulated to address ethnic profiling are then to be implemented with support from the government (the Ministry of Interior and Coordination of National Government), as well as support from relevant stakeholders, to provide a favourable environment that is fair and just to all of the country's citizens.

II. Objectives

The main purpose of the research paper is to assess the relevance of the transformative paradigm in improving the monitoring and evaluation of the Kenya National Cohesion and Integration Policy in ethnic profiling. The study was guided by three objectives:

1. To review the theoretical and empirical literature on the relevance of the transformative paradigm in monitoring and evaluating inclusion in ethnic profiling.
2. To review the theoretical and empirical literature on the transformative paradigm in monitoring and evaluating ethnic diversity in ethnic profiling.
3. To review the theoretical and empirical literature on the transformative paradigm used to enhance monitoring and evaluation of participation in ethnic profiling.

III. Methodology

The study used a review of related theoretical and empirical literature to identify the scholar's perceptions, opinions, attitudes, standpoints, and beliefs. Literature was reviewed on the transformative paradigm and ethnic profiling as a priority area in the Kenya National Cohesion and Integration policy. A desktop search was conducted, as recommended by Jacsó, P. (2005), to review the theoretical and empirical literature on the transformative paradigm and ethnic profiling. A further related search was also conducted using the Google scholar search engine by incorporating terms such as "transformative paradigm", "Kenya National Cohesion and Integration policy", "inclusion", "cohesion," "participation," "transparency", "ethnic profiling" "monitoring and evaluation". From this search, several results based on related articles were captured. Purposive sampling was then conducted, as recommended by Etikan, et al (2016), and Campbell et al.2020, to select a total of four empirical articles on each variable.

IV. Literature review

To combat these pervasive social evils, the transformative paradigm holds that research and assessment are crucial instruments. Mackenzie and Knipe (2006) argue that the paradigm's philosophical assumptions offer a framework for tackling intractable societal and human difficulties by placing a premium on perspectives that span cultures and periods. The transformative paradigm also generates a shift in core assumptions that lead researchers and evaluators on the need to highlight the importance of such investigations in addressing human rights and social justice. Research and assessment grounded in the transformative paradigm have been developed to probe societal problems like illiteracy, mental health, addiction, violence, poverty, and illness that often lead to racial stereotyping. Because it has historically encouraged marginalized groups to play a central role in designing structures that represent the perspectives of all relevant groups through a participatory approach, the transformative paradigm is recommended for use by researchers or evaluators when dealing with matters associated with a higher probability of discrimination and oppression.

Studies have been undertaken by many scholars including well-articulated evaluation researchers and researchers on transformational paradigms like Donna Mertens, the relevance and applicability of the transformative paradigm and its philosophical assumptions as seen in the studies below; Irwin (2005) examined the peace process in Northern Ireland, with an emphasis on the role of peace polling tactics in bringing about reconciliation. Northern Ireland has been plagued by civil instability for generations, and this study employed a longitudinal, causal-comparative survey approach to explore potential remedies to this problem. Although the polling tactics for peace were less than ideal due to a lack of comprehensive representation of all the stakeholders, they were successful in bringing together members of historically antagonistic groups to find solutions for peace. Studies on the topic indicated that the majority of respondents desired peace but that their efforts were being thwarted by religious

and political elites who reaped benefits from keeping things as they were. According to the results, peace was achieved when each side compromised on their desired choice. The study's suggestions emphasized the importance of identifying the proper aspects of diversity that must be represented at the table for public polling to be successful as a way of contributing to world change. There is far less likely that the survey results will be related to the intended social action if the necessary stakeholders are not identified or involved in a meaningful way.

Clarke and McCreanor's (2006) research examined statutory investigative processes and grief among Maori families who had lost infants to sudden infant death syndrome. This research looked at the tensions that arise between the dominant culture and the Maori culture in the wake of an infant's death and how the dominant culture reacts to SIDS in the marginalized Maori community. Both the transformative paradigm and cross-disciplinary methods were utilized in the research. Unstructured interview guides and focus groups were used to acquire data from residents. The study's findings suggest that telling one's origin story can have profound effects on a community, particularly when done in a collaborative, friendly way that encourages open dialogue and welcomes everyone's perspectives. It was also determined that the Maori community valued investigations into baby deaths based on postmortem protocols from the dominant society more than they valued protocols based on indigenous research methods. The study suggests that the Maori community adopts a common language to facilitate communication with those outside their group. It is recommended by (Cram et al., 2004) that participants who can speak up during the gathering of sharing tales should be included in the research protocols and given a chance to share their perspectives on marginalization.

Chalisa (2005) conducted a needs assessment survey to determine the applicability of the transformative paradigm in HIV/AIDS prevention in Botswana. Concerning HIV/AIDS in Botswana, the needs assessment survey used descriptive research and evaluation methods, including the use of closed-ended questions written in English and employing terminology based on Western scientific language. Billboards reading "Don't be foolish, condomize" and "Are you irresponsible, uninformed, and stupid?" were used because evaluators and researchers ignored the assumptions of the transformative paradigm that appropriately reflects stakeholders' understandings. According to the findings, the country's most vulnerable populations have been left behind in the fight against HIV/AIDS. The flawed study's findings led to the recommendation that the community needs assessment data to be used to inform the design of preventive programs, with careful attention paid to ensuring that all relevant stakeholders are adequately represented. The study advises researchers to follow an ethics protocol that mandates the use of the local language in all stages of the project, including planning, intervention development, and presentation of results. The research goes on to suggest incorporating indigenous knowledge systems and worldviews into theories, models, and practices.

Amsden and Wynsberghe (2005) researched the importance of health services for lesbian, homosexual, bisexual, and

transgender youth in light of a paradigm shift. This research aimed to assess the quality of youth health care to promote social improvement. Youth from two groups (a drop-in group for lesbian, homosexual, bisexual, and transgender young people and an education and support group for youth victimized by violence) participated in the study and provided data through a community mapping technique. This ensured that all relevant parties were represented and that young people were given the direction and support they needed to feel like their work mattered. The data was collected, analyzed, and interpreted using a transformative method that provided young people a chance to share perspectives that have been underrepresented in the past. According to the study's findings, the population's problems might be more easily handled and the quality of health care provided to them would increase with better representation. It was also understood that the research process requires a continuous cycle of reflection or praxis that brings together action and participation. According to the findings, healthcare quality may have been enhanced if participation included health experts.

A. Ethnic profiling

Prejudices based on ethnicity and race have the potential to unravel the social fabric, undermine national cohesion, and bring an entire nation to its knees. The prejudices are not innate characteristics but rather recently learned behaviours that exhibit themselves in various ways, including physical aggression, the destruction of property, and even full-scale civil war. Listed below are some reviewed empirical research that illustrates the merits and cons of ethnic profiling (also known as religious, political, and racial profiling), along with potential remedies that can minimize mistrust and friction in social settings.

According to the findings of a study that was carried out by Ferree, et al. (2014) and titled "Why and how did fraud occur in Kenya's 2007 elections," the researchers investigated the reasons for electoral fraud as well as its political repercussions. The study focuses on the repercussions of electoral flaws such as protest and violence, as well as ways in which these issues might be remedied through the promotion of inclusion, participation, and ethnic diversity. Results have indicated that when elections are held in Kenya, power dynamics and systems that favor certain groups over others are regularly observed. This is something that occurs as a direct result of the lack of free and fair elections that are held in Kenya. People have a habit of assuming that the results of elections are rigged, and they feel that this is mostly due to the fact that political leaders tend to divide citizens according to the tribes to which they belong, which inhibits the promotion of ethnic variety. Since that time, significant changes have been made in the country, and now the people of Kenya have a new constitution. This new constitution limits the powers of the executive branch of government and establishes independent institutions that are not subject to manipulation by the executive branch of government. The most important of these include a revamped judicial system and an Independent Election and Boundaries Commission (IEBC) that is strongly associated with the values of respect, reciprocity, cultural

sensitivity, and responsiveness that govern human interactions to ensure cohesion and peaceful co-existence. These are the most important of these reforms.

The Management of Religious Conflicts in Kenya: Challenges and Opportunities was the topic of an essay that was published in the journal *Moywaywa* in 2018. The purpose of the study was to discover answers to questions on the necessity for religious communities in Kenya to collaborate to foster harmonious coexistence within themselves and throughout the country. In this study, we adopted Kung's hypothesis, which states that the effective management of inter-religious conflicts could provide a necessary ground to find effective inter-ethnic conflicts without discrimination. This hypothesis was supported by the findings of the study. To collect data for this paper, a survey of the relevant literature was carried out, and selected interviews were also carried out with a few members of the Christian, Muslim, and Seikh communities. The most important things that came out of this research were that religious disputes are largely caused by religious profiling, which can be broken down into categories like historical, social, economic, cultural, environmental, and religious trends. This, in turn, has a disastrous effect on the socio-economic and religious growth in the country, which does not promote peaceful coexistence and does not help the country move forward. Opportunities such as peaceful coexistence, social cohesiveness, social fairness, and social inclusion, amongst others, are some of the benefits that result from the absence of ethnic conflicts. Other advantages include the fact that all religious groups embrace the virtues of peace, love, and unity. As a result, the paper recommended the establishment of measures to ensure the cultivation of a sense of cooperation within and between the various religious groups. Additionally, the paper stressed the need for increased member participation in inter-religious dialogue and initiatives to make peace. Kamalu (2016) did a study on the topic of racial profiling of African Americans by law enforcement in the United States of America.

This study aimed to test the hypothesis that race is a predictor or determinant of who (which motorist) and passengers in Nebraska will be stopped, searched, arrested, detained, or prosecuted by law enforcement. Both secondary and primary sources of information were gathered. The available empirical data demonstrated that there was considerable evidence of racial profiling in the actions and choices of the police, including stops, searches, arrests, and detentions, as well as decisions made by prosecutors. The research concluded that deliberate racial profiling in Nebraska was to blame for the disproportionately high number of arrests of racial minorities (black/African American, Hispanic, and Native American) compared to their white counterparts in the state. The study recommended a serious reform of the law enforcement establishment to include public education, public participation, community policing, sensitivity training, race-based diversity recruitment, and information gathering. These changes are intended to improve law enforcement as well as reduce racial profiling throughout the state of Nebraska and beyond.

B. Application of the Transformative Paradigm in Ethnic Profiling

In Kenya, ethnicity has been used as a basis for granting privileges; sometimes it is the only qualification considered for a job, a vote in the election, in a court of law, acquiring religious positions, or even accessing mundane favours from someone in a position of authority. This frequently leads to discriminatory ethnic profiling, which could potentially lead to situations of tension or even conflict. This kind of profiling has resulted in the transformation of a generally peaceful country that had provided refuge to hundreds of thousands of refugees from across the continent into an ethnically divided nation that has had serious repercussions for the most vulnerable and marginalized members of the community.

On the other hand, it has been observed that the transformative paradigm incorporates diversity and inclusion strategies such as consultation, monitoring and evaluation, information sharing, and decision-making. The strategies take into account all aspects of a person's identity, such as their age, gender, nationality, race, and religion, to reduce the use of ethnic profiling. Because of this, the paradigm is applicable, particularly when working with people who have been subjected to discrimination and oppression, and it lends itself well to the evaluation of interventions against ethnic profiling. This can help develop and implement social programs in the country that ensure inclusion, participation, and ethnic diversity, with the primary focus on systematically elevating all regions of the country including the marginalized areas and all segments of society to foster national unity and social cohesion. This can be done to foster both national unity and social cohesion. The inclusion also enables members of the society to explore their individual and community strengths and legitimate knowledge systems, which are intended to bolster strengths and foster resilience within the community. This is according to Donna Mertens (2007).

The paradigm is additionally directed by assumptions that demonstrate ethics and amplify respect for culture, diversity, and social justice. As a result, this lays the groundwork for the development of interventions that will reduce the number of instances of discriminatory ethnic profiling that occur within our social setups. Some of the interventions include promoting national associations of life across diversities and establishing community cultural centres in all constituencies and counties as focal points for promoting intercultural dialogue and national cohesion and integration. These are just two examples of the kinds of interventions that are being implemented. In this way, it will be ensured that citizens from various walks of life are united and embrace each other during various occasions in the social centres without any discrimination based on race, religion, colour, or tribe. The use of technological advances to bring attention to the problem of racial or ethnic profiling should also be encouraged because doing so strengthens the community as a whole, especially the more vulnerable parts of it, and gives people the ability to speak up about the injustices they face in their environments, allowing for the identification of potential solutions and the incorporation of these people into the process of formulating policies that are designed to make

their lives better. The interventions that were mentioned lead automatically to integration, inclusion, participation, and ethnic diversity, which are the fundamental topics that are shared by the paradigm. Furthermore, these interventions promote a culture of peace in the operation of the activities, which in turn promotes peaceful coexistence (especially the women, youth, and people from marginalized communities).

The politicians of Kenya profiled the country in terms of its tribes and used historical grievances and cultural differences to incite violence to win elections. One example of ethnic profiling during Kenya's election periods was seen in the post-election violence that occurred in 2007. It is estimated that 1,200 people were killed, hundreds more were injured, and approximately 600,000 were forced to flee their homes due to the horrific violence based on ethnicity. The violence was a direct result of discriminatory ethnic profiling by elite leaders and politicians, which led to the outbreak of the violence. This resulted in serious conflict situations within the country, which would not have arisen if the politicians and leaders of the country hadn't profiled the citizens of the country (tribes, religions). Therefore, this also drives home the point that in as much as the interventions aimed at national cohesion and integration are formulated, a great deal of effort needs to be put into place to ensure that the policies are put into effect. This is the case because, even though policies favouring ethnic diversity were effectively formulated, the relevant stakeholders failed to acknowledge the relevance of its application, resulting in unstable political conditions. It is therefore true that many Kenyans approach and interpret political and other national or local issues through the lens of the local community, which is why it is necessary to put in place a mechanism for ensuring ethnic access to public services and resources through an enhanced equalization funding policy. Participatory communication should be incorporated into the policy intervention strategies in such a way that no collaborators or stakeholders are excluded. This will ensure that the programs are accepted and embraced by the community members who are being profiled.

V. Discussion

Based on the theoretical reviews and objectives, the world and Kenya have rich diversity that has not been effectively managed to foster national cohesion and integration. The results of this study broadly suggest that monitoring and evaluation of KNCIP can be used in improving ethnic diversity while borrowing philosophical assumptions and thoughts from the transformative paradigm that includes; inclusion, participation, and peaceful coexistence. From anecdotal evidence provided, ethnic profiling occurs on illegitimate grounds and has many disadvantages that disrupt peaceful coexistence by causing tensions, conflicts, and mistrust amongst community members. According to the review of scholarly works of Donna Mertens, the transformative paradigm provides a framework to address the issue of ethnic profiling to improve the lives of marginalized communities and ensure a participatory approach towards national cohesion and the formation of non-oppressive social structures.

Also, evidence from the theoretical reviews has informed that the cons of ethnic profiling outnumber the pros.

Some of the disadvantages include; reduced community relations, competition for scarce natural resources such as land, ethnic divisions, and negative cultural practices; corruption, weak and unaccountable institutions; youth exclusion politics; and lack of specific nation-building policies. Through participation and inclusion with relevant stakeholders, interventions can be reached, which are then supposed to be embraced by the policy developers and influencers to avoid bias of any kind in social setups such as schools, churches, hospitals, communities, government, courts, and independent institutions. Institutions that adopt and implement the policies formulated, anchoring on transformative paradigm, are believed to improve significantly in terms of; transparency and accountability in electoral processes, equitable distribution of national resources, respect for the rule of law, reduction of state power, formation of independent institutions, promoting ethnic diversity and general respect for human rights. The policy structures will then make it easy to access opportunities regardless of race, origin, religion, and ethnicity, thus reducing ethnic profiling. The paradigm's relevance is therefore seen to improve practices that perpetuate ethnic profiling and come up with policy solutions that tend to alleviate marginalization and discrimination to promote national cohesion.

VI. Recommendations

Ethnic profiling is not a new concept and has a close association with a transformative paradigm that believes in values of respect, reciprocity, cultural sensitivity, and responsiveness that govern human interactions as discussed above. The outlined recommendations have been made by the study to improve further the KNCI policy that aims at reducing ethnic profiling;

1. An empirical study should be further conducted on the relevance of the transformative paradigm in monitoring and evaluating inclusion, ethnic diversity, and participation in Ethnic profiling to promote peaceful coexistence.
2. The government should engage the beneficiaries and policy influencers in participation processes through the Ministry of Interior and Coordination of National Government to enhance their level of participation in policy development and implementation to promote ethnic diversity. Especially those evaluation policies that promote youth strategies.
3. Advances in technology need to be enabled by the government to allow individuals to express their prejudices online, especially on social media platforms so that the voices of the vulnerable can be heard in society. This should point to the skills youths would bring the evaluation to the table with the enhanced use of the new media and also working on a repository for reports and sharing of lessons learned.
4. Capacity building and training should be offered to relevant stakeholders (police, courts, teachers, and community members) in ending ethnic profiling to enhance their skills in participatory communication.

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