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Social capital and leadership competencies of recent Kenyan immigrant leaders in the United States and Canada: relational, structural, and cognitive perception

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SOCIAL CAPITAL AND LEADERSHIP COMPETENCIES OF RECENT KENYAN

IMMIGRANT LEADERS IN THE UNITED STATES AND CANADA: RELATIONAL,

STRUCTURAL, AND COGNITIVE PERCEPTION

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DEDICATION

Dad and Mum, you inspired me to this great height of my education. Thank you for all the sacrifices and for choosing me every day. To my husband, Stephen Lorete Mworsho, and children – Abigael, Bethuel, Charity, and Dave Mworsho, to write a dedication you deserve would be longer than this dissertation. You are part of this story; your presence, unwavering support, and understanding made the completion of this dissertation possible. I am honored to have you in my life.

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ABSTRACT

Academic research on immigrant social capital indicates that the social capital gained from a country of origin is not easily transferable to a host country (Hopkins, 2020; Hou et al., 2018; Tegegne, 2015). The debate has gained recognition in the recent past as more developed countries continue to receive an increasing number of immigrants. Kenya is among the countries that continue to experience a global surge of professionals immigrating who have settled in North America. Research reveals that some known social connections within host countries are exploitative and detrimental to Kenyan immigrants who try to access meaningful leadership positions that could situate them as future leaders (Alcorta et al., 2020; Takenaka et al., 2016).

In addressing the gap identified, this study examined how Kenyan immigrant leaders benefit from existing social capital to advance in leadership positions from their initial employment and after their first promotion into a leadership position in the United States and Canada. Interviews with seven Kenyan immigrant leaders from Mbaitu Inc. in the United States and seven Kenyan leaders from KCA in Canada constituted the study data and the research results.

Research results revealed Kenyans utilized homogenous linkages more than competitive heterogeneous linkages. There is a lack of organizational systems with relevant office structures to support the leader's community engagements. The integrative leadership model used to analyze the Kenyan leaders' competencies lacked components that addressed organizational structural and informational processes. Analysis of missing leadership components in reference to social capital theory contributed to the development of Mworsho's organizational and integrated leadership model.

The study recommends a multi-dimensional competency enhancement through training, support, and mentorship from leaders who have successfully implemented community engagement programs. The competencies are hoped to mold the leaders' leadership style to an outward-looking heterogeneous linkage within a structured societal framework.

Keywords: immigrants, integration, leaders, leadership, network, social capital

Chapter 1: Introduction

Academic research on immigrant social capital indicates that the social capital gained

from a country of origin is not easily transferable to a host country (Hopkins, 2020; Hou et al.,

2018; Tegegne, 2015). The debate has gained recognition in the recent past as more developed

countries continue to receive an increasing number of immigrants. The conversation has

increasingly raised policy and public concern about integrating immigrants into the economies of

Western host countries (Hopkins, 2020; Hou et al., 2018; Reitz, 2012; Tegegne, 2015).

Considering that immigrants' successful integration into the receiving country's economy boosts

the labor market and the economic well-being of the settling individuals, their social and

progressive leadership performance should also be a priority.

According to the United Nations (2017) between 2000 to 2017, there was a 47% increase

in immigrant growth globally. In the United States, the immigrant population increased from

4.7% (9.6 million) in 1970 to 13.5% (44.3 million) in 2017, and the global immigrant population

will increase to 81 million by 2065. (Yoosun & Yang, 2019). In Canada, the entry of about

250,000 immigrants every year is a significant economic contribution to the country,

representing 20.6% of Canada's total population (Omariba et al., 2014). Just like in the United

States, the immigrant population in Canada has steadily increased over the years. The immigrant

population increased by 1.9 million between 2006 and 2011, further, the trend is that the

population growth will rise to between 25% and 28% by 2031 (Omariba et al., 2014).

Additionally, Canada welcomed over 1.3 million immigrants to be permanent residents between

2016 and 2022 (Immigration, Refugee and Citizenship Canada, 2023). These figures present a

significant interest among the host countries and the settling immigrant cohorts since their main

agenda is to fit into the host country and explore career opportunities that will yield economic

returns. Unfortunately, undesirable attitudes toward immigrants may result in a negative perception of immigrants towards their hosts. Repeated unwelcome incidences end up causing a clash in cultures, norms, and values that challenge positive integration, cohesion, leading to diminished social competence, poor self-esteem, and low life satisfaction (Berry & Hou, 2016; Hou et al., 2018).

Although many immigrants entering a host country are educated compared to earlier cohorts (Li, 2021; Majerski, 2019), the literature espouses a distinct contrast in the income margin between foreign and native workers. The income gap has continued to widen over the last two decades. Studies show that it takes more time for immigrants' income to converge with native incomes (Hou, 2013; Majerski, 2019; Reitz, 2016). Foreign education credentials that are not readily recognized and largely considered low are significant reasons for the lower earnings (Lara & Volante, 2019; Li, 2021; Majerski, 2019). Further, immigrants are disadvantaged by a lack of fluency in either English or French for those in Canada (Hou et al., 2018; Man Chu Lau et al., 2020). In addition, there has been a significant rise in inequality and racial discrimination, a systemic factor in the United States and Canada (Hou, 2013; Majerski, 2019). Unfortunately, most arriving immigrants are non-White and end up entangled in inequality and racial issues in the host country. Combining the dimensions, Li (2021) espoused that foreign skills and credentials have diminished returns on immigrants' income in a host country. Social networks significantly contribute to immigrants' successful integration (Hou, 2013).

There is substantial literature on immigrants' integration and utilization of available social capital networks to gain economic adaptations during their entry to the host country (Chaumba, 2016; Kim, 2018; Raza et al., 2012; Yoosun & Yang, 2019). However, the available academic literature does not conclusively point to distinct evidence or consensus on whether ethnic

connections and immigrants' social ties necessarily produce positive benefits that immigrants can rely on to gain leadership opportunities and general professional outcomes (Chiswick & Miller, 2011; Takenaka et al., 2016). Surprisingly, scholars, including Alcorta et al. (2020) and Takenaka et al. (2016), suggested that ethnic, social networks can potentially have a dark side of being exploitative rather than beneficial. The claim points to a continued debate about the benefits of social capital in enhancing the leadership opportunities of immigrants within host countries.

Within social capital literature, more focus has been on the structures of labor market outcomes and the role of human capital within host countries (Coleman, 1988; Li, 2021; Majerski, 2019; Mouw, 2003; Xue, 2009). No research has documented how Kenyan immigrants benefit from existing social capital to advance in their leadership positions upon initial employment and how social capital perceptions impact their leadership competencies in the United States and Canada. Research documents that the Kenyan diaspora population in the United States and Canada continues to expand with an increased monetary remittance and elaborate social connection with homeland Kenya (Kabuiku, 2017; Njoroge, 2021; RAD Diaspora Profile, 2015). With such documented information available, understanding social networks supporting or hindering Kenyan immigrant leaders' candidacy, given the struggles Kenyan immigrants go through to access employment or compete for promotion, is necessary. Data from two Kenyan community association groups' leaders, Mbaitu Inc. in the United States and Kenyan Canadian Association (KCA) in Canada, provided a basis for a comparative analysis to understand the unique experiences of Kenyan immigrant leaders who have found success.

Statement of the Problem

The contemporary definition of social capital theory (Chaumba, 2016; Kim, 2018; Lizardo, 2006; Raza et al., 2012; Yoosun & Yang, 2019) formed the basis of the problem statement of this research. Social capital theorists, including Bourdieu (1986); Chaumba (2016), Kim (2018), Raza et al. (2012), and Yoosun and Yang (2019), argue that individuals perform better when they engage with others because of the stock inherent in social relationships. The goods are the social capital established because of the individuals' obligations towards each other, the information they are willing to share, and the services they are eager to perform for each other (Lizardo, 2006). At the same time, Raza et al., (2012) posited that social engagement produces a mutual relationship and trust, which augments the quality of public interactions. The involvement suggests how an immigrant can or cannot benefit from the existing ties that need access. It is, therefore, challenging for immigrants to penetrate this thickly-knitted social connection to advance in leadership positions in the host countries (Yoosun & Yang, 2019).

In the foundational years of immigrants' careers, or those who have had a vaster career experience from which to draw, immigrants use part of networks of present or past leaders who introduced them to positions. According to the beliefs of social capital theory, to advance in leadership positions, individuals should look to sitting or former leaders for assistance with social capital to expand their network and enhance their leadership candidacy for future vacancies (Kim, 2014; Prochnow, 2021; Toussaint-Comeau, 2006).

Despite immigrants' seemingly practical benefits from already established leadership networks, some researchers have found that the ties could limit the ability of immigrants to gain access to specific social capital networks. The scenario highlights the dark side of social capital (Alcorta et al., 2020; Takenaka et al., 2016). Without access, Kenyan immigrants cannot fully

utilize and benefit from available networks' collective leadership resources to expand their social capital, which increases their professional marketability. In addition, immigrants' professional skills and educational credentials earned abroad are not readily accepted and are primarily considered low, initial access and a progressive leadership performance are challenging to Kenyan immigrants. For example, finding Ph.D. holders driving a taxicab in the United States and Canada is not unusual.

Social capital stock pulled, and Kenyan immigrant access to leadership positions create a gap for further study. Kenyan immigrants' ability to access and utilize beneficial networks increases the advantages of expanding social connections to leadership positions. Further, there are few Kenyan immigrant leaders. As outsiders, it is challenging to access leadership positions openly competed for by natives who have access to links and systems known to them. Research reveals that some known social connections within host countries are exploitative and are detrimental to Kenyan immigrants who try to access meaningful leadership positions that could situate them as future leaders (Alcorta et al., 2020; Takenaka et al., 2016).

The identified gap is a significant problem, yet literature documents little about Kenyan immigrant leaders' experience accessing and utilizing social capital stock in their current or past leadership positions. The research explored how relational, structural, and cognitive social capital enhanced or hindered Kenyan immigrant leaders' candidacy performance and competency skills. The study highlights lessons from immigrants on the role of social capital in determining Kenyan immigrants' leadership performance. Given the many challenges Kenyan immigrant leaders face, it is essential to understand the unique social capital network process Kenyan immigrant leaders utilize to define their success.

Mbaitu Inc. and Kenyan Canadian Association

A comparative study on Kenyan immigrant leaders from two established organizations with programs in the United States and Canada formed the data to understand the role of social capital in determining Kenyan immigrants' leadership competency performance. The associations are Mbaitu Inc. in the United States and Kenyan Canadian Association in Canada. The two Western countries share a similar historical past and have an increasing trend of newly arriving immigrants who perfectly suited the study. Findings and experiences of Kenyan immigrant leaders were beneficial to harnessing community linkages and competencies that strengthen and foster leadership. Also, contribute to policy implementation on best modalities for integrating Kenyan immigrant leaders into the economy of host countries. Lastly, enhance Kenyan immigrants' leadership candidacy for future positions and economic performance. The study findings and experiences will also benefit many who find themselves in this situation.

Research Questions

The following research question guided the research: What is the lived experience of Kenyan immigrant leaders in sustaining social capital networks that have contributed to advancing their leadership candidacy and economic performance in the United States and Canada? The following three subquestions were assessed to answer the research question.

- SQ1: What interpersonal ties, if any, did the respondents utilize to access information to find their first employment and to be promoted?

- SQ2: What perceived barriers, if any, did respondents encounter in finding their first employment?

- SQ3: What skills, if any, did Kenyan immigrant leaders utilize in sustaining social capital networks?

Purpose Statement

This study examined how Kenyan immigrant leaders benefit from existing social capital to advance in leadership positions from their initial employment and after their first promotion into a leadership position in the United States and Canada. It sought to learn from immigrants' unique experiences on how Kenyan immigrant leaders navigate the potential challenge in the correlation between social capital and achieved leadership strides connected to economic performance. Subsequently, learn how the leaders overcome the potentially closed native network in the United States and Canada.

Further, the research explored how Kenyan immigrant leaders have used social capital and formed community associations that accorded the leaders space to serve the Kenyan community in a foreign land. The research also sought to understand how social capital has shaped or enhanced Kenyan leaders' competency skills and molded them into influential leaders with tracked results. Additionally, the research provides a knowledge repository for current Kenyan immigrants in the United States and Canada and future generations of an immigrant cohort. The study recommends lessons on how Kenyan immigrants navigate the seemingly closed and challenging network in the United States and Canada and succeed as global leaders.

Definition of Terms

The study utilized the following defined terms.

- *Culture:* Culture is the norms, values, and symbolic organization a group chooses to adopt and how the group relates with other groups or individuals.
- *Diaspora:* Diaspora is a member of a network, community, or an individual who moved from their country of origin and settled in another country. The individuals maintain linkages with their home countries.

- *Immigrant:* An immigrant is a person who comes to live permanently in a foreign country. Unique ideology, as well as social, economic, and cultural attributes, are characteristics of immigrants (Heilbrunn et al., 2016). In the case of the current research, a Kenyan immigrant leader is an individual who has legal immigration status in the United States or Canada and is serving in a leadership position in Mbaitu Inc. or Kenyan Canadian Association.

- *Inclusion:* This process allows individuals holistic participation in a society's economic, social, political, and cultural processes.

- *Integration:* It is a successful process of stable cooperative relations between individuals from a country of origin and a host country. The procedure includes strengthening the linkages of newcomers with communities and associations of host countries within established systems, structures, and boundaries (Polese, 2017).

- *Leadership:* It is the process whereby an individual influences a group of individuals to achieve a common goal. It concerns how a leader affects followers and the communication between leaders and followers (Northouse, 2019).

- *Leadership candidacy:* It encompasses a leader's competencies, skills development, and readiness to be considered for a higher leadership position.

- *Leadership development:* It is a process of enhancing an individual's competencies and capacities to efficiently fulfill leadership roles. The interaction of the process produces alignment and commitment direction (Cullen-Lester et al., 2017).

- *Migration:* Migration is a population movement across a defined boundary.

- *Social capital:* Social capital is a durable network of relationships that actors maintain and the resources available to keep the relationships (Bourdieu, 1986). It involves the

potential of individuals to secure benefits and invest in solutions through membership in social networks. The study applied Bourdieu's definition of social capital's role in enhancing or limiting leadership competencies among Kenyan immigrant leaders in the United States and Canada.

- *Social capital transfer:* It is the knowledge, competencies, practices, and skills stock immigrants bring from their country of origin to a host country.

- *Social network:* Social networks are connections, concepts, and outcomes that guide group members and organizational groups (Meuser et al., 2016).

- *Tie:* It is a relationship that links two actors in a social network (Robertson et al., 2020).

Social Capital as the Theoretical Framework

The study applied social capital as explained by Bourdieu (1986) as the theoretical framework. The social capital theory is rooted in the concept of trust, norms, and informal networks, where social relations are a valuable resource. The social capital theory holds that a multidimensional component fosters collective and cooperative actions that enhance mutual benefits and economic and social development. The features include a stock of social capital such as norms, values, beliefs, trust, obligations, relationships, networks, friends, information, engagements, membership, and institutions (Bourdieu, 1986).

Although Bourdieu (1986) extensively deepened and made practical the application of social capital in cultural and structural interaction, he opined the introduction of the concept by earlier scholars who included Karl Marx (1818–1883), Emile Durkheim (1858–1917), George Simmel (1858–1918), John Dewey (1859–1952), and Max Weber (1864–1920). The scholars' main emphasis was on social capital's role through examining culture in economic development.

Other scholars (Bourdieu, 1986; Coleman, 1988; McShane et al., 2016) have expanded the discussions of social capital to include the debate on social relations that contribute to fruitful benefits and structural capital that enable adaptation by immigrants in a host country.

Bourdieu (1986) examined social capital as the sum of actual and potential resources linked to durable networks in an equitable relationship of mutual acquaintance and recognition within a group membership. In addition, Bourdieu viewed social capital as an asset that is collectively owned and bestowed to members with individual goods. Whereas formal interactions include laws and regulations, informal human connections encompass codes, customs, behavior, conducts, and conventions; both links shape human interactions (Hasan et al., 2007). An instrumental value of social capital can enrich members' leadership standing and social experience.

Further, social capital enables group and individual investment under defined legal boundaries that strengthen solidarity. It is worth noting that the richness of social capital depends on the size of the social capital network in the connection's possession. The stock is continually maintained and trusted so long as members invest in the relationships. According to Bourdieu (1986), the three elements of social capital include (a) resources embedded in social connectedness such as access to resources possessed by associates, (b) the total accumulations of resources produced by the relationships between the actors, and (c) the quality of accumulated resources.

The diverse views of social capital and its implications in the accumulated worth of stock strengthen and reinforce investment, while disinvestment results in a decline in the capital. Categories important in the analysis of benefits of social capital include social networks such as the family, friends, communities, voluntary connections, norms of reciprocity which provide for

behaviors, shared norms, values, and lastly, a trust reflected in other people and institutions. Practically, social capital concerns informal relations, membership in social networks and groups, and civic engagements that immigrants need to tap into to explore leadership opportunities in a host country.

Also, cultural goods exploited and exchanged are in specific "pieces" of knowledge and are credible stock of social capital convertible into conversational forms (Chaumba, 2016; Lizardo, 2006). Such complex situations allow individuals to enter prestigious groups and participate in an exclusively bounded network that reinforces social ties with individuals with similar preferences. The connection can be horizontal or vertical, depending on the power relations in play. Scholars, including Bourdieu (1986), Coleman (1988), and Woolcock and Narayan (2000), discussed three forms of social capital that formed the cornerstone reference in locating the knowledge gap of the study.

Bourdieu (1986) demonstrated the conversion nature of the forms of capital, explaining that individuals build economic capital to enhance their status positions. Individuals convert economic capital to either social or cultural capital to expand their environment, thereby locating opportunities to maintain or advance their positions. In this regard, the study examined the role of social capital in facilitating or limiting Kenyan immigrant leaders' competencies and growing leadership candidacy in the United States and Canada. The Kenyan immigrant leaders sampled from Mbaitu Inc. in the United States and Kenyan Canadian Association in Canada formed the basis of data collection for the study.

Structural and Cognitive Social Capital

Social capital aspects that are related to interactions and impacts individual's intrapersonal awareness are structural and cognitive social capital. Engagement derived from

interactions such as cultural groups, clubs, and institutional associations governed by rules and

procedures satisfies structural and cognitive social capital. The connection acknowledges the

value of trust, reciprocity, and cooperation that stem from shared values, norms, attitudes, and

beliefs in a cognitive, social capital (Vera-Toscano et al., 2013). Also, the external structural

social capital facilitates mutually beneficial actions through founded roles and durable networks

reinforced by rules, procedures, and precedents (Woolcock & Narayan, 2000). Benefits that

structural capital actors enjoy include linkages to suitable jobs and obtaining information or

accessing resources of interest to immigrants (Fourcade, 2007; Qadri & Mamoon, 2016). The

intangible and subjective cognitive social capital influences individuals toward a joint beneficial

action through shared attitudes and values (Vera-Toscano et al., 2013; Woolcock & Narayan,

2000). It also provides a divergent perspective. Endwards and Michael (1998) postulated that

involvement in social networks and voluntary organizations ignites habits of cooperation,

solidarity, and civic-mindedness, which explore and reinforce trust. These are connections that

Kenyan leaders depend on highly to ignite engagements among followers to deliver results.

Therefore, social capital parameters become more practical when viewed through the

significant relevance of structural and cognitive social capital. It does not exploit the immigrant's

abilities but provides an accessible opportunity to thrive in leadership opportunities in a foreign

land. However, Takenaka et al. (2016) opined that ethnic social networks have a potential dark

side of being exploitative rather than beneficial. Nevertheless, Bourdieu (1986) maintained that

social, cultural, and economic prosperity are convertible into each other. Although Bourdieu did

not explain converting cultural to social capital, Bourdieu theorized that cultural networks can be

converted into leadership networks through institutionalized capital markets. The conversion is

through educational credentials, but it takes a while for immigrants to gain economic standing by enrolling in education institutions that will boost their leadership marketability.

Individuals use social capital to accumulate benefits which facilitates the formation of a durable network of acquaintance, obligation, and recognition—eventually providing access to members in prestigious groups (Bourdieu, 1986). Bourdieu posited that cultural capital enables a person to acquire mastery of a specific symbolic disposition towards a collective cultural good. Immigrants need to break the structural and cultural social linkages that may not benefit a meaningful economic and leadership integration (Yoosun & Yang, 2019). Consequently, they strive to acquire knowledge that expands upstream leadership linkages and access to immigrants. Such complex situations allow individuals to enter prestigious groups and participate in an exclusively bounded network that reinforces social ties with individuals with similar preferences. Immigrants linking and bonding networks supported by immigrants' capabilities in sustaining social learning are exceedingly valuable. Additionally, the linkages stimulate immigrants' abilities to use their schema to maintain and boost beneficial networks and avoid limiting networks presented by racial connections.

Bonding, Bridging, and Linking Social Capital

Social capital literature also categorizes social capital into bonding, bridging and linking forms of social connections (Bourdieu, 1986; Putnam, 2000; Woolcock & Narayan, 2000). Connections and ultimate benefits derived from bonding, bridging, and linking social relations advance immigrants' engagement in a host country. Bonding capital relates to people who have a close social tie, such as immediate family members, friends, and neighbors. Physical characteristics of a bonded group include similarities in demographic features such as class, age, gender, religion, ethnicity, race, education, and political affiliation. Bonding relations are

inward-looking, protective, and exercise a powerful closeness that mobilizes informal solidarity and reciprocity (Bourdieu, 1986). Bonding promotes communication and interactions that enhance platforms that nurture the expansion of community groups and association goals. Whereas bridging ties are relatively loose and distant, such as workmates and friendship relations. Bridging relations are more outward-looking; this is relations that narrow the gap difference between communities, bringing some civic engagements and allowing an opportunity to pursue common goals (Woolcock & Narayan, 2000). The vital role of bridging relations is to mobilize people to share information, resources, and ultimately, build connections that enable the possibility of amicable problem-solving, which is a vital component of Kenyan immigrant leaders. However, linking social capital relates to the network ties with the state, other agencies, or other communities. It serves as a connecting tie.

Bonding with a closely knit group ignites social support and a safety net, whereas bridging ties with people of diverse social divide, institutions, and systems provide opportunities to leverage resources and strengthen beneficial social relations. On the other hand, bonding relations cultivate valuable hope for getting by in life, in contrast to bridging, which converges and narrows unquestioning ties that lead to getting ahead (Woolcock & Narayan, 2000). In practice, applying bonding, bridging, and linking social capital networks facilitates enormous knowledge and information that are advantageous to individuals and communities if utilized well. Kenyan immigrant leaders rely on such networks, for they are easily accessed and maintained, and their benefits are enormous in shaping leaders' competencies and output results.

Bridging social capital affects attitudes toward immigrants in the United States and Canada. Higher bridging social capital is associated with favorable attitudes toward immigrants, such as diversity in personal networks and trust toward those who affect immigrants' networks

(Yoosun & Yang, 2019). However, structural racial discrimination and unequal treatment of racial minorities remain a challenge (Yoosun & Yang, 2019). Kenyans are small immigrant minorities who fall into the trap of being subjected to societal inequalities, which progressively undermine their capacity to equip themselves for a suitable leadership candidacy.

Strong and Weak Ties

Strong and weak ties are significant elements in social capital literature (Stalker, 2008; Wiedermann et al., 2020). Strong ties are relations that are considered binding, persistent, and close. In contrast, weak ties are considered temporary, casual, and conditional relations, such as associations that exist between individuals of different backgrounds or relations of friends from a different social niche. Strong and weak ties are social stocks that can be relied on in opportune circumstances. Strong ties create affection and willingness that result in solidarity, oblige knowledge sharing, and offer support needed without being compelled (Woolcock & Narayan, 2000).

In comparison, weak ties enable a broader mobilization of resources through ideas and information that promote a community's general wellbeing and collective action. Strong connections and weak links play a pivotal role in Kenyan immigrants' integration into the host country's way of life. Further, the ties are necessary for personal development, such as finding leadership opportunities or connections to better-paying employment. Individual leaders need to master how to access, maintain, and use both linkages without affecting their personal goals but make progressive connections in their leadership positions.

A study on Hispanic immigrants' families on community, work and family revealed double standards perception of life experience. Racial strife was visible where there were limited

social capital benefits (Hope Cheong, 2006). The social capital benefits explored were trust, cooperation and a community sense of belonging.

Hope Cheong posited that inequality is visible through life experienced by the Hispanic community, where there are immense divisions of wealth, good health, and opportunities. On the other hand, many suffer poverty and entrenched social strife compounded by environmental pollution. Although Kenyan immigrants' cohorts are excited about the U.S. or Canadian dream of a land of opportunities as visualized by the Hispanics, minimal opportunities to enhance their leadership candidacy are a potential threat. The barrier poses a challenge to remaining in a homogenous network with limited advancement prospects.

Horizontal and Vertical Networks

Horizontal and vertical social capital networks are opposite ties but significantly reinforce each other (Woolcock & Narayan, 2000). A horizontal perspective refers to social connections between people with similar status and equal powers in a community. In contrast, a vertical network involves individuals or communities with different power relations in a hierarchical order. Horizontal ties operate under the guidance of shared norms, values, and respect, while formal hierarchical structures and rules sustain vertical links. However, without weak intracommunity ties experienced through numerous social engagements such as religion, gender, ethnicity, and socioeconomic status, the pursuit of solid horizontal links enables quests of minimal sectarian interests.

Comparable to bonding and bridging, horizontal ties involve a diverse group of people, and it aims to initiate a connection and a common goal among community members through civic engagement. However, parallel to linking, vertical social capital establishes a link between citizens to community leaders and decision-makers. It seeks to create an enabling environment

for social change through laws and policies within an organized association. Kenyan immigrant leaders can penetrate through otherwise impossible structures by taking advantage of established horizontal and vertical linkages in a host community. Horizontal and vertical connections enable leaders to enhance their candidacy within a community association or in the host country's public or private sector.

Ironically, horizontal ties bind the marginalized among themselves, closing them out from robust networks in circumstances of bound conflicts and inequality, corruption, nepotism, and exclusion from beneficial resources in the community (Lo & Fan, 2020). However, bridging capital encourages inclusive, outward-looking identities that ultimately nurture exclusive inward ties responsible for cementing the bond generated (Lo & Fan, 2020). For example, a study among Indian communities revealed that interaction between Islamic and Hindu social groups strengthened mutual trust, community organization, and civic engagement. In contrast, intra-ethnic ties forged and perpetrated hatred, disharmony, and conflicts between the religious groups (Moroşanu, 2013). It is paramount that horizontal links cement community relations.

Horizontal and vertical ties strengthen social capital reflexivity. The ignited heterogeneous networks represent inclusivity, while homogeneous connections enhance exclusivity (Lo & Fan, 2020). The claim progressively encourages accumulating "us" and "them" resources in communities. Labeling negatively influences social capital, a significant leadership conversation. Unfortunately, Bourdieu suggests that the system predicts the determination of a good, bad, orderly, disruptive, open, or undesirable (Bourdieu, 1986). A rights movement analysis of domestic violence in diverse communities shows the dynamics of a society's system. The leaders spearheading the study skewed the representation of the respondents to reflect a compromised sample that aligned to results they aimed to project to the

public (Lo & Fan, 2020). The illustration demonstrates how individuals in power negatively use vertical ties. The example validates how coalitions utilize vertical connections to perpetuate vision representation and twist identities that cause community friction.

The dimensions of social capital linkages discussed are significant to Kenyan immigrant leaders. Meaningful connections sustain engagements that enhance program productivity and the development of leadership competencies.

Critique of Bourdieu Social Capital Theory

Social capital interlinkages and how interaction connections influence an individual's status is comprehensively discussed by Bourdieu (1986). Bourdieu emphasizes how individuals seek social capital to enhance their economic capital. With such reasoning, it shows that the conversion of forms of social capital happens within an individual; however, Bourdieu does not explain how the conversion happens between individuals and groups. This implies that the theory lacks a clear explanation of the conversion processes between social capital and cultural capital. In addition, there is a lack of visible functioning of symbolic capital in the social capital conversion process (Yüksek, 2018). A clear theorization on how social capital functions during conversion between individuals would provide a distinctive avenue to address Bourdieu's model. Figure 1 illustrates Bourdieu's basic model of forms of capital.

Figure 1

Basic Model of Forms of Conversions among the Forms of Capital
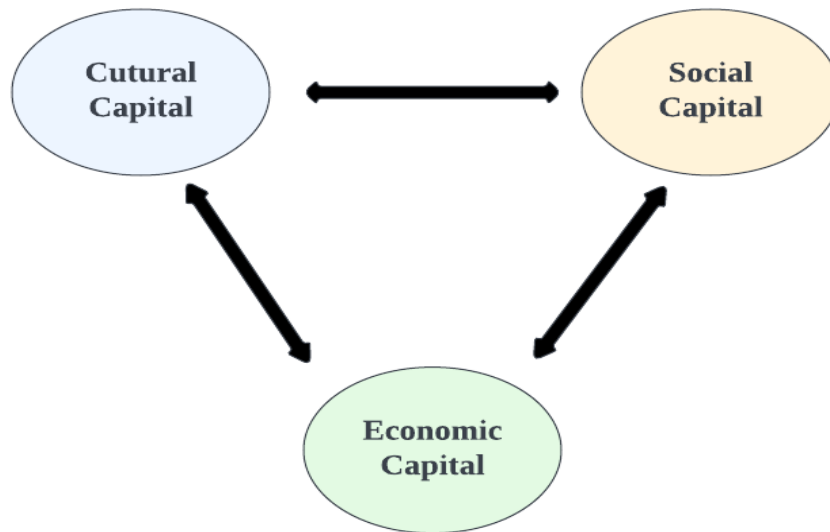
Note. From "Evaluating the importance of social capital for the conversion of the forms of capital: A critical approach to the Bourdieusian model," by D.A. Yüksek, 2018, *Gaziantep University Journal of Social Sciences, 17*(3), p. 1095 (https://doi.org/10.21547/jss.383047). Copyright 2018 by the Institute of Social Science, Gaziantep University Turkey.

Significance of the Study

The study sought to develop insights into disparities and challenges Kenyan immigrant leaders face during the integration process and the modalities of accessing leadership opportunities to inform future strategies and procedures from which Kenyans can benefit. Scholars within social capital circles have already started the conversation on immigrant integration (Hou et al., 2018; Kim, 2018; Lizardo, 2006; Majerski, 2019; Yoosun & Yang, 2019). The literature espouses a need for immigrants to increase their visibility in numbers and widen their scope in leadership positions in various cadres in host countries. Immigrants inject new cultural experiences from their country of origin and provide a vibrant mix of leadership

styles. Such leadership dynamics are essential for changing the public's image of immigrants' contribution to the leadership space within their host countries. However, matching immigrants' skills, experience, competencies, and academic credentials are crucial determinants in successful integration into the labor markets. Notably, education credentials determine individuals' leadership establishment for progressive development. Therefore, the nature and dynamics of social capital at stake significantly influence immigrants' leadership candidacy (Alba & Yrizar Barbosa, 2016; Hou, 2013; Raza et al., 2012).

Some research conducted to establish immigrant assimilation using familial contacts in job placement in the United States demonstrated that it led to negative income earnings (Chiswick & Miller, 2011). In addition, a study conducted on foreign-born workers in the United States revealed that sourcing social capital networks in leadership establishments from familial and ethnic networks led to a detrimental leadership standing, especially among the Asian community (García & Schmalzbauer, 2017; Takenaka et al., 2016). Canadian experience is that the immigrant integration process entails an active engagement with the host country, leading to a minimal attachment to one's cultural heritage, which creates marginalization (Hou, 2013). Consequently, immigrants become detached when they do not actively participate in the receiving country's economic engagements or their cultural heritage. The situation results in a social and psychological challenge among immigrant cohorts.

With the research claim in mind, the current study could be significant. It might help fill the knowledge gap in the conversation on the benefits, achievements, challenges, and uncertain experiences tapped through the social capital network by Kenyan immigrant leaders. Secondly, the study focused on how Kenyan immigrant leaders access and utilize social capital before and after promotion to their current leadership position. It also analyzes the leader's perceptions of

relational, structural, and cognitive social capital and how the components influence the leader's competencies. Therefore, the study could provide a powerful learning platform on the stated problem of integrating into closely knit social networks that give an upper hand to natives with prior trusted network bonds.

Research Delimitation

Regarding locating the boundaries of the study sample, I settled on studying Kenyan immigrant leaders in the United States and Canada as I am a Kenyan who has had a chance to live in Australia, Israel, the United States, and presently in Canada. I have first-hand experience listening to Kenyan immigrants narrating their integration experience and their challenges in advancing their leadership candidacy in the developed countries mentioned. Cognizant of this challenge, I used two legally established associations in the United States and Canada to collect data. I am not a member of either association. Instead, I am an outsider with grounded knowledge about the Kenyan community in both countries. I did not study my known networks but scientifically sampled community association leaders from Mbaitu Inc. and the Kenyan Canadian Association.

Further, a comparative study on how Kenyan immigrant leaders benefit from existing social capital to advance in their leadership positions upon initial employment and after their first promotion within the United States and Canada provided critical missing data for policy and administrative purposes. The increasing number of Kenyan immigrants in the United States and Canada offers a unique data gap for academic examination. The Kenyan population in the United States and Canada will find reference data to navigate ways to enhance their leadership candidacy and economic performance in the two countries.

Summary

This chapter introduced the study area. It showed how immigrants' integration into the United States and Canada has progressively increased in numbers through analysis of social capital literature. The chapter analysis revealed a distinct contrast in the income margin between foreign and native workers, which has continued to grow over the last two decades. Research espouses the same trend visible in immigrants' struggle to climb the leadership ladder in host countries (García & Schmalzbauer, 2017; Takenaka et al., 2016). Consequently, the chapter discussed the research problem exposing the research gap as social capital's role in determining Kenyan immigrants' leadership performance in the United States and Canada.

This chapter also stated the research questions and purpose of the study. It extensively analyzed social capital as the theoretical framework put forward by Bourdieu (1986) and other scholars. The chapter disclosed that social capital is rooted in trust, norms, and informal networks. Whereas social relations are valuable assets that significantly influence Kenyan immigrants' leadership candidacy. Lastly, Chapter 1 explored the study's delimitation.

Chapter 2: Literature Review

The Nature of Social Capital

Social capital is networks and norms that facilitate individuals to engage collectively, and it enables reciprocity and trust, which are significant stocks that when progressively nurtured, enhance positive returns. The literature points out that communities of a lower economic standing have a more outstanding stock of bonding social capital, which leverages them to get by (Turner, 2003). However, the economically weak individuals in a society lack "bridging" social capital, which is paramount to get ahead and generously utilized economically by stable communities (Turner, 2003; Woolcock & Narayan, 2000). The social capital cycle demonstrates that different combinations of social capital enable communities to leverage output. In contrast, the optimal combination is necessary, but it is paramount to note that the social capital dynamic changes over time.

Social capital goods are generally heterogeneous, encompassing physical goods such as commodities and nontangible elements such as honor. The heterogeneous nature of social capital displays the different forms of "stock" discussed by Bourdieu (1986). It includes social relations that individuals invest in, educational qualification in cultural capital, and prestige and honor that individuals value—referred to as symbolic capital (Bourdieu, 1986). The budding nature of the education system, coupled with unprecedented technological advancement, have evolved access and strategies to maintain a stock of social capital. As the community's engagement process advances, so do the optimal leverage of benefits and costs associated with a particular combination of bonding and bridging networks. Entrepreneurs' innovation demonstrates the dynamics of investors who initially relied on close associates and neighbors for support, credit, and insurance as bonding stock (Woolcock & Narayan, 2000). As their business grows, they are

pushed to factor in market dynamics, forcing them to expand their networks (Wiedermann et al., 2020). Economic growth exists in the scenario where individuals utilize mechanisms and systems to benefit from known networks. The horizontal linkages include community and friends who provide an environment for self-development. At the same time, the community connection facilitates skills acquisition and the benefit of information that propels individuals to join the mainstream economy and flourish in leadership avenues. Kenyan immigrants face a similar scenario, which calls for strengthening skills and education enhancement to access beneficial leadership linkages and enhance their leadership competencies. The development of social stock in the form of a group credit can be leveraged more resourcefully to improve an individual's leadership and economic performance (Woolcock & Narayan, 2000).

Social Capital Stock in Community Associations

The transition stages of social capital driven by bonding and bridging networks accessed and utilized by community group members during a cycle phase of investment shape an individual's performance (Woolcock & Narayan; 2000). The accumulated social capital stock reduces poverty in a group credit lending engagement.

Figure 2 illustrates the phases demonstrated by Woolcock and Narayan (2000). Point A shows that a group will reach an economic return limit upon credit facilitation. Point B demonstrates that the arrival of a new cohort endowed with bonding stock increases the financial return limit. For example, arriving immigrants overwhelm available resources, thereby threatening the wellbeing of previously established individuals. In Point C, more ambitious group members realize that group obligations and commitments do not provide them with a competitive platform to advance their economic performance. The realization pushes the competitive members at Point D to strive to access better linkages of bridging social capital,

which is more diverse and promises increased economic opportunities. Surprisingly, Point E

forces members to migrate to cities to access significant economic advancement. The arrival of

Kenyan immigrant cohorts to the United States or Canada is a classic example of the Woolcock

and Narayan social capital model. The immigrants strive to locate the suitable linkages that can

propel them to grow in their professional skills and access leadership positions that continue to

shape their leadership competencies. The formation and expansion of Mbaitu Inc. and the

Kenyan Canadian Association is a classic example of Kenyan immigrant community association

groups in the United States and Canada that social capital linkages have shaped remarkably.

Figure 2

Social Capital and Poverty Transitions
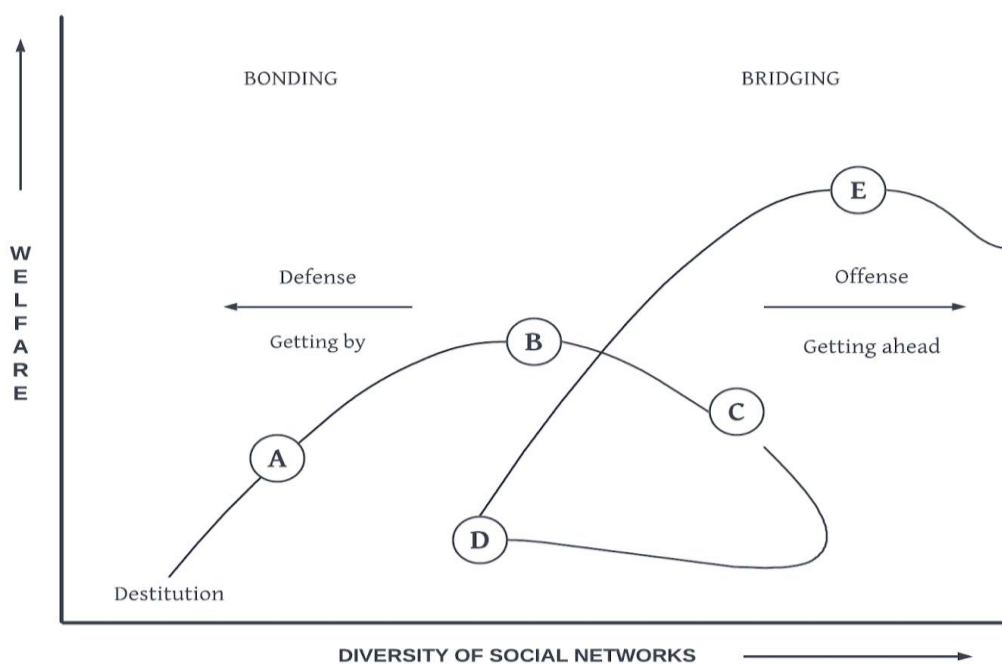
Note. From "Social Capital: Implications for Development Theory, Research and Policy," by M. Woolcock & D. Narayan, 2000, *The World Bank Research Observer*, *15*(2), p. 232 (https://doi.org/10.1093/wbro/15.2.225). Copyright 2000 by the World Bank Research Observer.

African Population Entry Into North America

The U.S. Perspective

Black Africans' migration from Africa to North America dates to the early years of European colonialization. The first passage of enslaved people to Puerto Rico, now a U.S. territory, is traced to 1519 (Bashi, 2004; Capps, 2012; Thomas, 2011). Around 1519 and 1867, about 10 million enslaved people were shipped from Africa to the Western Hemisphere, with the United States receiving 360,000 people (Ferreira, 2011). Further, an estimated 463 Black Africans immigrated annually to the United States between 1861 to 1961 (Thomas, 2011). The second phase of African immigrant entry into the United States was during the trans-Atlantic slave trade, with about 10 million enslaved Africans brought to the United States (Eltis, 2001).

Consequently, forced African migration preceded the foundation and independence of the United States, with Black Africans forming a significant number of its population. In support of the literature, Thomas (2011) posited that the U.S. migration laws are the products of migration flows. The 2010 Census report indicated that the Black population in the United States was 38.9 million, which represented 12.6% of the total U.S. Black population, a figure that is slightly up from 12.3% in 2000 (Capps, 2012).

Historically, the Anglophone countries of West Africa dominated the scene of immigration into the United States; however, in 2009, immigrants from Cameroon, Kenya, Nigeria, Liberia, and Sierra Leone accounted for 46% of the total Black African immigrants in the United States (Capps, 2012). Although an increasing number of immigrants from Africa are migrating to the United States, a contrasting paradigm is that studies reveal that Northern African countries have a minimal number of immigrants migrating to North America (Capps, 2012; Thomas, 2011). The situation ties to a reduced number of immigrants from European countries

into the United States, as parts of North Africa are considered economically stable (Capps, 2012; Ferreira, 2011; Thomas, 2011). From these statistics, Kenya is one of the leading migrating countries in Africa, with an increasing immigration cohort to the United States.

The Canadian Perspective

The Black population in Canada has continued to grow, doubling from 573,860 individuals in 1996 to 1,198,540 individuals in 2016 (Statistique Canada, 2019). The Black population represents 3.3% of the Canadian population; further, the population continues to increase, and in 2036 it will be about 5.0%–5.6% of the total Canadian population (Statistique Canada, 2019). Like the White Canadian population with 50.8% women, Black women (51.6%) outnumber Black men. Significantly, more newcomers admitted from 2011–2016 are cohorts that landed driven by economic advancement reasons (Statistique Canada, 2019). The leading African population in Canada is from Nigeria, Cameroon, Cote d'Ivoire, Somalia, and Ethiopia (Statistique Canada, 2019).

Toronto in the Ontario province holds the largest Black population with 442,015, which is 36% of the total Back population in Canada (Statistique Canada, 2019). Feasible challenges confronting Black people in Canada include inequalities in income, the disparity in accessing resources, school dropout rates, health disparities, and discrimination (Lara & Volante, 2019; Statistique Canada, 2019). Kenyans fall into Canada's Black population category, despite the report enumerating recent Black cohorts' admission for economic purposes. There remains an enormous challenge in overcoming the shortcomings of immigrants' status and triumphing as a new territory leader. Table 1 shows the demographics of leading African countries in Canada.

Table 1

Leading African Countries Population in Canada

	Country of Origin	Population (2016)
	East and Southern Africa	
1	Somalia	62,550
2	Ethiopia	44,065
3	South Africa	41,375
4	Eritrea	25,255
5	Burundi	10,990
6	**Kenya**	**10,915**
7	Rwanda	10,775
8	Mauritius	9,325
9	Zimbabwe	8,090
10	Uganda	5,705
11	Tanzania	4,710
	West and Central Africa	
1	Nigeria	51,835
2	Democratic Republic of Congo	38,365
3	Ghanaian	35,495
4	Cameroonian	24,615
5	Ivory Coast	10,935
6	Senegalese	10,175

Note. Government of Canada. Census 2016. Computed by KCA (2021).

Reasons That Underpin Continued African Immigration to North America

About 350,000 enslaved Africans were brought to the United States between 1891 and 1900 (Thomas, 2011). The slavery trade legally ended in 1896, significantly reducing African immigrants entering the United States. With such a drastic decline in slave numbers, the first half of the twentieth century registered a minimal entry of African immigrants into the United States (Kent, 2007). Africans accounted for 1% of all the immigrants admitted into the United States by the mid-1960s (Thomas, 2011). A boom of African immigrants increased between 1982 and 1992, reaching a 500% increase compared to the immigrant cohort received between 1861 and 1961 (Hatton & Williamson, 2002; Thomas, 2011). However, the number of African-born immigrants in North America is still relatively small compared to immigrants from other regions.

A significant factor of interest to the current research is that, compared to the Caribbean countries, the United States and Canada have received an increasing number of African immigrants in the last two decades (Kent, 2007; Thomas, 2011). Nearly 600,000 African-born immigrants arrived in the United States yearly between 2000 and 2005 (Capps, 2012). The National Household Survey showed that in 2011, more than 6.8 million foreign-born individuals represented 20.6% of Canada's total population (Omariba et al., 2014). Increasingly, push and pull variables are responsible for North America's growing number of immigrants.

Theoretical Perspective of African Immigration

Neoclassical Perspective on African Migration

Scholars have applied a neoclassical perspective to study the contemporary movement of skilled migration—a notion considered "brain drain" in the migration context (Thomas, 2011). When there are increased wages in a destination country compared to the origin countries, some research posits that skilled individuals migrate to higher-performing economies (Rooth & Saarela, 2007). In contrast, compared to decades when the slave trade dominated the trend of moving to North America, the settling population was composed of unskilled individuals whose main intention was to provide low labor in the destination countries. In comparison, the African immigration surge experienced in the last two decades has attracted highly skilled immigrants and professional leaders in their respective countries. In support of the literature, Chand (2019) espoused that African-born immigrants in the United States are highly educated, possessing 88% high school or higher certificates compared to Asian-born immigrants, whose educated population is 79%. Chand also noted that in 2015, 39% of African-born immigrants had bachelor's degrees and higher certificates, compared to the rest of the immigrant population, who had 29% cumulatively. An enormous stumbling block to such educated immigrants is that their skills are not readily transferable and are primarily considered low in the receiving countries. Migrants aim to locate better employment opportunities and have high hopes of being integrated into the receiving country's economy in a comparable position to the one they had in their origin country. Further, the majority of the skilled individuals are experienced leaders entrusted with a position of responsibility in the private or public sector in their respective countries. Such positions include head teachers, government civil servants, corporate leaders, and faith-based leaders. Interestingly, immigration reforms, including the U.S. Diversity Visa (DV) program and

the point system of the Canadian government, have created a safety net to attract more skilled professionals (Hopkins, 2020; Segal et al., 2010). Despite the promising attractive visa opportunities offered by the United States and Canada, there is a big gap in growing potential leadership capabilities in the receiving country.

Despite the seemingly gainful opportunity of immigration, it is a struggle for the immigrants to relocate and establish themselves as leaders they used to be back in their countries of origin. The situation calls for persistence, more incredible connections, patience, and in many instances, the humility of returning to the basics of college enrollment. In addition, earn relevant degrees accepted and applied to the receiving countries' qualifications. In many instances, those who have lacked the resilience to reconsider changing their professions or enroll in courses that will open opportunities to leverage linkages and enhance their leadership and economic performance remained disillusioned. The majority do manual work with low remuneration in the receiving country.

Consequently, such a cadre of work rarely presents leadership platforms compared to the influence they held back in their home country. Many end up being cab drivers, warehouse attendants, or storekeepers to sustain themselves and their families. Such occupations have continued to impact the self-esteem and self-perception of most Kenyan immigrants who have found themselves in such situations.

The World System Perspective on Migration

World system theory holds that migration is driven mainly by a capitalistic economic association between robust and poor economies (Thomas, 2011). Mobile population transfers happen through displacement caused by multinational corporations penetrating imperfect markets such as African markets through labor displacements. The theory also affirms that

cultural and ideological linkages established during colonial rule have continued to reinforce immigration from African countries to colonial master destinations (Easterly, 2001; Hatton & Williamson, 2002). Linguistic proficiency is one major postimmigration success factor. World system theory hypothesizes that an increasing number of immigrants from Anglophone African countries, as opposed to non-English speakers, migrate to the United States or Canada (Loxley et al., 2015).

Migration flows perpetuated a set of interpersonal relationships and linkages between individuals in the countries of origin and those in the destination countries. Immigrants' connection sustains the continuity of the immigrants' trend from their home countries. However, family reunification policies strengthen bonds that support unbroken linkages with relations in the nation of origin.

Advanced technology, including smartphones, internet services, and the many social network applications, have significantly contributed to increased migration from countries of low income to countries with better economic performance (Loxley et al., 2015). Applications that have transformed awareness and influenced decisions on destination countries include WhatsApp, Twitter, GroupMe, Instagram, Facebook, and LinkedIn platforms. In addition, the availability of cheap international voice and video calls continues to strengthen connectivity between immigrants in foreign countries and those in their home countries. African immigration is no longer considered a brain drain but a diaspora community (Loxley et al., 2015). Diaspora remittance is a highly recognized economic contribution to their home countries. However, Africa's brain drain is still viewed as a significant threat to realizing the "Africa dream" (Chand, 2019).

Other factors that have significantly pushed Africans to migrate to the United States and Canada include scarce employment opportunities, poor quality of education, corruption, nepotism, poor health systems, and infrastructure. Urbanization is also a key factor. Those who live in urban centers and cities have access to information and better linkages to the outside world than those living in rural areas (Thomas, 2011). Established connections and access to technology enable easier processing and follow-up of immigration documentation.

Pull and Push Migration Factors

Pull factors encompass access to employment opportunities, higher income, better lifestyles and living conditions, and better quality of education in the receiving country. Other factors that have heavily contributed to Africans immigrants' movement to western countries but are not considered significant factors necessary for Kenyans migration include wars that have created refugees and terrorism factors. The conflict reason does not apply to the Kenyan situation as Kenya is a relatively peaceful country and has not engaged in wars pushing Kenyans to immigrate. Although Kenya has experienced some levels of terrorism activities, the government has been proactive in preventing such attacks, and the vice has not necessitated any migration flows outside the country. Texas, Maryland, New York, and California are Africa's leading destinations in the United States (Chand, 2019). Countries with a more prominent representation of African immigrants in the United States are Nigeria at 327,000, closely followed by Ethiopia at 222,000, and Egypt with 192,000. Kenya's population of 136,000 ranked fifth after Ghana (Anderson, 2017).

As discussed earlier, proficiency in English and higher education qualifications have been significant determinants for the increased trend of African immigrants into North America. Nigeria, Kenya, Ghana, Ethiopia, and South Africa have been leading African countries in terms

of educational qualification and proficiency in English since 2015 (Chand, 2019). The literature

points out that by 2015, 83% of Sub-Saharan immigrants in the United States were in a working

bracket (18 to 64), yet 80% of immigrants from other countries fell within the active work age

bracket. In contrast, 60% of the U.S.-born population was working age. The Sub-Saharan

population is consistently more skilled and educated than other native-born African populations

(Chand, 2019). Nigeria and South Africa ranked the highest, each with 57% of their immigrant

population holding bachelor's degrees; Kenya followed closely with 44%, while Ghana held 40%

(Chand, 2019). Chand further emphasized that immigrants from the mentioned countries have

had better work opportunities in management, science, business, and art. The data discussed

above substantially depict the necessity of highlighting how Kenyan immigrants in the United

States and Canada have used or not used social capital to expand their linkages while

advantageously using their credentials to secure higher leadership opportunities. Figure 3 shows

leading African immigrant trends to the United States.

Figure 3

Leading African immigrants Trends to the United States
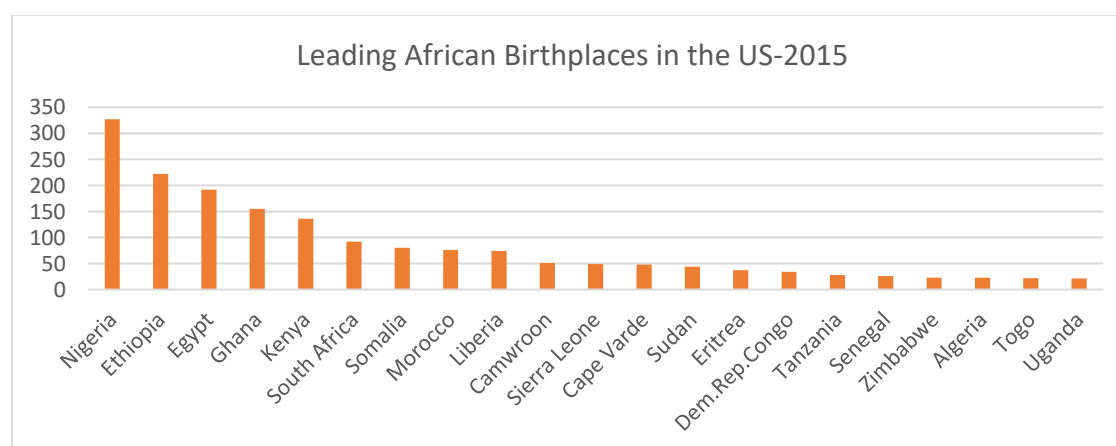
Note. Pew Research Center tabulation of 2015 American Community Survey (1%Ipums). https://www.pewresearch.org/fact-tank/2017/02/14/african-immigrant-population-in-u-s-steadily-climbs/. Copyright 2015 by Pew Research Center.

Kenyan Immigrants in the United States and Canada

Historical Overview

In the 1950s and 1960s, the United States was Kenya's elite destination for higher educational advancement and training. Many Kenyan leaders, including political leaders, received their education in the United States. Presidents Mwai Kibaki and President Uhuru Kenyatta, who served as the third and fourth presidents of the Republic of Kenya, received their higher education in the United States (RAD Diaspora Profile, 2015).

The Kenyan-born population in the United States continues to grow each year, making the United States the second-largest destination and leading source of diaspora remittance. The DV program offered by the U.S. government, which aims to benefit the immigrant population with a small presence, continues to be instrumental in attracting Kenyans to the United States (Kabuiku, 2017; RAD Diaspora Profile, 2015). From Kenyan independence in 1963 to the 1990s, Kenyan's priority to the United States has been pursuing educational advancement and returning to Kenya. However, in the 1990s, Kenya's struggling economic progress, strained by political, environmental, and peace instability, reversed the trend (Njoroge, 2021).

The majority of Kenyans sought to benefit from diverse visa opportunities offered by the U.S. government and settled as immigrants. They included skilled professionals, such as lawyers, university lecturers, doctors, civil servants, and nurses. Kenya is a hub for South Sudan and Somalia citizens who live in Kenya as refugees. Many Somali citizens are now Kenyan immigrants residing in the United States and Canada. Although they arrived as Kenyan refugees, the category does not add to Kenyan immigrants (Central Bank of Kenya, 2021; Kabuiku, 2017; RAD Diaspora Profile, 2015).

In 2011, 87% of Kenyans had mobile phones and received remittances from Kenyan immigrants in Canada (Central Bank of Kenya, 2021; Loxley et al., 2015). Regular remittance indicates that Kenyan immigrants in the United States and Canada have academic credentials that enable them to secure employment and obtain positions of influence in the two states.

In 2012, research indicated that 77,000 Kenyan immigrants lived in the United States, who comprised a median age of 33 years, with 77% classified as working age (Kabuiku, 2017). However, the RAD Diaspora Profile (2015) analysis established that 22,000 young Kenyan immigrants are the second generation with at least one Kenyan parent. The trend is significant as it indicates that U.S.-born Kenyan children of educated immigrants are increasing in numbers and are integrating into the U.S. workforce, with some maneuvering their way to leadership positions. A prominent example is the former President of the United States, Barack Obama, who is the son of a Kenyan immigrant.

Legal Status and Contemporary Entry Into the United States.

From 2002 to 2012, 72,000 Kenyans received a lawful permanent residence (LPR) in the United States, accounting for 0.6% of individuals awarded green cards (Kabuiku, 2017; RAD Diaspora Profile, 2015). Another avenue where Kenyans have benefited is through DV programs. The open program accommodates individuals representing countries with low populations in the United States. Twenty-eight percent of Kenyan-born immigrants gained LPR through the DV program between 2002 and 2012 (Kabuiku, 2017; RAD Diaspora Profile, 2015). The program avails 55,000 U.S. immigrant visas yearly through a rigorous lottery draw. Founded in 1995, the LPR facility has been available to individuals from countries representing fewer than 50,000 individuals in the United States for five consecutive years. Accepted applicants hold a high school diploma or two years of professional experience. The year 2002–2012 earmarked

45% of DV programs to African immigrants, making the channel an essential avenue for Kenyan

immigrants (Kabuiku, 2017; RAD Diaspora Profile, 2015).

Another significant pathway is through student visas and temporary work permits. From

2002 to 2012, 35,000 Kenyans entered the United States as students and 10,000 with temporary

work permits. It is substantial to note that multiple entries do not correspond to individuals

considered for DV programs. However, many international students seek alternative visas after

completing their studies, which allows them to remain in the country. In 2012–2013, 3,500

Kenyan international students enrolled in various U.S. colleges and universities. Despite the

Covid 19 pandemic, 3,502 students enrolled in the 2020–2021 academic year. Further, Kenya

international students earned 66 doctoral degrees. The exemplary performance of Kenyans in

higher education placed the country as the 35th largest regional group with the highest number of

postgraduates (RAD Diaspora Profile, 2015). Figure 4 indicates Kenyan LPRs to the United

States admitted by preference category between 2002–2012.

Figure 4

Kenyans Admitted to the United States, 2002–2012
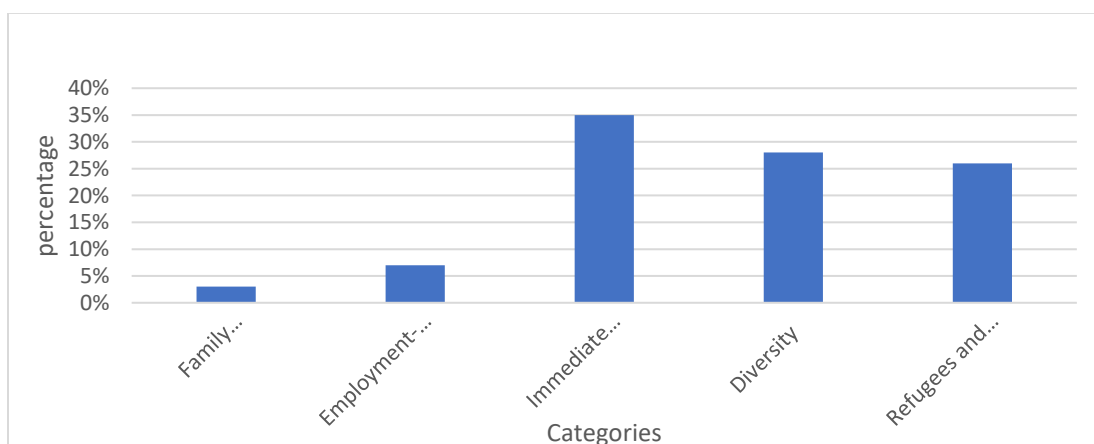
Note. U.S. Department of Homeland Security Office of Immigration Statistics, Yearbook of
Immigration Statistics, 2000–2012 (Washington DC: DHS Office of Immigration Statistics,
various years), (http://www.dhs.gov/immigration-statistics-publications Copyright 2012 by U.S).
Copyright 2012 by Department of Homeland Security.

Legal Status and Contemporary Entry Into Canada

Canada has a long history of welcoming and integrating immigrants into its economy. Before 1960, Canada's immigration policies favored the entrance of European immigrants compared to other regions. Shortly after, the effects of post-World War II and Canadian emergence into the international scene changed the trend, reducing immigrant entry from Europe (Hopkins, 2020; Segal et al., 2010). To bring justice and fairness to the immigration system, Canada became the first country to introduce a point-based policy immigration system (Hopkins, 2020). Also, Prime Minister Pierre Trudeau announced multiculturalism as a significant government policy in 1971. In 1988, the codification of the Canadian Multiculturalism Act recognized immigrants' diverse racial and ethnic benefits.

The focus changed in 2002, and a new realization of economic prosperity led to enacting the point-based system with an interest in immigrants with valuable skills, experience, and higher education (Hopkins, 2020). The instrument stipulated nine criteria for assessing potential immigrants: training, education, motivation, initiative, adaptation, knowledge of English and French, age, and applicants' occupation demand in Canada (Segal et al., 2010). The Immigrant Act was amended in 1993, introducing three classes of immigrants: (a) family and independent immigrants who included skilled workers and close associates, (b) business immigrants, and (c) refugees. In 2001, a more diversified and broader act specified the principles of freedom from discrimination and equality for English and French speakers. The act recognized three categories of immigrants for permanent residence: family, economic class, and convention refugees. The act also reduced sponsorship requirements for inviting families from 10 years to three years. The provision is friendly and attractive to skilled workers and professionals, primarily immigrants from global south countries.

Kenya is among the nations that have increased immigrants' presence in Canada. The two major driving factors for the Canadian need for immigration are an unprecedented decline in population growth and an aging population (Hopkins, 2020; Segal et al., 2010). An additional factor giving Kenyans an upper hand in immigration to Canada over other Sub-Saharan countries is that Kenyans do not migrate as refugees who need more support to settle and integrate into the host country. They migrate as professional and skilled workers ready to participate in the Canadian economy and take up leadership positions in the corporate sector or public domain. Recognition of the strengths of the point- based immigration policies indicates that many Kenyans qualified immigrants enter Canada as permanent residents.

The points-based system has more opportunities for experienced and highly educated immigrants globally. Comparatively, President Donald Trump wanted to repeal the DV program in the United States in 2017 and introduce the point system (Hopkins, 2020). The Senate passed the bill; unfortunately, the House of Representatives did not consider it, and the bill died in the 113th congress (Hopkins, 2020).

Although the Canadian point-based system competitively allows highly qualified and experienced immigrants to migrate to Canada, more immigrants are accepted, yet there are issues of unemployment and underemployment (Hopkins, 2020). The disparity illustrates the minimum utilization of entrepreneurs, potential leaders' skills, and mastery of competencies such as interpersonal communication. Kenyan immigrants innovate and diversify to face the challenges, which gives this present research more strength to explore how Kenyans progressively improve their leadership candidacy in community organizing. The study also analyzes leadership competencies that mold and hone Kenyan immigrants.

Kenyan Immigrants Geographic Distribution and Socioeconomic Features

Kenyan immigrants in the United States live in a widely distributed pattern. Texas and California each hold about 10,000 Kenyan immigrants; Dallas leads in Kenyan-born residents with about 8,000 (RAD Diaspora Profile, 2015). Other states competing in growing Kenyan immigrant populations are New York, Seattle, Washington, DC, Boston, and Atlanta (RAD Diaspora Profile, 2015).

The Kenyan population in Canada grew from 10,915 in 2011 to 22,000 in 2021 (Kenyan Canadian Association, 2021). The ten provinces of Canada hold an evenly scattered Kenyan population. The provinces are Alberta, British Columbia, Newfoundland and Labrador, Manitoba, Ontario, Nova Scotia, Prince Edward Island, Saskatchewan, Quebec, and New Brunswick, with Ontario leading with the highest Kenyan concentration (Statistique Canada, 2019). Kenyans who have made Canada home have a collective perspective to ensure that Kenyans succeed in Canada's social, economic, and political engagements. Kenyans in Canada are industrious citizens who strive to excel in their responsibilities and leadership positions. Kenyans harness the homogenous ties they are endowed with to participate in a registered community association that has made them explore more heterogenous linkages within the host countries with elected members in public offices.

Kenyan immigrants living in the United States and Canada are stable economically and socially. They are well-educated and strive to compete in available labor opportunities. Sixteen percent of the Kenyan population has either a master's degree, Ph.D., or professional certificate (Kabuiku, 2017; RAD Diaspora Profile, 2015). Kenyans in the United States prioritize education, which sets the foundation for Kenyans thriving in leadership platforms and sustaining their livelihoods through organized community forums. Ninety-three percent of Kenyan immigrants

within the working-age range participate in the U.S. labor force (Kabuiku, 2017; RAD Diaspora Profile, 2015). Kenyan active work engagement is nearly comparable to American-born individuals (RAD Diaspora Profile, 2015). The majority of Kenyan immigrants in the United States and Canada hold careers in the administrative and managerial sector, engineering, science, education, law, human resources, or finance, and 10%–17% serve as registered nurses or nurse aides (Kabuiku, 2017; RAD Diaspora Profile, 2015).

Kenyans are resilient and hard-working citizens. Kenyan immigrants in U.S. households earned a median of $61,000 in 2012 compared to a native U.S. household's annual income of $50,000 (RAD Diaspora Profile, 2015). Further, 43% of Kenyan immigrant households are homeowners despite the challenges of being in a new territory and overcoming barriers that challenge homeowners in a western country. At the same time, 16% of Kenyan immigrants live below the defined federal poverty threshold. The constraint forces Kenyan immigrants to double their efforts by working overtime or maintaining two to three jobs. Others engage in community group networks to leverage cooperation and informal income streams through innovative entrepreneurial engagements.

Kenyan Immigrant Community Associations and Engagements

Kenyan immigrants sustain a very active diaspora cohort in the United States and Canada and maintain dynamic linkages with family and ethnic relations back in their homeland (Njoroge, 2021). In 2012, Kenyan immigrants engaged in 45 different community organizations in the United States, primarily focusing on building a robust Kenyan community that succeeds economically, socially, and psychologically in a foreign land (Kabuiku, 2017; RAD Diaspora Profile, 2015). Two main categories of existing organizations include charitable organizations formed to address humanitarian assistance among vulnerable and marginalized Kenyan

communities. The second groups are associations designed to address social connections and linkages to beneficial opportunities. Some of the organizations are not well formed. They lack revenue streams and professional personnel for management. However, the organizations provide platforms for Kenyan immigrants to offer leadership, which has allowed individuals appointments to leadership positions in the corporate sector and public offices. The leading organization with high revenue recognition in the United States is a faith-based organization named Kenyan Fellowship in America. Others include the Associations of International Kenyan Medical Professionals, the Kwarula Society of Kenya Education, the Nuru Center, the Kenya Diaspora Alliance, Ukarimu Inc., Mbaitu Inc., Kwitu Inc., Kenyan North American Association, and Nascent San Diego organizations. The community-organized groups provide Kenyans a platform to exercise leadership in changing the lives of their followers. However, many hurdles brought about by the nature of social capital, either structural, relational, or cognitive, determine how Kenyan leaders grow and expand beyond community networks in their leadership quest in the United States and Canada.

Active Kenyan registered associations in Canada are Kenya Community in Ontario, Kenyan Canadian Association, Kenya Association of Manitoba, Kenya Community Association in Calgary, Kenya Community in the National Capital Region, Association of Kenya in Edmonton, Alberta, Kenya Community in Nova Scotia, Kenya Diaspora Association in Montreal, Quebec, and Kenyan Community in Vancouver (Kenya High Commission, Canada, 2022).

Kenyans' integration safety net is through innovative foundational structures that provide integrating linkages into the Canadian system. Significantly, immigrants striving for entrepreneurial innovation go back many years. In 1989, the *Toronto Star* reported that a 23-

year-old student at the University of Waterloo imported Kenyan woven bags and established a

Canadian market niche (Patch, 1989). Although the initial supply was an experiment to test the

market, the student was eventually confirmed as a metro store supplier to Minister, House

dressings, Baranessa, Stoneworks, and Tania stores, including stores in Kingstone city (Patch,

1989). The early Kenyan cohort paved the way for Kenyans to establish linkages and

demonstrate leadership and entrepreneurial skills that circumvent a diverse, multicultural society

requiring persistence, patience, and endurance to succeed. Table 2 shows the Kenyan population

per province in Canada.

Table 2

Kenyan Population Per Province in Canada

	Area	Estimated Population 2021	% Age
	Canada	22,000	100
1	Ontario	13,200	60.0
2	Alberta	3,300	15.0
3	British Columbia	2,420	11.0
4	Manitoba	1,540	7.0
5	Quebec	990	4.5
6	Other Provinces	550	2.5

Note. Kenyan Canadian Association. (2021). *Estimation of Kenyan diaspora voters in Canada* (Consular, Corporate Affairs). Copyright 2021 by Kenyan Canadian Association.

Social Capital Perspectives as a Leadership Tool

Social capital ties individuals, groups, and societies together, without which human engagement, advancement, and livelihoods could not be possible (Bourdieu, 1986; Putnam, 2000). The research claim pointed out that social capital significantly influences leadership competencies, although no distinct research has explicitly highlighted this relationship.

Research reveals that social capital's structural, relational, and cognitive aspects are fundamental and facilitate personal and corporate actors within forms of associations (Woolcock & Narayan, 2000). It is, however, significant to note that the productive nature of actors is the "building block" of a linkage depending on the environment, needs, and level of interactions. Social capital, conceptualized as a set of social resources embedded in relations, is a foundation that nurtures trust, collective actions, and cooperation among team members (Sine, 2011). Norms and values are responsible for activities within a linkage, even in the absence of relationships (Kim, 2018; Yoosun & Yang, 2019). This aspect of social capital demonstrates its enormous role as a catalyst in a leader's competencies.

Structural Nature of Social Capital

The structural concepts of social capital are interpersonal ties among individuals. The extent of individuals' participation in the network determines actors' benefits. Individuals use their contact to access employment, promotion, information, or a particular resource. Three significant aspects influence structural social capital. These are the bonding, bridging, and linking ties (Ali Aksar et al., 2020; Woolcock & Narayan, 2000). Bonding linkages are generated through engagements of homogenous groups, while heterogeneous groups' interactions result from bridging acquaintances. The linking relations of social capital connect individuals. They also connect individuals to associating groups. The connection links individuals to benefits, such

as individuals with power and connecting individuals or groups to financial, political, or leadership power.

A powerful virtue of linking ties is connecting individuals with others of different statuses and identities (Lo & Fan, 2020). For example, community groups connect and form linkages with appropriate organizations, mobilize collective action, and carry out advocacy assignments (Ali Aksar et al., 2020; Vera-Toscano et al., 2013). The linkage established enables individuals and groups to access resources, information, and power that they leverage to gain political, economic, and leadership opportunities. Individuals and groups scale up their micro-level connections and social action to powerful and meaningful networks they perceive.

A commanding dynamic determining how individuals and groups leverage structural capital is the absence or presence of network connections between groups. A compelling element is the existence of formations, their perceived proximity, and the extent to which the tie is functional. Structural social capital lays the foundations that leaders rely on to grow their competencies and leadership performance. Kenyan immigrant leaders need to nurture and expand their structural social capital to bolster their leadership strategies and access beneficial leadership resources.

Relational Nature of Social Capital

Relations capital is connections individuals build with each other or exist among groups through established engagements that are not necessarily long-term (Woolcock & Narayan, 2000). Social capital attributes associated with relational ties are (a) trust and trustworthiness (Putnam, 2000), (b) aspects of reciprocity, social sanctions, values, and norms (Coleman, 1988; Putnam, 2000), (c) customs and time management (Tana et al., 2017), and (d) embedded ties (Kim, 2018). The connections reinforce teams' efforts. Engagement scenarios with limited or

nonexistent relational capital have a significantly negative outcome. Trust is a relationship trait, and it competitively regulates embedded interactions as it reinforces trusting links and synergy to engage (Vera-Toscano et al., 2013). The trust component of social capital is a substantial building block for the success of Kenyan immigrants.

There are three components of trust significant to this study. The first is knowledge base trust that results from the actor's knowledge. Generalized trust allows unknown people to be trusted, and public service trust fosters ties aligned to services accessed publicly (Vera-Toscano et al., 2013). There is a high level of vulnerability in trust and trustworthiness relations. It is more complex for Kenyan immigrant leaders to nurture trusting linkages and make mistakes before settling on trusted ties.

The second component is norms which are robust characteristics of social capital. They cultivate significant reciprocity (Coleman, 1988). Individuals engage in a relational task with complete confidence in receiving a return for public service rendered. Reciprocity is social sanctions, cultural tastes, and norms espoused as binding prospects (Lizardo, 2006). Reciprocity combines long-lasting self-interest and temporary self-sacrifice that cements relations (Taylor, 1985). Individuals provide a service or resources, expecting the same to be returned on a future date. The urgency of obligation to social ties compels individuals to act. The strong presence of reciprocity in a community group lays a strong sense of care for each other's interests.

Significant reciprocity reinforces economic and leadership competencies (Woolcock & Narayan, 2000). The relational dimensions of social capital provide compelling synergy to community groups and cooperative organizations' engagements (Tana et al., 2017). Reciprocity is a significant element of relational social capital. Some community groups have managed and

steered through the dynamics of relational social capital. At the same time, those who cannot handle and secure trusting relations in their engagements disintegrate and dissolve.

Cognitive Nature of Social Capital

The cognitive resources of social capital provide a harmonious environment to coordinate collective goals that facilitate shared ideas in a system. It is a commendable public aspect of social capital (Coleman, 1988). A significant feature of cognitive investment is the platform it lays for communities' degree of engagement that defines mutual relationships, trust, the information they are willing to share, and services they are eager to perform for each other (Lizardo, 2006; Vera-Toscano et al., 2013). The stock is the social capital established because of individuals' obligations.

Individuals' conscience to commitment suggests the extent to which an individual immigrant can or cannot benefit from the existing ties that need to be accessed. It is, therefore, challenging for immigrants to penetrate this thickly-knitted social connection to advance in leadership positions in the host countries (Yoosun & Yang, 2019). Collective action becomes an inevitable venture to pursue (Putnam, 2000). Individuals' propensity to be current and informed of public affairs draws them to a public network to gain knowledgeable information to make better choices. Principally, cognitive elements determine how an individual's behavior is compatible with the community's values. It is a valuable dimension that impacts the cohesiveness of a community group (Alcorta et al., 2020; Coleman, 1988). Cohesiveness is a desirable feature for Kenyan immigrant leaders to pool available human and capital resources to advance their leadership goals.

These three components of social capital influence how individuals and groups can pool resources through stocks inherent in linkages. Structural features of social capital reinforce

cooperation among group members by limiting transaction costs and significantly facilitating learning (Vera-Toscano et al., 2013). The cognitive component makes collaboration happen by influencing individuals' mental states and fostering a trusting environment. Further, it steers solidarity and belief in fairness. Unfortunately, an obligation to cooperate is reinforced and expected (Vera-Toscano et al., 2013). The relational component is distinct and forms the engine of social capital linkages. To remain relevant and competitive in their fields, Kenyan immigrant leaders must learn to invest, grow, and reinvest in social capital's structural, relational, and cognitive dimensions.

The Dark Side of Social Capital

Social capital literature is explicit about social capital's dark side. The study on Hispanic occupational assimilation in the United States explains this phenomenon (Toussaint-Comeau, 2006). Research findings showed that educational attainment and specific competency, such as speaking English, improved occupation achievement. However, a potential threat was ethnic enclaves which are known networks used to access employment. This factor rendered competency in English to be more innocuous. It is a dynamic that leads to a downside of the immigrant's networks who may not be possessing information that puts them in competitive advantage in leadership placement.

Considering the uneven distribution of upstream job information, one's social network's responsibility is to unlock such potential to its connections. Consequently, less privileged members, such as women immigrants, face difficulties accessing upstream and prestigious leadership opportunities (García & Schmalzbauer, 2017; Raza et al., 2012). Remarkably, an individual's linking, bonding, and bridging connections significantly contribute to individual access to better leadership opportunities. Hispanic immigrant women are more likely to be linked

to networks that do not have a competitive linkage to upstream leadership positions (Chaumba, 2016; Kim, 2018; Raza et al., 2012). As a result, women suffer from a return deficit of social capital caused by a trap of inferior networks (Kim, 2018). Additionally, Toussaint-Comeau (2006) posited that immigrants fail to utilize available social networks since those with information to help are sometimes reluctant to help. Such circumstances further weaken the possibility of immigrants benefiting from social capital networks to advance in any available leadership positions.

Toussaint-Comeau (2006) pointed out that education is an essential component of social capital that increases productivity. It affects the level of occupation achievement experienced by individuals in their leadership positions. However, Hispanic immigrants with low human capital who came to the United States as adults do not acquire wages or leadership positions quickly. Hence, Hispanic immigrants with low human capital who migrate as adults experience occupational segmentation and wage disparity relative to their non-Hispanic White counterparts (Toussaint-Comeau, 2006). The same scenario applies to the recent Kenyan immigrant cohort. Kenyans innovate to avoid the dark side of social capital in the integration process. Kenyan immigrants innovate in a rigorous move to expand from the homogenous connections they established when they arrived but expeditiously pursue promising diverse heterogeneous linkages. Kenyan immigrant leaders have registered community organizations and faith-based institutions in the United States and Canada. The organizations provide leadership platforms and are recruiting hubs for Kenyans. They also offer social, economic, and spiritual support to Kenyan immigrants.

Social Capital Liability of Embeddedness

The liability of embeddedness is a limiting factor of social capital. A significant application of the hierarchical linear model revealed that the immigrant's informal network led to a negative economic consequence (Kim, 2018; Levanon, 2011). Also, a study on Asian communities and one on a South Korean immigrant carried out in 2003 found that relying on close contacts during a job search has a detrimental effect on income and personal image (Tegegne, 2015). The case concurred with research among Asian communities (Tegegne, 2015). Being aware of such limiting factors in employment advancement, careful identity selection, and the structure of personal networks is a foundation for leadership candidacy.

Surprisingly, job searches among the natives revealed a positive rating, but hourly wages revealed a negative rating among women immigrants. Such observations confirm the embeddedness of informal social networks that immigrants need to be cautious utilizing when seeking leadership candidacy. It also shows that social network plays a pivotal role in matching and sorting immigrants into different job categories in their newly adopted homes. Penetrating the thickly woven networks to propel one's leadership candidacy remains a huddle for Kenyan immigrants in the United States and Canada.

Although immigrants tend to draw help from known networks, informal job searches, regardless of the contacts' identity, lead to negative unintended labor market consequences of lower earnings (Rusch, 2010). These dynamics compare to the notion that immigrants possess relatively homogenous networks that contract over time with a general distrust, especially among participants in multiracial organizing (Rusch, 2010).

Access to information and identifying gaps in informal, robust, or weak networks provide an opportunity to address disparities and challenges immigrants face in accessing leadership

opportunities within host countries (Yoosun & Yang, 2019). In this regard, Kenyan immigrant leaders must innovate and expand their creativity as they settle in a host country.

Surprisingly, structural networks characterized by openness and disconnection rather than those considered closed and have overlaps are associated with an increased benefit in accessing available resources through known networks (Kim, 2014). Open ethnic ties provide the basis for trust that supports dynamism in economic cooperation among ethnic communities. This feature is less likely to be achieved within a cross-ethnic transaction. Kenyan immigrants are uniquely united, bridging 48 Kenyan tribal groups with a recognized presence in the United States and Canada. Sadly, homogenous ties characterized by ethnic enclaves limit diversified leadership candidacy.

While it is essential to reflect on how an ethnic group accesses a beneficial leadership network either from structural formation or brokerage, anticipation raises the immigrants' anxiety level, significantly shaping their future relations. The structural and brokerage dynamics reinforce cognitive artifacts of social capital.

Collective or individual efforts to identify, access, and use available networks impact immigrants' ability to build and penetrate close networks in a host country (McShane et al., 2016). As informed by the literature, it is essential to note that not all social capital networks are beneficial to immigrants, especially when seeking leadership candidacy advancement. The ability of immigrants as leaders to apply the multidimensional scope of social capital defines their ultimate success. Further, an uncompromised factor is an enhanced effort to diversify social networks that provide opportunities for individuals to package their leadership candidacy. Understanding relevant leadership approaches enables a platform to examine the leadership competencies of Kenyan immigrants.

Leadership Approaches

The Trait Approach

In examining the trait approach to leadership, Stogdill (1948) espoused that the qualities

of individuals determine leadership and that an individual's traits determine effective leadership.

Further, individuals' insight, sociability, persistence, responsibility, intelligence, self-confidence,

alertness, and initiative are virtues that define a leader (Mendenhall et al., 2018; Northouse,

2019). Therefore, leadership is not a passive adventure but an intentional relationship-building

venture between leaders and followers (Northouse, 2019).

However, virtues, including dominance, masculinity, intelligence, and extraversion,

define a strong leader (Mann, 1959). A divergent perspective is that leaders' traits set boundaries

between individuals who emerge as high performers and those who do not. Although Kenyans in

the United States and Canada have established stable community organizations, some

associations have yet to make profound impacts among community members. Principally,

leaders' qualities define the leadership process and are discrete because they represent integrity,

confidence, cognition, motivation, drive, and task knowledge (Mendenhall et al., 2018). In

examining the Kenyan immigrant leaders' traits, it is mindful to note that individuals may score

high in leadership traits but fail to deliver results in leadership. Learning the trait variables that

reinforce and influence Kenyan leaders is fascinating.

The Behavior Approach

The behavior approach examines the behavior of a leader. The behavior approach

concentrates solely on the actions of a leader and the reasons that motivate the action (Khan,

2013; Mendenhall et al., 2018; Northouse, 2019). The approach emphasizes the perspectives of

followers in various dimensions. The main components of the behavior approach are

accomplished tasks that point to the leaders' results and define the structures used. Secondly, the relationship component links the leader and followers, necessitating task accomplishment (Bass, 1990; Khan, 2013; Northouse, 2019).

Kenyan immigrant leaders' tasks and relationship behavior define the social capital to deliver associations' mandates. Immigrants are a sensitive cohort of citizens who are impacted by assumptions, stereotypes, and perceptions, they require person-centered nurturing and handling. Therefore, it is the responsibility of the leader to present behaviors that win followers' confidence.

The Skills Approach

The skills approach concerns a person's abilities and competencies learned and nurtured (Brooks & Chapman, 2018; Northouse, 2019). It frames leadership as capabilities that determine the possibilities of effective leadership. Problem-solving skills are leaders' creative ability to address new, familiar, ill-outlined organizational problems (Mumford et al., 2000). Skills development, therefore, calls for expanded knowledge, behavior change, and an individual's abilities. Conceptual, human, and technical skills enhance Kenyan immigrant leaders in community association commitment and prepare them for higher leadership responsibilities (Northouse, 2019). Conceptual skills reinforce Kenyan leaders developing working strategies and practical ideas.

Further, it enables the execution of the organization's goals by translating its vision and strategy into achievable economic gains. Implementing the skills model that constitutes individual attributes, competencies, and leadership outcomes is a relevant yardstick for Kenyan immigrant leaders (Yammarino, 2000).

The Situational Approach

The situational approach of leadership brings the dynamics of an issue and the environmental status that influence the responses and outcomes of activities (Mendenhall et al., 2018; Northouse, 2019). Kenyan immigrant leaders need to adjust their situations to the dynamic demands of the environment and the followers they lead. The leaders control the directive and appropriately utilize support to win leadership gains for the followers and the community association. Priority components that shape Kenyan immigrant leaders include the composition of immigrant cohorts, associations' constraints, goals and tasks, and functions to be handled in a situation (Bass, 1990). Immigrants are delicate cohorts with sensitive issues that impact their lives as they settle in a foreign country. Leaders, therefore, need to handle any situation with sensitivity and humility. Consideration and accommodation of conditions presented by available structures in the receiving country are necessary.

The Integrational Approach

The integrative leadership approach is an organic process that does not look at a linear strategy involving followers and interacting with leadership variables from a narrow perspective. The system seeks to catalyze new and innovative leadership insights (Mendenhall et al., 2018; Wheatley, 2006). Essential components considered by Kenyan immigration leaders are collective, shared, distributive, co-leadership, and complexity leadership (Mendenhall et al., 1998). Depending on how the leaders integrate the leadership skills, leaders can address complex issues in the community, creating harmony and a multidimensional leadership strategy. The holistic nature of the integrative approach enables a pluralistic view of leadership competencies (Mendenhall et al., 1998; Mendenhall et al., 2018).

Transformational Leadership Approach

Transformational leadership empowers leaders to initiate, develop, and implement organizational changes. Leaders consciously motivate and persuade individuals to sacrifice their interests for the sake of others. Transformational leaders build an engaging culture that allows free interactions to explore innovation and creativity. Leaders become role models with a highly defined sense of identity and ethical values (Northouse, 2019). Filled with rigor, leaders create the organization's vision from team members' collective interests, enabling an engaging environment. The horned organization's vision gives team members a sense of self-efficacy and identity (Bass, 1990; Shamir et al., 1993). Transformational leaders are influential in working in teams. They build trust, enable the celebration of accomplishments, and propel team members to more outstanding contributions, achievements, and fulfillment. Kenyan immigrant leaders aligning their leadership style to match a transformative leadership approach enhances self-efficacy and drives holistic achievement.

Community Organizing Leadership Competencies

Recognized as global leaders, Kenyan immigrant leaders should hone leadership competencies to develop their followers' confidence. The following sections reveal the relevant applicable leadership competencies.

Vision and Strategic Thinking

Vision and strategic thinking are foundational capabilities of a leader. The process involves leaders' conception of the environment and a compatible strategy addressing pertinent community issues (Mendenhall et al., 2018). Kenyan immigrant leaders' vision and strategic thinking should align with Mendenhall's. Priority competencies include skills dimensions, balancing short- and long-range goals, flexible interaction between observing details and the

organization's big picture, and conceptualizing variables that determine strategic thinking. Also, nurturing global visions and deliverables that speak to immigrants in a foreign context who are ready to participate in leadership platforms but still entangled in integration encounters. Increasingly, leaders should facilitate skills that stimulate strategic thinking in a networked community and deliver results.

Managing Communities

Managing community competency reflects the conscience reconning of an organization's embeddedness of relations and linkages. In addition, cooperation and partnerships within and outside community organizing are necessary for the 21st global leadership and economic entrepreneurship (Mendenhall et al., 2018). The process requires broadened competency skills distinct from the ones acquired in the country of origin. At the same time, it is a catalyst that energizes communities to achieve optimum benefits regardless of a dynamic and ever-changing environment. A deep viable stakeholder engagement reinforces a rigorous working team that accomplishes set strategic objectives (Mendenhall et al., 2012). However, managing individuals who have settled in a foreign country presents very fluid challenges and sensitivity. Nevertheless, the consistent and concise building of partnerships and stakeholders' engagement is an opportunity for Kenyan immigrant leaders to strengthen community organizing leadership competencies for better outputs.

Organizational Savvy

Organizational savvy is a leadership competency that stretches leaders to design structures and processes that facilitate efficiency and meet the organization's targets (Mendenhall et al., 2018). Adopting effective running systems coupled with regular training of leaders and stakeholders on changing dynamics of technology enhances productivity. It also

creates space for expanded linkages and more opportunities for leadership candidacy for higher responsibilities. Senge's (2006) insights fortify leaders to develop systemic thinking, personal mastery, mental models, shared vision, and team building in an organization. Kenyan immigrant leaders applying an integrated learning model stimulate character and synergy in learning, build a shared vision, and engage team members to use personal mastery to achieve organizational goals. Learned competencies prepare the leaders to handle unpredictable Kenyan needs and to sharpen response strategies.

Leading Change

Leading change competency in community organizing is aimed at leaders initiating and executing change. The principal strand of community leaders is about changing the livelihood of followers through transforming processes. Kotter (2012) discussed leadership processes that inspire change and are linear and organic to leaders and followers. The functions include (a) establishing a sense of urgency, (b) creating a guiding coalition, (c) developing a vision and strategy, (d) communicating the change vision, (e) empowering employees for broad-based action, (f) generating short-term wins, and (g) anchoring new approaches in the culture (Kotter, 2012). Following Kotter's leading change competencies, Kenyan immigrant leaders should motivate the community from undesirable to desirable standing. Mentorship employs intelligence and drives competencies that impact behavioral and mental characteristics, which are fundamental life-changing principles that transform an organization (Coruzzi, 2020; Jokinen, 2005).

Integrated Leadership Model

The integrated leadership model provides a profound framework that guides leaders to be effective. The model espouses three components: leaders being managers, leaders giving direction, and leaders engaging their followers (Fisher, 2018). The integrated model draws leadership inspiration from Kotter's (2001, 2012) scholarly work on what leaders really do and Goleman's (2004) work on what makes a leader. Achieved results through followers receiving clear instructions and the contribution of each follower shape leaders.

Attributes in the leadership industry that complement the integrated leaders' model concern team members' welfare, including authenticity, modesty, truthfulness, and trustworthiness (Fisher, 2018). The model identifies a leader as a manager who can command and control their followers to achieve results. Followers need to know their assignments and required deadlines. In contrast, managers make SMART objectives (specific, measurable, attainable, realistic, and time-bound). Managers secure competent employees and follow up a routine exercise to deliver set targets. Effective managers yield anticipated outcomes through planning and targeted strategies. The complexity and dynamism of change in the 21st century are unpredictable and require better leaders (Kotter, 2001). The compound needs of Kenyan immigrants necessitate leaders with exceptional management competencies.

The second aspect of the integrated model is a leader who directs followers to a greater purpose (Fisher, 2018; Kotter, 2001). Leaders are visionary; however, a vision will remain static if it cannot be articulated and sold to followers with a purpose. Further, leaders are communicators who ensure that their interests and followers align with the organization's goal (Fisher, 2018; Kotter, 2012; Senge, 2006). In essence, followers need to know and agree on the direction given by the leader. Appropriate tools include diverse recognition opportunities for

growth and engagement (Fisher, 2018). Directing guides plans. Importantly, Kenyan immigrant leaders need to execute the association's articulated vision. The leaders need to cultivate an aligned, motivated team to deliver results.

The last competency of the integrated leadership model is engaging followers. Followers will participate in ideas that positively affect their lives (Fisher, 2018). Motivated followers access systems and structures that allow innovation and creativity with determined boundaries. Followers have confidence in a working environment when decisions are clear and timely (Fisher, 2018). Also, in an environment where values, norms, and followers' beliefs are respected, the resulting atmosphere creates a secure, vulnerable space that allows meaningful connections and engagement. The opportunity enables followers to exercise their talents and vigor as they deliver organizational goals (Fisher, 2018). Integrating competencies that catalyze management, direction, and engagement virtues that allow leaders to keep track of progress motivates followers. Kenyan immigrants in the United States and Canada are a cohort that yearns for directed leadership in the integration process and for exploring avenues that bring stability, freedom, and advancement in a foreign land. Leaders employing an integrated leadership model create a balanced mentorship framework to serve the community. Table 3 illustrates the three focus areas of the integrated leadership model and the competencies they command.

Table 3

Integrated Leadership Model in Action

Managing	Directing	Engaging
Plan	**Vision**	**Values**
• Finding a winning strategy • Setting targets and goals • Allocating resources against the strategy	• Setting a direction- developing a workable vision for the future • Articulating the vision in clear language	• Defining the values that bring the vision to life • Articulating the values in a way that is meaningful to everyone • Modeling the values by living them every day
Organize	**Alignment**	**Clarity**
• Designing an organization that focuses on the strategic imperative • Assembling and developing the team • Monitoring and adjusting the organization to deal with changing circumstances	• Identifying the various constituencies that have to be led • Communicating the vision in a way that is understood and relevant • Selling the vision to ensure commitment	• Ensuring clear targets and goals are set that are consistent with the vision and strategy • Searching for and making decisions where open problems are slowing down the organization • Ensuring that everyone is aware of the boundaries for action
Control	**Motivation**	**Involvement**
• Monitoring results and reports to ensure goals are going to be met • Paying attention to dysfunctional steering effects from the controls as designed. • Devising ways to assess the commitment of the organization to the vision way	• Appealing to the basic but often untapped human needs, values, and emotions • Stirring a sense of belonging and self-esteem in the fulfillment of the vision • Ensuring people see the personal payoff from achieving the vision	• Ensuring that systems and procedures are in place that allow everyone to be involved • Holding back, when necessary, allow others to find the solution • Devising ways to assess the organization's level of involvement

Note. From "A model of integrated leadership," by J. Fisher, 2018, *Organizational Dynamics*, *47*(2), p. 77 (https://doi.org/10.1016/j.orgdyn.2018.01.006). Copyright 2018 by the Elsevier.

Summary

The chapter discussed the literature on the role of social capital on immigrants in a receiving country. It analyzed the nature of immigrants' social capital stock in a foreign land. Studies show that immigrants' different forms of social capital are strategic in forming links to get by, exercised by individuals of lower economic standing, and relations to get ahead, exercised by more economically stable individuals. Immigrant leaders strive to build heterogeneous and advantageous connections to get ahead.

The study explored African population entry to North America, the theoretical perspectives of African migration, and the increasing migration of educated Kenyan immigrants into the United States and Canada. Consequently, the chapter examined Kenyan immigrants' legal and socioeconomic status and established Kenyan community associations in the United States and Canada. Further, the study explored social capital's structural, relational, and cognitive nature. The chapter discussed leadership approaches that are a platform to analyze Kenyan immigrants' leadership competencies. Finally, the chapter illustrated the concepts of the integrated leadership model, which are managing followers, providing direction, and facilitating engagement. The leadership model is a framework for assessing the Kenyan immigrants' leadership competencies in community associations.

Chapter 3: Methodology

The Kenyan diaspora population in the United States and Canada continues to expand with an increased monetary remittance and elaborate social connection with homeland Kenya (Kabuiku, 2017; Njoroge, 2021; RAD Diaspora Profile, 2015). Further, research shows a growing trend of educated Kenyan immigrants in the United States and Canada, with the majority participating in the labor force (Kabuiku, 2017; RAD Diaspora Profile, 2015). An emerging factor significant to this research is that many Kenyan immigrants hold leadership positions in the private and public sectors in the United States and Canada (Kabuiku, 2017; RAD Diaspora Profile, 2015). Contributing factors to these shifts are the U.S. Diversity Visa program, the skills-based Canada immigration point system, and intense global competition that continues to pull Kenyan professionals to migrate to North America.

Bridging, linking, and bonding ties play an enormous role in immigrants' integration into a host country and, at the same time, provide avenues into prestigious positions. Yoosun and Yang (2019) espoused that individuals reach out to their present or past network of leaders to introduce them to their current jobs. Alternatively, current and former leaders are a resource for advancing leadership candidacy for future vacancies (Kim, 2014; Prochnow, 2021; Toussaint-Comeau, 2006). From the nexus, this study examined how Kenyan immigrant leaders benefited from existing social capital to advance in leadership positions right from their initial employment and after their first promotion into leadership positions in the United States and Canada. The research explored how relational, structural, and cognitive social capital enhanced or hindered Kenyan immigrant leaders' candidacy performance and competency skills. It examined the unique Kenyan immigrants' experience on how the leaders navigate the potential challenge of the closed native network as well as the dark side of social capital. The study also assessed how

Kenyan immigrant leaders achieved leadership strides linked to economic performance. Consequently, the research explored the role of social capital on Kenyan immigrant leaders' candidacy and how social perceptions impact their competencies in the United States and Canada.

Research Questions

Upon review of the research literature on social capital and leadership. Research questions were created that highlighted the unique experience of Kenyan leaders utilizing social capital. The following research question informed the study: What is the lived experience of Kenyan immigrant leaders in sustaining social capital networks that have contributed to advancing their leadership candidacy and economic performance in the United States and Canada? Data gathered through the following three subquestions were assessed to answer the research question.

- SQ1: What interpersonal ties, if any, did the respondents utilize to access information to find their first employment and to be promoted?

- SQ2: What perceived barriers, if any, did respondents encounter in finding their first employment?

- SQ3: What skills, if any, did Kenyan immigrant leaders utilize in sustaining social capital networks?

Locating the Researcher

I was drawn to examine the research topic on the role of social capital on immigrant Kenyan leaders' candidacy because of my passion as a community change agent. I have over 17 years of experience in organizational management and implementing innovative sustainable social justice programs in Kenya. As an educator, I have taught at the university level for six

years, an opportunity that shaped my engagement with students as a mentor and strengthened social ties with students and faculty.

From a global standpoint, my work experience and my role as a spouse to a diplomat enabled me to travel globally to Australia, Israel, the United States, Canada, and Tanzania. I engaged in change management programs during the visits in a multicultural setting. Participation in charity and community empowerment programs with the Kenyan diaspora enabled me to visualize and engage in conversation on Kenyan immigrants' experiences integrating into the receiving country's labor force. In addition, I envisioned the progressive trend of Kenyan immigrants' tremendous strides to penetrate leadership platforms globally. Kenyans' resilience to succeed as leaders in the diaspora motivated me to pursue the current research.

As a leader, I hold the views of authentic leadership. Authentic leaders do not compromise their values but use situations to strengthen them (Northouse, 2019). Authentic leaders seek to establish connections; they prioritize active listening and enjoy listening to their followers' stories. The process facilitates mutual disclosures and deepens trust and closeness. Leaders and followers are bound together in a high-quality relationship that delivers a robust leader-member platform, higher productivity, positive outcomes, and greater understanding (Mendenhall et al., 2018; Northouse, 2019). Comparatively, ethical leadership locates and entices immigrant followership virtues. Burns (1978) posited that leaders should be at the forefront of nurturing their followers to be more aware of their purpose, values, and needs. Leaders facilitate the integration of these virtues in their leadership mandate as they build competitive global leaders. From a global leader stance, I submit and hope that the results from this research will contribute to immigrant Kenyan leaders' success.

Description of Research Design

After reviewing numerous studies on research designs that explored individuals' lived experiences of a phenomenon. A qualitative research design was selected to examine the experience of Kenyan immigrant leaders in sustaining social capital networks that have contributed to advancing their leadership candidacy and economic performance in the United States and Canada. The following section provides the rationale and prevalence of a qualitative study approach and the study's process adopted.

Qualitative Approach

A qualitative inquiry is applicable when variables of an issue are not easily measured, and it requires an exploration of the problem (Creswell & Poth, 2018). The qualitative inquiry addressed a complex and detailed understanding of issues, emphasizing unheard voices that have not been studied in a community (Creswell & Poth, 2018; Polkinghorne, 2006). Personalized pieces of information were arrived at through holding direct conversations with the concerned group of people, such as the Kenyan immigrant leaders. The inquiry allowed them to express themselves through stories that expose their encounters with the role of social capital in advancing their leadership candidacy. The process encompassed collecting research data from a natural setting sensitive to the participants, establishing patterns and themes of collecting data, and using inductive reasoning to analyze the data (Creswell & Poth, 2018; Mason, 2007). Data collected became "building blocks' in examining the defined issue (Ravn, 2021).

In qualitative research, truth and meaning are shared subjectively among people (Creswell & Poth, 2018). The analogy indicated that the research data generation was situational and located on interpreting challenges throughout processing and analyzing lived experiences. Holding that interpretation, Ravn (2021) described qualitative research as:

Qualitative research is a situational activity that locates the world's observer. Qualitative research consists of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive naturalistic world approach. (p. 8)

Ravn's (2021) quote implies that qualitative researchers study things in their natural settings, attempting to understand or interpret phenomena regarding the meanings people bring to them. Guided by the literature on the processes of qualitative inquiry, I used social constructivism lenses to understand the Kenyan immigrant leaders' nature of social capital realities. I explored the complex rather than the narrow meaning of Kenyan immigrant leaders' competencies shaped by the community's social capital at stake. I was aware that social realities through interaction shape the Kenyan immigrant leaders' history, individuals' cultural norms, and lived experiences, generating a pattern of meaning (Creswell & Poth, 2018). The study's distinctive virtues aspire to honesty, integrity, caution, openness to criticism, and the willingness to give up cherished beliefs in the face of conflicting evidence by the participants (Polkinghorne, 2006). The resulting data are a textual and structural description of the immigrant leaders' experiences, providing a rich account of their competencies and understanding of how social capital has shaped their leadership candidacy.

Why Phenomenological Research

The research employed a phenomenological qualitative approach to inquiry. A qualitative phenomenological study describes a component that all respondents have in common as they experience a phenomenon (Creswell & Creswell, 2018; Urcia, 2021). The approach focused not on explanation or analysis but on depth in conscious thoughts and principled intentionality that direct an individual's mind (Creswell & Poth, 2018; Moustakas, 1994; Urcia, 2021). Further, a phenomenological study suspends attaching assumptions, perceptions, and biases to a

phenomenon to visibly comprehend the essence of lived experience and the societal structure that shapes the experience (Dowling, 2007; Paley, 2017; Urcia, 2021).

Using a phenomenological approach to explore the role of social capital and how Kenyan immigrant leaders remain competitive in their positions, I was aware that respondents' meaning was constructed and shaped by their day-to-day experiences. Other components impacting the respondents' experience were time, space, and interactions with others—elements deeply immersed in the immigrants' social capital.

Process of Selection of Data Sources

The research utilized a purposeful sampling strategy in selecting research respondents. Purposeful sampling identifies and selects individuals conversant with knowledge and experience on the study matter (Palinkas et al., 2015). Equally, the composition of the sample is significant. Creswell and Poth (2018) posited that a phenomenological study requires a homogenous and narrow study sample guaranteed through a purposeful sample selection process. A homogenous composition of Kenyan immigrant leaders delivered a focused, reduced, and simplified unit that facilitated the interviewing process (Creswell & Poth, 2018). It also established willing, accessible, and distinctive individuals to provide the needed data regarding the role of social capital in shaping Kenyan immigrant leaders' candidacy.

Sampling leaders for in-depth interviews from Mbaitu Inc. and the Kenyan Canadian association provided an understanding of Kenyan immigrant leaders' competencies and the role of social capital in advancing their candidacy. Mbaitu Inc. and KCA are innovative and rigorous indigenous Kenyan immigrant community organizations that facilitate programs that support Kenyans in the United States and Canada. Mbaitu Inc. holds investment and skills enrichment

conferences and education forums where experts offer coaching in finance, health, and immigration. Mbaitu Inc. runs a successful welfare program where members contribute and are financially, socially, and emotionally supported during grief. The program leans on enormous social capital, trust, care, and empathy for Kenyan immigrants who need support in a foreign country. The Kenyan Canadian Association implements community outreach programs that support Kenyan immigrants to settle, integrate, and succeed in Canada. KCA community empowerment programs include women and gender affairs, health and wellness, newcomers and settlement, sports and recreation, social and economic empowerment, children and youth, career education, research, and senior outreach program.

I considered the current leaders of Mbaitu Inc. and KCA as experts in community organizing; they have experienced social capital's role in advancing their leadership candidacy. For this reason, purposive sampling was applied as suitable for locating the Kenyan leaders for the study.

Definition of the Unit of Analysis

Understanding the complexity of relations and the means of accessing information in homogenous- and heterogenous-characterized social ties formed an essential consideration in defining the unit of analysis of this study. More so, the willingness and ability of the participants to articulate and communicate their experiences in a concise, expressive, and reflective manner is significant (Palinkas et al., 2015). Considerably, a research study unit should achieve the intended depth of understanding of the role of social capital in advancing leadership competencies and competitiveness of the Kenyan immigrant leader. Guided by phenomenological research procedures, the unit of analysis for the study was current Kenyan immigrants holding a leadership position in Mbaitu Inc. or KCA.

The literature recommends five to 25 experienced respondents for a phenomenological study (Creswell & Poth 2018; Moustakas 1994). The target population was, therefore, 14 Kenyan immigrant leaders. The study inclusion criteria were Kenyan leaders who are 25 years of age or older and have earned an undergraduate degree. I believed that an in-depth interview with the chosen leaders would yield rich data that future Kenyan leaders can use to improve their performance, be competitive, and provide platforms that Kenyan immigrants can rely on to integrate successfully.

Definition of Data Gathering Instrument

The data collection instrument applied for this study was interviews. The following section provides the rationale for choosing an interview to gather the data on understanding the lived experience of Kenyan immigrant leaders in sustaining social capital networks that have contributed to advancing their leadership candidacy and economic performance in the United States and Canada.

Data Collection Strategies

An unstructured qualitative interview was an appropriate data collection strategy to explore the role of social capital on Kenyan immigrant leaders. A qualitative strategy was utilized to define the leaders' competencies through their work experience. Qualitative data comprises four sets of information: interviews, observations, document analysis, and audio-visual materials (Creswell & Creswell, 2018; Urcia, 2021). In addition, computer-mediated qualitative research encompasses virtual focus and web-based interviews carried out via e-mail, online chat rooms, weblogs, social media, and life journals that include open-ended online diaries (Creswell & Poth, 2018; Halfpenny & Procter, 2015). For this study, reviewing the leaders' curriculum vitae and organizational activity documents, including website content,

audio-visuals, and journal articles on Kenyan immigrant leaders' social capital stance and leadership contribution, were additional information that supported the interview data. The interviews were face-to-face or via live Zoom interviews with leaders in their preferred natural settings.

The interview schedule asked eight opened-ended questions with subquestions. The questions elicited responses that encouraged the elaboration of experiences and reflections of the Kenyan leaders through their leadership journey. Creswell and Creswell (2018) and Creswell and Poth (2018) espoused that five to 10 questions with subquestions for in-depth data mining are adequate for a phenomenological study. Appendix A is the Interview protocol.

Kenyan Immigrant Leaders' Interview Protocol

Protocol that I adhered to were providing basic information about the interview to organize the interview database. The communication clearly stipulated the day, time, and interview venue. I used the Doodle online polling tool to schedule a convenient interview time for each leader. Grounded parameters included providing an early Zoom link and the interview length. Most importantly, the interview exercise took place in a safe, friendly, and natural setting. The environment allowed me to observe respondents' behavior and nonverbal cues. I was a crucial instrument in the study by providing direction and focusing on the interview process. At the same time, the use of documents, websites, and observations allowed me to determine sections needing more probing.

The interview guide had an introduction. In this session, I introduced myself and laid out the purpose of the study. I defined the meaning of leadership, social capital, and leadership competencies as applied in the research. I then invited the participants to ask questions for clarification.

Closing instructions included expressing appreciation to the participants for their time and responses. Subsequently, I assured the confidentiality of the interview and requested permission to follow up in case a data gap may need clarification.

Validity and Reliability

I ensured the study findings' accuracy by following through with stipulated research procedures, member checking on collected data, and coding processes for any contradictions. In comparison, research reliability established the consistency of the study instrument in delivering trustworthy, credible, and authentic research (Creswell & Creswell, 2018). The study took the following specific steps to ensure the validity and reliability of the study.

1. I carried out triangulation of the data from multiple qualitative data to ensure the accuracy and consistency of the data collected.

2. Member checking through conducting respondent's follow-up that cross-examined analysis, themes, and codes that affirmed data accuracy and consistency and reinforced grounded in-depth research data.

3. Reflexivity exercises clarified my prejudiced tendencies toward the study. I acknowledged and set aside my past experiences, gender concerns, history, and socioeconomic constructs that could have influenced the interpretation of the findings. The process ensured an objective analysis of the collected data.

Dougherty (2021) posited that documentation of procedures and set protocols, including research steps, is evidence of qualitative reliability. The records confirm the research's consistency, accuracy, and trustworthiness.

Human Subjects Considerations

Research processes and procedures are a central component of a scientific study; researchers must conceptualize and anticipate ethical concerns arising from the research (Berge, 2001; Israel & Hay, 2006; Ngozwana, 2018). The implication is that research concerns collecting information from individuals and conducting analyses about people. Therefore, consideration in this research included protecting the participants, building trust, guarding against research misconduct, ensuring integrity, and coping with any research complexity (Israel & Hay, 2006). I adhered to the American Psychological Association Ethical Principle of psychologists and code of conduct in all research writing and sought to address arising ethical dilemmas encountered in the study (Ngozwana, 2018). I completed the Citi program course certificate, as shown in Appendix B. Further, I applied to the Pepperdine University Institutional Review Board (IRB) to approve the research plan. On August 15, 2022, Pepperdine's IRB approved the study. Consequently, I conducted the research in accordance with the approved IRB. Appendix C describes the approved IRB protocol, while Appendix D shows the data management system and analysis that the study applied. As stipulated by the approved IRB, I contacted the executive directors of Mbaitu Inc. and KCA, seeking collaboration to conduct the study. Appendix E describes the KCA Research Cooperation letter, while Appendix F contains the Mbaitu Inc. research cooperation letter.

Upon signing the collaboration agreement, I sent an informed consent form to the executive directors of Mbaitu Inc. and KCA. The consent letter outlined the data collection processes and assured participants' confidentiality. The letter contained a survey link for participants to fill out. Fourteen leaders accepted the invitation to participate. Seven leaders were

from Mbaitu Inc. and comprised five females and two males. There were seven KCA leaders

consisting of five males and two females. Appendix G illustrates the informed consent letter.

Throughout the study confidentiality of the subjects was of utmost importance. It is a

scientific stand in academic research to uphold the confidentiality and anonymity of participants

from potential harm, stigma, or loss of privacy (Dougherty, 2021). For this reason, the study used

pseudonyms and described the Kenyan immigrant leaders with generic descriptions for security

purposes. The study data are securely stored for five years in a folder in my electronic device

equipped with a password; then it will be carefully shredded for security purposes.

There were no risks encountered during the study's data collection. However, I secured

the participants' confidentiality and reduced any potential environmental impediments and

personal stressors by conducting scheduled interviews in a safe, quiet environment selected by

each participant.

The research supports the principle of justice, individual respect, and welfare concerns.

Subsequently, participants received clear communication of the research processes and had the

right to withdraw anytime from the research. The step reinforced trust and the generation of rich

data.

A defining hallmark is that I am not a member of Mbaitu Inc. nor KCA and therefore

have no vested interest in the research outcome. This aspect eliminated any power and influence

dilemmas in the study. I respected religious, cultural, and gender differences and the participant's

willingness to participate without coaxing them to provide the study data. Participation was

voluntary without any incentives given to participants as approved by the IRB.

Proposed Analysis

Qualitative data from multiple sources through participants' interviews, examination of the Kenyan leaders' curriculum vitae, websites, program documents, and program video recordings were objectively transcribed and analyzed through a data analysis spiral process. Data analysis is not a one-time event but a series of procedures, reviews, and deliberations (Creswell & Poth, 2018). Creswell and Poth said that qualitative analysis depends mainly on intuition, insight, and impression. I used multiple facts to contour text, audio, and video data and then used analytical strategies to generate explicit outcomes.

I transcribed the raw data into distinct themes using In vivo software. Systematically, I applied a condensing process to generate codes and subcodes. The process guarded against data loss and misrepresentation of data ideas and perspectives. Triangulation of the multiple qualitative data set enabled data cross-checking. Significantly, the convergence of the qualitative data assured validity and reinforced bias clarification. The process confirmed the research validity and trustworthiness of the tools and strategies. Analyzed data are securely stored in a labeled folder in my electronic device equipment for five years; then, it will be carefully shredded for security purposes.

Plan for Reporting Findings

The final data representation is through tables, figures, and the comparative analysis between Mbaitu Inc. and KCA leaders in understanding the role of social capital in supporting or hindering the Kenyan immigrant leaders' candidacy. Resulting findings encompass the unique experiences of Kenyan leaders. Also, the leaders' success factors and challenges were visible, and surprise findings highlighted by the study call for further study. Finally, the communication

of interview analysis and discussion to Mbaitu Inc. and KCA chief executive officers is through

sending the study findings for learning and records.

Limitations of the Study

The study utilized purposeful sampling of Kenyan immigrant leaders from Mbaitu Inc.

and KCA. While the specific leaders scheduled for the interview were unknown, I relied on the

chief executive officers to disperse an e-mail of the informed consent form to Mbaitu Inc. and

KCA. I believe that all leaders were given the opportunity to participate by receiving the email

consent form. The sampling process may not have reflected a scientific probability sampling as it

targeted Mbaitu Inc. and KCA participants. In addition, research findings from the purposive

selection of the two organizations may not be significant enough to be generalized to a larger

population globally. The resulting analyses are specific to the two organizations. However, the

study's discussions and findings are relevant to other Kenyan leaders in the diaspora and will be

replicated as learning areas to understand how Kenyan leaders have utilized social capital to

develop their leadership candidacies and enhance their economic performance. It is also

important to note that research results revealed that most respondents pulled resources from

family contributions, selling personal resources, and personal savings to enable them to leave

Kenya to study abroad or find a career; this is a specific group of people and may represent a

class issue.

Further, I acknowledge that the requests for curriculum vitae from the Kenyan leaders'

participants as supportive qualitative data were personal information. It was a challenge to

receive the documents from all respondents. Only eight of 14 shared their curriculum vitae. I

attribute the reduced response to the confidential nature of the document. Despite the challenge,

the documents provided a crucial platform for data triangulation. Figure 5 reflects the study data

process.

Figure 5

Study Data Process
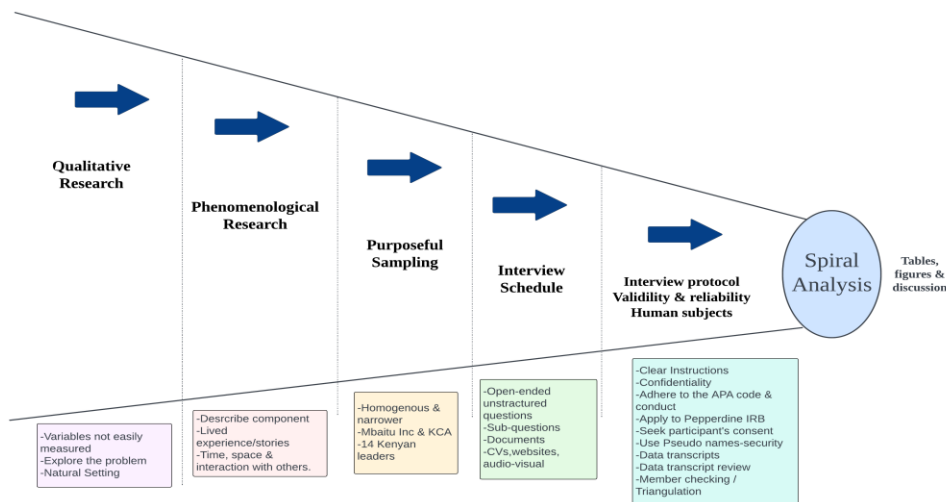
Summary

This chapter discussed the purpose and the research questions formulated to address the

research problem. The research sought to understand how relational, structural, and cognitive

capital shaped or hindered Kenyan immigrant leaders' candidacy performance and competency

skills. The section extensively examines the phenomenological nature of the inquiry method of

study. Subsequently, it explained the process of the study's purposive sampling of 14 Kenyan

immigrant leaders from Mbaitu Inc. and KCA.

The chapter further explained the data collection strategies; an unstructured interview

asking eight open-ended questions and subquestions was the principal instrument for collecting

qualitative data. Additionally, a descriptive consideration in research protocols emphasized clear

communication with participants and a request for a signed consent form. I comprehensively

examined the subjects of validity, reliability, and trustworthiness in the study. The chapter also

discussed the ethical implications of the research and the use of spiral data analysis processes.

Lastly, the chapter analyzed the research findings' reporting procedures and proffered the

research limitations.

Chapter 4: Findings

This study aimed to explore the role of social capital on Kenyan immigrant leaders' candidacy and how social perceptions impact their competencies in the United States and Canada. The Research Question guiding the research design was, what is the lived experience of Kenyan immigrant leaders in sustaining social capital networks that have contributed to advancing their leadership candidacy and economic performance in the United States and Canada? Answers to the preliminary research question were through data collected from the following subquestions.

- SQ1: What interpersonal ties, if any did the respondents utilize to access information to find their first employment, and to be promoted?

- SQ2: What perceived barriers, if any, did respondents encounter in finding their first employment?

- SQ3: What skills, if any, did Kenyan immigrant leaders utilize in sustaining social capital networks?

I applied the phenomenological research approach described in Chapter 3. Chapter 4 presents the descriptive data from the interviews.

Description of Sample and Participants' Demographics

I applied for study approval from the Pepperdine IRB, and a collaboration with Mbaitu Inc. and KCA to collect the research data was approved. In line with the study IRB's recommendation, I sent an email consent form to Mbaitu Inc. and KCA executive directors containing a survey for potential respondents to consent to the study and complete the survey. A total of 14 Kenyan leaders consented to participate and completed the survey. There were seven leaders from Mbaitu Inc. and seven leaders from KCA.

I had no relationship with the respondents; they were neither my friends, family, nor had any prior working engagement with me. A total of five females and two males, ages 39–69, formed the study sample from Mbaitu Inc. The KCA study sample comprised five males and two females, ages 37–50. Participants ages 35–49 years were nine in total and represented 64% of the total respondents from both organizations, while five were between ages 50–70 years, representing 35% of the total respondents. The 14 participants were Kenyan immigrant leaders who are associated with Mbaitu Inc. and KCA.

Among Mbaitu Inc. respondents, one was a Ph.D. holder, one a Ph.D. student, four held a master's degree, and one held a bachelor's degree. Among the KCA respondents, one was a Ph.D. student, four held a master's degree, and two had a second diploma. Respondents actively participated in their organization's planned community leadership engagement and worked closely with their executive directors. As explained in chapter 1, a Kenyan immigrant leader is an individual who has legal immigration status in the United States and Canada and is serving in a leadership position in Mbaitu Inc. and Kenyan Canadian Association. Figure 6 shows the study participants age information and Table 4 illustrate the study participants' demographic information.

Figure 6

Study Participants Age Information
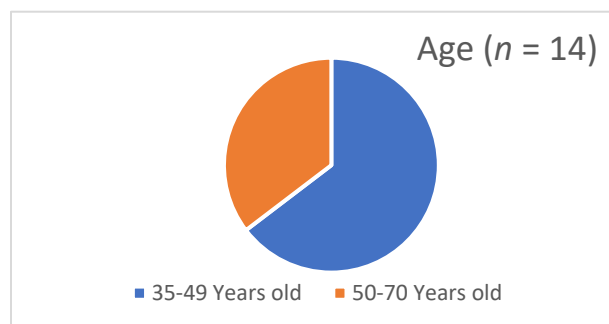
Table 4

Study Participant Demographic Information

Participants	Gender	Age	Education	Organization	Location
MB1	Female	55	Master's	Mbaitu Inc.	US
MB2	Female	45	Master's	Mbaiti Inc.	US
MB3	Female	45	Phd Student	Mbaiti Inc.	US
MB4	Female	69	Phd	Mbaiti Inc.	US
MB5	Male	53	Master's	Mbaitu Inc.	US
MB6	Female	39	Bachelor's	Mbaitu Inc.	US
MB7	Male	42	Master's	Mbaitu Inc.	US
KCA1	Male	49	Master's	KCA	Canada
KCA2	Male	37	Phd Student	KCA	Canada
KCA3	Female	58	Master's	KCA	Canada
KCA4	Female	39	Master's	KCA	Canada
KCA5	Male	50	Second Diploma	KCA	Canada
KCA6	Male	45	Second Diploma	KCA	Canada
KCA7	Male	44	Master's	KCA	Canada

Data Collection Procedures

The study utilized the purposive sampling method in alignment with the approved strategies (Creswell & Creswell, 2018; Mason, 2007). Following the sampling of 14 Kenyan immigrant leaders from Mbaitu Inc. and KCA, I scheduled Zoom interviews using the Doodle online pooling tool. Participants chose a convenient time to participate in the interviews. Data collection from Mbaitu Inc. respondents took place from September 03, 2022, to September 17, 2022. KCA interviews took place from September 17, 2022, to October 10, 2022. The interviews took approximately one month per the approved interview protocol. Interview sessions were between 70–90 minutes (see Appendix A).

Detailed steps for data analysis were completed consistent with Chapter 3 of this study and in accordance with recommendations for a qualitative phenomenological study (Creswell &

Creswell, 2018; Creswell & Poth, 2018; Mason, 2007; Moustakas, 1994; Urcia, 2021). Interview

transcripts were downloaded and saved on my computer. Coding took place through In Vivo

software. I used the data analysis spiral technique to contour collected data texts into five

discrete steps to generate explicit study out comes. The process entails moving in analytic

circles, which guards data loss rather than applying ridged linear approach (Creswell & Poth,

2018; Moustakas, 1994). In the first stage, managing and organizing the data, I engaged in file

naming to organize the data into data base of files and units of text. I also set aside beliefs and

personal experiences about the topic. The second step was reading and memoing emergent ideas.

At this stage, I listened to the interview audio recordings, read the transcripts, and manually

edited them as I reflected on Chapters 1, 2, and 3 to check for accuracy and ensure that important

data was not lost. I initially used Excel spreadsheets to identify written memos that led to code

development. I used bracketing and different colors to list the code categories and their

descriptions. The process was very laborious and slow. I resorted to watching video tutorials on

using In Vivo software to develop the codes. It was a new learning curve for me in coding

research data. The process proved immensely valuable in identifying patterns that led to study

themes categorization, which supported the production findings, results, and study conclusion.

The third stage was describing and identifying codes. I read through each transcript two

times, then used In Vivo software to identify significant statements. The software enabled

tracking and monitoring of the frequency of statements into relevant codes. I then manually

edited the statements and adjusted them as I reflected on the interview questions and the study

texts. I was keen to note significant keywords and phrases in the coding process. When responses

were unclear, I reached back to the respondent to clarify and ensure the recording of correct data.

Coding involves condensing visual data into small categories of information and using a

'winnowing' process to discard information in the shortlist that will not be used (Creswell & Poth, 2018). At this stage, I assigned the codes into units of text. I used two steps of the coding process for each transcript and condensed it into themes. The descriptions of codes enabled the completion of a code book that illustrates the process of systematically condensing codes into relevant themes. In instances where codes were repeatedly mentioned by half of the respondents, they were considered significant and included as valid codes. However, other relevant codes, although with reduced frequency, were incorporated.

The fourth step was developing and interpretation the data. At this stage, I rated the themes into the analytical framework discussed in the study. I also linked the interpretation to the larger social capital and leadership research. Creswell and Poth (2018) espoused that the researcher may assess and audit their data interpretation through peer feedback. I, therefore, used two peer reviews to verify the study's coding. An anonymous consensus agreement was attained on the coding of themes of each category.

Respondents' curriculum vitas were part of the qualitative data that respondents provided. I received eight curriculum vitae from the respondents, five from Mbaitu Inc. and three from KCA. Although not all participants were willing to share the personal document, it formed a vital triangulation document to check the leaders' qualifications, employment positions, and leadership involvement in community organizing activities.

The last step was representing and visualizing the data. The process involves representing the data by repackaging what was found in the text and using multiple sources of information to generate text, tables, and figures (Creswell & Poth, 2018; Moustakas, 1994). I assessed the coded data for completeness and readability and adjusted where necessary. I also noted patterns and possible comparisons in the data and clusters in display by revisiting accompanying texts and

verifying conclusions. I used multiple documents, including articles, audio, and video, to clarify

ideas and summarize data interpretation. At this point, I used member checking to cross-check

the data's validity. Eight study themes were arrived at after the peer review outcome; they

include immigrating from Kenya, career path in the United States and Canada, network impact

on leadership, experience in leadership, barriers to employment and leadership, mobilize

collective action in leadership, network impact on competencies, and network impact on

leadership candidacy. The final data presentation of the qualitative spiral analysis is through

tables, figures, and discussions. The discussions form the findings and results of the

phenomenological study on Kenyan leaders' utilization of social capital in advancing their

leadership candidacy.

The following sections presents the study's code, subcodes and themes that formed the

study results. Significant references, indicating the frequency of respondent statements, are also

highlighted.

Findings

The overarching Research Question was, what is the lived experience of Kenyan

immigrant leaders in sustaining social capital networks that have contributed to advancing their

leadership candidacy and economic performance in the United States and Canada? Research data

were through responses to three research subquestions that elicited eight open-ended,

unstructured questions with probing cues. Table 5 highlights the research subquestions and the

subsequent interview questions with selected probes, as reflected in the study interview guide.

Table 5

Research Subquestions and Interview Questions

Research Subquestion	Corresponding Interview Questions
SQ1: What interpersonal ties, if any, did the respondents utilize to access information to find their first employment and to be promoted?	1. Please, tell me how you first decided to leave Kenya and come to the US/ Canada. **Probe:** Explain the relationship you had with anyone that was already living in the US/Canada? How did they help you in settling in the US/Canada? 2. Please describe your career path in the US/Canada, beginning with your first job through to the position you held immediately before becoming a leader in your current position. **Probe:** Did your professional/ personal network including your supervisors or research consultants reference you for any of the above positions? If so, please elaborate. 3. Describe the impact any member(s) of your network had on your: a). Decision to pursue each successive leadership position b). Ability to obtain each leadership position
SQ2: What perceived barriers, if any, did respondents encounter in finding their first employment?	4. Once you decided to pursue a career in community organizing, what was your experience in the leadership position? **Probe:** Describe the impact any member(s) of your network had on your: a. Decision to pursue an additional certification/ degree b. Ability to obtain an additional degree/ certification 5. Please describe any barriers you encountered in accessing your first employment, successive employments, and your current leadership position? **Probe:** Explain how you overcame the barriers?
SQ3: What skills, if any, did Kenyan immigrant leaders utilize in sustaining social capital networks?	6. Describe how you mobilize collective action in your leadership **Probe:** Describe how you use the ties to access the following?

Research Subquestion	Corresponding Interview Questions
	a. Resources
	b. Information
	c. Power
	d. Leadership opportunities
	-Are there any other structural ties you utilize in your work? If yes, please elaborate.
	-Tell me about a time when you had an experience that made you trust another person?
	7. In looking at competencies for Kenyan immigrant leaders, please describe the impact any member (s) of your network had on the development of these competencies?
	a. Vision and strategic thinking
	b. Managing communities
	c. Organizational savvy
	d. Leading change
	From the leadership approaches listed below, which one do you utilize? please explain.
	a. The trait approach
	b. The behavior approach
	c. The skills approach
	d. The situational approach
	e. The integrative approach
	f. The transformational leadership approach
	8. Now that you have served as a Kenyan immigrant leader, what did your access to and utilization of, or lack of access to leadership candidacy mean to your life?
	Probe: Now that you have served as a Kenyan immigrant leader, how have you helped other Kenyans aspiring to leadership positions?

Research Subquestion	Corresponding Interview Questions
	a. How have you inspired women candidates?
	b. How have you inspired youth candidates?

Findings Related to Research Subquestion 1

SQ1 was, what interpersonal ties, if any, did the respondents utilize to access information to find their first employment and to be promoted? SQ1 addressed Interview Questions 1, 2, and 3. Appendix A illustrates the interview protocol.

Interview Question 1. Interview Question 1 generated four major codes which are decision to leave Kenya, professional background, relationships in United States and Canada and Immigration process. Twenty-six subcodes were identified with 53 significant references. Table 8 shows codes and subcodes for Interview Question 1 and thereafter follows a detailed description that informed the study results. Findings indicate that different competing factors either pushed or pulled the Kenyan leaders to immigrate to the United States or Canada (Balgah & Kimengsi, 2022; Kabuiku, 2017; RAD Diaspora Profile, 2015; Schürmann et al., 2022). Upon analyzing the codes, subcodes, and participants' significant references, the theme Immigrating from Kenya was identified as the overarching theme for Interview Question 1.

Table 6

Coding Results for Interview Question 1

Code and Subcodes	Participants	References
Decision to leave Kenya	13	19
Pursue education or work	7	7
U.S. diversity visa program	6	6
Politics	4	4
Spouse or family emigrated	3	3
Research for organization	1	1
Join U.S. military	1	1
Evangelism	1	1

Code and Subcodes	Participants	References
Professional background	14	22
Community organizing and out each	14	14
Practicing lawyer and serves on institution boards	1	1
Teaching English Literature in Kenya	1	1
Assistant professor	1	1
Treasurer for organization	1	1
Pharmaceutical engineering	1	1
President of Kenyan community organization	1	1
Banking sector	1	1
Operations management	1	1
Relationships in U.S. or Canada	9	12
Friends	4	4
Family	3	3
School alumni network	2	2
None	2	2
Church	1	1
Immigration process	9	9
Sponsored through employer	3	3
No attorney support	2	2
Received extension for education	2	2
No financial support, sold everything	1	1
Had attorney support	1	1

Note. $N = 14$ interview participants.

In codes for Interview Question 1, most participants reported leaving Kenya to pursue education or work ($n = 7$) due to the U.S. DV program ($n = 6$) and because of the political situation in Kenya ($n = 4$), a spouse or family was already immigrated ($n = 3$). For professional background, interview respondents gave a variety of responses. They were all community organizers ($n = 14$), and each had a professional career. Identified careers included a lawyer, academia, finance, technology, and management. Some had preexisting relationships in the United States or Canada, with friends ($n = 4$), family ($n = 3$), and school alumni network ($n = 2$) as the most frequent responses. Other responses included receiving assistance with their process

of immigration, such as being sponsored through an employer ($n = 3$), receiving extensions for

education ($n = 2$), and having attorney support ($n = 1$). Some succeeded without attorney support

($n = 2$) or financial support ($n = 1$). The category is consistent with the literature review, as there

has been a shifting population increase in the foreign-born population in the United States and

Canada since 2009 (Passel & Cohn, 2012).

For the code of leaving Kenya to pursue education or work, one respondent referenced

regret for not reaching her educational goals but wanting to secure the opportunity for her

children's education in America. "Yes, at that moment, I decided that because I did not pursue

my education goals in the US, I was going to provide that opportunity for my children to come to

America to study here" (MB 3). For the code of friends, one participant referred to a long-time

friend from school who helped in integrating into Canadian society:

> No, so where I moved, in Winnipeg, I had an old-time friend who was a schoolmate and
> invited me to come because, in Manitoba, we have something called provision nominee.
> The province nominates you, but you need someone to assure them that you will integrate
> easily into society. My other friends in Canada were in different provinces, and I have a
> twin brother in BC. (KCA 1)

Pulling on the same social capital network, another respondent referenced a friend who

supported him in locating an educational institution. KCA 4 noted that:

> I had a friend who had migrated like a year before. He was a police officer when I was
> working in Kenya. He gave me the ideas to come as a student, and he guided me about it.
> He was also very instrumental in helping me with coming up with the options of
> universities that I could attend. He is based in the Greater Toronto Area. We ended up
> choosing New Brunswick because the University I chose did not have so many
> requirements. So, I did not have to do a language taste because I already had a first-
> degree. The other reason for choosing the university is that they did not require me to pay
> upfront for any fees. They asked me to pay when I landed.

Leaders' responses align with social capital literature, where the immigrant cohort relied on

known social capital and accessed networks in a host country (Mikiewicz, 2021; Woolcock &

Narayan, 2000).

Interview Question 2. Interview Question 2 generated two major codes which are career and network references. Seventeen subcodes were identified with 46 significant references. Table 7 displays the codes and subcodes for Interview Question 2. A detailed description of the study codes that informed the results is presented.

Table 7

Coding Results for Interview Question 2

Code and Subcodes	Participants	References
Career	13	27
Advisory boards for Kenyan interests (health, fundraising)	8	8
Positions in academia	4	4
Supporting refugee and migrant community (English, substance abuse)	3	3
Construction	2	2
Finance and accounting	2	2
Research program	1	1
Substance abuse counselor	1	1
Began in retail	1	1
Pharmaceutical engineering	1	1
Law enforcement, security	1	1
Call center employee	1	1
Full-time student	1	1
Factory operations	1	1
Network references	14	19
Recommendation from supervisor	12	12
None	2	2
Public speaking	1	1
School alumni	1	1
Recruited by stranger	1	1
Contacts with government	1	1
Neighbors	1	1

Note. $N = 14$ interview participants.

The most reported career paths were advisory boards for Kenyan interests (health and fundraising; $n = 8$) and positions in academia ($n = 4$). For the category of network references, several reported receiving recommendations from supervisors ($n = 12$), with others referencing school alumni ($n = 1$), public speaking networks ($n = 1$), government contacts ($n = 1$), neighbors ($n = 1$), and even being recruited by stranger ($n = 1$). The diverse leaders' career paths exemplify the varied skills and capital stock described in the literature review that leaders relied upon in forming community organization ventures (Eriksson et al., 2021; Grusendorf, 2018; Ikhurionan et al., 2022).

For the code of advisory boards for Kenyan interests, one participant referenced serving on a board committee to promote health issues among emigrated Kenyans. The response links to the leader's recognized experience after converting social capital to economic capital through education advancement, as explained in the study literature (Bourdieu, 1986; Woolcock & Narayan, 2000; Yüksek, 2018). MB 1 explained:

> I partly continued to serve in some roles, others I had to drop... I was invited to join several boards. The first board I was invited to join was in Texas, dealing with health, promoting health issues in Kenya, but by Kenyans in the diaspora.

For the code of recommendation from the supervisor, a respondent expressed gratitude for their supervisor helping with a career transition. The leader's responses proved they maintained cordial relationships and a collaborative environment with their supervisor. Consequently, supervisors became a great resource in the leader's movement for better jobs and promotions (Sudarso et al., 2022; Sumanarathna et al., 2020)

> Yes, I had several things to guide me when I came in because I always enjoyed the profession we were doing. I transitioned from law enforcement to Cyber Secretary, so I had to associate myself with guys in it and probably narrow it down to cyber security, and I remember my first job. I got a recommendation from my supervisor. My supervisor

recommended I get my first job in cyber security. From there, I think it has been just God's grace for me to grow in the profession. Still, I encourage people to be able to join the professional groups. (MB 7)

Upon analyzing the codes, subcodes and participants significant references the theme career path in the United States and Canada was identified as the overarching theme for Interview Question 2.

Interview Question 3. Interview Question 3 generated two major codes, which are decision towards leadership and obtain leadership. Seven subcodes were identified with 71 significant references. Table 8 shows codes and subcodes for Interview Question 3 and thereafter follows a detailed description that informed the study results.

Table 8

Coding Results for Interview Question 3

Code and Subcodes	Participants	References
Decision towards leadership	14	71
Need for leadership	14	14
Recruited by network	9	9
Christian community in church	8	8
Role of women in development	6	6
Motivated by company to finish education	4	4
Human, labor, and civic rights	4	4
Obtain leadership	14	14
Existing leadership skills	12	12

*Note. N = 14 interview participants.

The differential linkages drawn exposed the interaction of psychological capital, social capital, and leaders' performance (Slåtten et al., 2019). For the category of decision towards

leadership, the need for leadership-inspired participants *(n = 14)* and networks played a crucial

recruiting role (*n* = 9). The church network also played an important role (*n* = 8), while those

drawn by networks with similar experiences (*n* = 7). Several respondents were inspired by the

role of women in development (*n* = 6), while others were motivated by their company to finish

their education (*n* = 4). For the code of motivation by a company to finish education, one

participant referred to interactions with engineering coworkers as an inspiration to complete

education. He stated, "I pursued chemical engineering. I interacted with engineers in the

pharmaceutical industry. I was motivated by the engineers, and I went back to school and

became an engineer as well" (MB 6). About networks being influential recruiting instruments,

one participant talked about his education credential not being accepted in Canada and how a

network recruited him for a graduate assistant position. The scenario exposes the dynamics of a

leader's challenges in building bridges (Kim et al., 2022). The respondent said:

> It's been a long, sweet, and sometimes frustrating journey. Yeah, that's what I think. Yes,
> I'm open. So, to elaborate on those points, you know, when I came in two thousand and
> fifteen, as I explained at the beginning, I was a qualified teacher in Kenyan standards to
> teach both primary school and high school. But when I came to Canada, my teaching
> experience was not recognized at all, and that one now locked me out of trying to get into
> the teaching industry organized by provinces here in Canada. I even applied to have my
> certifications done by the teacher regulation branch in British Columbia. But again, they
> recommended that I do some history and geography courses. I also once volunteered to
> teach at some Catholic institutions. I'm a very law-abiding citizen, and to my surprise, I
> performed exceptionally well to the extent that I got a scholarship. The voluntary
> teaching allowed me to get to know the place and engage in other community activities.
> Then I also got some people who introduced me to what they call Graduate Teaching
> Assistance. Since then, I haven't been to those manual jobs again. (KCA 2)

For the code of already had leadership skills, MB 1 spoke of her experience as a practicing board

member for Public Procurement Administrative Review Board, and she also worked as an

administrator: "I was a board member in various public schools in Kenya, and I also practiced

law as a private legal practitioner before coming to the U.S."

For obtaining leadership, a significant number of leaders referenced already having leadership skills when approached by network members (n = 12). In reference to leadership experience MB 4 spoke of her experience as a young headmistress who exceeded the expectations of those around her:

> I can say that I was the youngest principal—a bright, sharp married woman and a headmistress at that time. I also rose through the ranks to become the treasurer of the Heads of Association as young as I was. So, I think being a leader is something that comes to me naturally. In fact, right now, as we speak, I am organizing a student's webinar on belonging.

As suggested in the literature, the leadership experience factor makes it possible to explore the relationship between leadership skills, knowledge, and the leader's influence (Connelly et al., 2000).

Upon analyzing the codes, subcodes and participants significant references the theme network Impact on leadership was identified as the overarching theme for Interview Question 3.

Findings for Research Subquestion 2

SQ2 was, what perceived barriers, if any, did respondents encounter in finding their first employment? SQ2 addressed Interview Questions 4 and 5.

Interview Question 4. Interview Question 4 generated two major codes: leadership experience and network impact towards degree or certification. Ten subcodes were identified with 70 significant references. Table 9 shows codes and subcodes for Interview Question 4 and follows detailed descriptions that informed the study results.

Table 9

Coding Results for Interview Question 4

Codes and Subcodes	Participants	References
Leadership experience	14	53
Goal to unite Kenyans and motivate collaboration	13	13
Prepared for leadership position	12	12
Community organizing for food and farms during pandemic	9	9
Helping Kenyans with immigration, finances, learning English, emotional support	7	7
Lack of representation for Black leadership	6	6
Focusing on challenges	5	5
Need for structure in organization	1	1
Network impact toward degree or certification	5	17
None, self-motivated	8	8
Professional development to recognize needs of rural community	7	7
Motivated by coworkers to finish education	2	2

Note. $N = 14$ interview participants.

The most frequent responses were a goal to unite Kenyans and motivate collaboration (*n* = 13) and prepare for leadership positions (*n* = 12). Respondents, especially from Mbaitu Inc., had a mission to secure food security back in Kenya (*n* = 9).

For the code of goal to unite Kenyans and motivate collaboration, one respondent referred to networking with other organizations and outreach to Kenyan communities, highlighting the church's position as an influential link. The response is consistent with the literature (Ali et al., 2022). The respondent noted:

> I have reached out to the Kenyan communities through church outreach and enhanced spiritual growth. Getting connected and networking was a vital factor. I connected with people who had a common issue. It was to bond…My responsibility is to network with other organizations and people who are friends with Kenya. I also communicate with our members. I let them know of any development that has happened. I communicate about activities that we run. We have three major activities that we usually do. We normally do activities that bring Kenyans together. We also do barbecue. We also celebrate holidays and marriages. These are activities that help us bring people together. (KCA 5)

For the code of helping Kenyans with immigration, finances, and learning English, MB 2 referenced a welfare program for helping with funeral and burial expenses. She explained:

> We have a welfare program that supports us when we lose loved ones. People back home look up to us because we are in the US. When we have a sick relative or lost a loved one, each welfare member gets five thousand dollars when they lose a loved one. The welfare activities are laid out in our constitution, even the day-to-day running of the organization, for example, fundraising. It takes a lot of work.

Another leader was proud of his community engagement with a charity organization he runs in Canada. He stated:

> I run a charity organization called for Canada. Uh-huh! Which is here in Canada. What I do is through fundraising; I support needy children in Kenya by paying their school fees. Yeah, so far, since we started. Some of the kids are already at the University level. I use the network of my former students and my network in the church. (KCA 7)

The category demonstrated social capital as essential to the leader's engagement (Wenner et al., 2019). Upon analyzing the codes, subcodes and participants significant references the theme; experience in leadership was identified as the overarching theme for Interview Question 4.

Interview Question 5. Interview Question 5 generated three major codes: barriers, overcoming barriers, hours, environment. Twenty-five subcodes were identified with 127 significant references. Table 10 shows codes and subcodes for Interview Question 5 and thereafter follows a detailed description that informed the study results.

Table 10

Coding Results for Interview Question 5

Code and Subcodes	Participants	References
Barriers	12	46
Training requirement	10	10
Understanding corporate language	9	9
Feeling that experience not valued	6	6
No barriers	5	5
Mental health resources, stigma	5	5
Biased comments at work	4	4
Lacking financial support	2	2
Stagnant position	2	2
Long, difficult commutes	1	1
Job entry requirements (taking the bar)	1	1
Lacking time	1	1
Overcoming barriers	11	40
Building trust over time	12	12
Communication skills	8	8
Keeping youth from drugs and alcohol	6	6
Building resilience	6	6
Writing grants for financial support	4	4
Furthered education	3	3
Violence against women	1	1
Hours, salary, environment	7	41
Work is fulfilling	9	9

Code and Subcodes	Participants	References
Protected by union	8	8
Supportive working environment	8	8
Youth and agriculture program found rewarding	7	7
Unfriendly working environment	5	5
No other women or Africans at job	2	2
Creates own work environment (remote work)	2	2

Note. $N = 14$ interview participants.

Leaders' experience of prejudiced and discriminatory attitudes reflected the literature on how race shapes access to social capital (Munn, 2019). For the category of barriers, participants reported needing training requirements ($n = 10$), while the code for understanding the cooperate language was ($n = 9$). Respondents believed their experience was not appropriately valued ($n = 6$). Also, respondents experienced negative comments at work ($n = 4$), stagnant position ($n = 5$), and lacking financial support ($n = 2$). The majority believed their work was fulfilling and were satisfied with the hours, salary, and working environment *($n = 9$)*. Other respondents were confident with union protection ($n = 8$), while others found engaging in youth and agricultural programs rewarding ($n = 7$). However, to others, their working environment was unfriendly ($n = 5$). At the same time, several reported that their work was unfulfilling ($n = 5$). For the category of overcoming barriers, participants prioritized building trust over time ($n = 12$). Participants referenced communication skills *($n = 8$)* as well as building resilience ($n = 6$), practicing communication ($n = 3$), and working remotely ($n = 2$).

For the code of biased or negative comments at work, one participant referenced trying not to let an abusive supervisor affect their work. He stated:

> I once experienced negative comments at work but did not concentrate on negative things because it does not build. They are good for our growth, but you have to bear them. My work entails getting the security clearance, you know. It was a challenge to get

instructions from a boss who seemed abusive in the way he gave instructions. Yet I had to respect my boss. (MB 7)

For the code of unfriendly working environment, another respondent expressed similar sentiments: "So, in the beginning, the environment of working was not very friendly. Sometimes I feel like it was not welcoming" (MB 5). For the code of building resilience, KCA 3 referenced learning from experiences of discrimination and changing mindset to fit into the new corporate culture. KCA 3 noted:

> There is discrimination, but it's very subtle; I've never experienced it on my face. I don't know whether that is Canadian culture. Once you understand all that, I think those are some of the hurdles I had to deal with directly because I didn't have anyone to mentor me. I would have been careful. It's after I burned myself. But I realized so. Those are some of the things I tell others, especially those from Kenyan backgrounds, because I understand the Kenyan people. When you enter the workplace, you need to be outgoing and outspoken. But watch yourself. You know what I mean. Don't allow yourself to be put in the backyard -in the back, so speak, and they'll tell you in a way that you're not supposed to be telling everybody that. Oh, I was told by the director there's a position, but you make sure you are doing everything right away.

The leader's exposition concurred with the literature that environment plays a significant role in leaders' skills development (Mumford et al., 2000). Upon analyzing the codes, subcodes and respondents' significant references the theme, barriers to employment and leadership, was identified as the overarching theme for Interview Question 5.

Findings Related to Research Subquestion 3

SQ3 was, what skills, if any, did Kenyan immigrant leaders utilize in sustaining social capital networks? SQ3 addressed Interview Questions 6, 7, and 8.

Interview Question 6. Interview Question 6 generated six major codes: ties to access resources, information, power, and leadership, trust another person/ building trust, structural ties, belonging, lack of trust for another person, and reciprocity. Thirty-six subcodes were identified

with 211 significant references. Table 11 shows codes and subcodes for Interview Question 6

and follows detailed descriptions informing the study results.

Table 11

Coding Results for Interview Question 6

Code and Subcodes	Participants	References
Ties to access resources, information, power, leadership	14	85
Leadership mentorship and training	12	12
Need skills for leadership opportunities	12	12
Maintain strong bonds among leadership	10	10
Kenyan community organized to support each other financially	10	10
Servant leadership	8	8
Lack of funding connection	7	7
Partnering with local governments	6	6
Representing refugees and migrants in organization	5	5
Use power to empower subordinates and lead by example	5	5
Network as resources and information	5	6
Leverage unique and superior skill sets	4	4
Trust another person, building trust	14	32
Trust required for leadership	11	11
Clear communication to work together towards goal	10	10
Friends helps with finances	6	6
Trusted to handle finances	4	4
Pastor works selflessly for community	1	1
Structural ties	14	48
Responsible for creating own success	12	12
Pooling resources networking (food drive, housing)	9	9
Partnering with other organizations	8	8
Building trust through integrity	8	8
Accountability with resources	5	5
Common ground through academic interests	4	4
Utilizing pastors of local communities	1	1
Helped settle refugees together as families against racism	1	1
Belonging to organization	12	33
Building connections	12	12

Code and Subcodes	Participants	References
Feels respected and valued	11	11
Passionate about helping communities of Kenyans	10	10
Lack of trust for another person	7	11
Someone who puts themself first	6	6
Teacher stole chemistry equipment	1	1
Closed-minded to new ideas	1	1
Stolen resources (money)	1	1
Avoid being associated with people's agendas	1	1
Church did not help with processing paperwork	1	1
Reciprocity	5	13
People go out of their way to help each other	9	9
Respect and trust gained over time	3	3
Financial compensation	1	1

Note. $N = 14$ interview participants.

For the code of using ties to access resources, information, power, and leadership, many respondents referenced that they engage in leader mentorship and training ($n = 12$) and the need for leadership opportunities ($n = 12$). Maintaining a strong bond among leaders was mentioned as a vital leadership virtue ($n = 10$). Utilizing servant leadership in community engagement humbled some of the respondents' community engagement ($n = 8$). At the same time, a lack of funding connections was a barrier ($n = 7$). Some leaders partnered with local government ($n = 6$), yet others used power to empower the subordinates and lead by example ($n = 5$). For the category of structural ties, participants reported pooling resources with networking (food drive, housing; $n = 9$), partnering with other organizations ($n = 8$), and building trust through integrity ($n = 8$). For the category of belonging to the organization, respondents reported being motivated to strengthen connections ($n = 12$) and feeling respected and valued ($n = 11$). Further, being passionate about helping communities of Kenyans was noted ($n = 10$). For the category of building trust with another person, participants referenced trust required for leadership ($n = 11$), clear communication to work together towards goals ($n = 10$), and being trusted to handle

finances ($n = 4$). Regarding lack of trust, respondents reported not trusting someone who puts themselves first ($n = 6$). Leaders viewed reciprocity as a natural response where leaders go out of their way to offer help ($n = 9$). A participant expressed an experience of mistrust as the headmistress of a school. The category exposed various dimensions of social linkages and relations, including leaders' behaviors in group formation (Schlak, 2022; Urbano et al., 2021). She stated:

> This is a lab that had been funded, built, and equipped by the Swedish Government. So, I just reported to this new school. The teacher in charge of the laboratory colluded with another teacher and took three gas cylinders. I reported the matter to the police, who solved the issue. (MB 5)

KCA 4 expressed her frustration in mobilizing community members explaining:

> You find that a group of people would not respond. You would send messages. Of course, they need to be informed. It seems the community groups are dead. I need a database of who is in New Brunswick. It's like working on a blank page right, not having the tools but working on the blank paper.

For the code of Kenyan community organized to support each other financially, one respondent referred to getting people to buy in to find solutions for the community.

> We reach out to people. We tell them the need, and many people are always willing to give, you know, and it's a matter of just selling your idea to them and making sure that you believe in it. You're trying to help someone; maybe in medical bills, or whatever it is, how you approach it at the end of the day. (MB 6)

KCA 1 expressed similar sentiments about pooling resources with networking (food drive, housing). KCA 1 noted:

> Where I come from, in Kenya, when you have the power, it gives some leeway that you exercise your power to access resources unethically. When you come here, you learn to be accountable. When you apply for funding to give back to the community, you write a proposal to present to donors, organizations, and people. It is in the public domain and can be accessed and challenged by anyone. You will need to answer. The ethical means we have back at home cannot be related to the ones here.

For the code of belonging to the organization, one participant expanded on the idea of belonging to the society by making their society and adapting culture. It also uncovered the psychology of inclusion and diversity (Reddy et al., 2021; Stephan, 2020): KCA 5's statement is incongruent with the literature:

> Yeah, I feel I belong. I also feel we have made our society out of this, and here we are. We've crossed the ocean, and a few are out here. But, more importantly, we can take the best from our cultures and take the best in this culture. And we've ended up with the best. For this reason, when I talk about Kenya, it's more about I look at the bigger picture of an inclusive and not exclusive society. Now I know there are certain things and specific values that sounded alien back in Kenya that I was able to take here and normalize. For example, something as simple as cooking. I find myself in the kitchen. Yeah, so it's become a habit to the point where when I am back home in Kenya, I'm the first one to want to cook.

On the code of structural ties, one respondent believed that she received no mentorship or training from her organization, a study aspect that reflected a gap in the leader's structural strengths (Chou & Ramser, 2019; Igalla et al., 2020; Wang et al., 2017; Zaccaro et al., 2018). The challenge is visible through KCA 4's comment: "For me, that's the biggest challenge. We had the annual committee meeting, a meeting where they just said what they did, and what their plans are going to be. So, there were plans which have never been actual."

In contrast, a respondent referred to trusting in her subordinates when delegating essential responsibilities for the code of clear communication to work together towards goals. The leader stated:

> I delegate responsibilities to other board members. I give them time and space to complete assignments. I do this with utmost faith about the completion of the assignment. Meaning I trust. I organized an event in 2020 before Covid, which was huge. It involved organizing volunteers and money. It needed a team to complete the task. I allowed one of my members to lead it. It happened to be one of the youngest members of the board. (KCA 2)

For the code of not trusting someone who puts themselves first, another participant referenced selfish and greedy people who help only to appear pleasant in the eyes of others. MB

2 noted, "Someone who is led by greed is always putting themselves fast. Then I usually know. I realize the individuals are not reaching out to the community, to people in need. You can tell through activity pictures and interviewing them." For the code of people going out of their way to help each other, another respondent shared how reciprocity helps build strong, lasting friendships:

> So how do we reciprocate with others? We receive help, and we have the greatest button to give back. The things that I do were once done to me. So, I find that giving back is more a responsibility, which has helped build us, because sometimes, giving makes people trust you or want to open up to you right! And then, when they are in a good position or have settled, they will also want to assist someone else. The principle has helped forge friendships. The act comes naturally, and you don't expect a return. You do it because it just flows. (KCA 5)

The category shed light on ethical values and deep-rooted norms that bound the leaders (Li et al., 2021; Schlak, 2022). Upon analyzing the codes, subcodes and participants significant references the theme mobilize collective action in leadership was identified as the overarching theme for Interview Question 6.

Interview Question 7. Interview Question 7 generated six major codes: organizational savvy, leadership approaches, vision and strategic thinking, managing communities, leading change and anti-racism activities. Twenty-two subcodes were identified with 164 significant references. Table 12 shows codes and subcodes for Interview Question 7, followed by detailed descriptions informing the study results.

Table 12

Coding Results for Interview Question 7

Code and Subcodes	Participants	References
Organizational savvy	14	20
Utilizing technology for communication (Zoom, Facebook, Instagram, apps etc.)	14	14

Code and Subcodes	Participants	References
Symbiotic relationship between organization, time, and resources	6	6
Leadership approaches	14	37
Integrative	10	10
Transformational	9	9
Behavioral	8	8
Skills approach	6	6
Combination of all	2	2
Situational	2	2
Vision and strategic thinking	12	34
Inspiration towards leadership by vision	12	12
Motivation for change	11	11
Patience and observation	6	6
Solicit outside opinions	4	4
Rebuilt library	1	1
Managing communities	12	42
Growth	12	12
Delegating responsibilities	9	9
Community organizations (churches, etc.)	8	8
Appreciate diversity	8	8
Showing humility as leader	5	5
Leading change (modeling)	14	31
Positive community impact for Kenyans	13	13
Collaborative leadership	9	9
Flexibility for change	8	8
Anti-racism activism	1	1

Note. $N = 14$ interview participants.

Codes for interview 7 exposed the diversity in different leadership approaches adopted by the leaders and a desire to serve as a servant leader (Mostafa & Bottomley, 2020; Mumford et al., 2000; Northouse, 2019). For vision and strategic thinking, interview respondents referenced being inspired towards leadership by the vision ($n = 12$), motivation for change ($n = 11$), and the importance of soliciting outside opinions ($n = 4$). For managing communities, participants reported showing humility as a leader ($n = 5$) in community organizations such as churches ($n = 8$). For organizational savvy, all participants agreed with utilizing technology for communication

(Zoom, Facebook, Instagram, WhatsApp, and e-mail; $n = 14$). For leading change (modeling),

respondents referenced the positive community impact for Kenyans ($n = 13$), collaborative

leadership ($n = 9$), and flexibility for change ($n = 8$). For the category of leadership approaches,

the most popular approach used was integrative ($n = 10$), transformational ($n = 9$), behavioral ($n = 8$), skills-oriented ($n = 6$), situational ($n = 2$), and a combination of all ($n = 2$).

One participant referenced utilizing the unique skills brought by a diverse team for the

code of inspiration towards leadership by vision.

> With vision and strategic thinking, I work with committees. These networks, as I've just mentioned. There's a committee. I am now trying to rehabilitate this community organization where I was the President. We had an executive committee, and in all these organizations, I have been lucky to have been working with team members who are also specialized. They are professionals. As I mentioned, in management, everyone comes to the table with their skills, including myself. The team keeps you working towards the organization's goal. The organization must have its constitution, laws and objectives, and all things that help you move forward. Without this, you will be grazing round and round and not going anywhere, right? So, the organizations I've worked with all have that, just like in the corporate world. You know you have an objective, strategy, and vision when doing all that is there. It is the same in the community world as in an organization. (KCA 3)

KCA 7 referred to the power of appreciating the community's diversity to show humility as a

leader.

> It has helped me to appreciate the community. I appreciate the diversity of the community. So, when I talk of managing the community, even in the classroom, it is also part of the community. To appreciate the diversity of the people in my territory is a responsibility. It has also helped me to know that this community is diverse in terms of finances. They are diverse even in terms of their origin and sexuality. These facts have helped me manage the community.

A participant shared their experience with meeting remotely and using platforms to

connect despite a learning curve at the beginning:

> We are using it now like Zoom. Before we were so used to pen and paper that you'd either make a phone call or meet in a restaurant or office setting and use pen and paper to write notes. The best we can do is maybe communicate by email or something like that. Now, there are Webex, Zoom, Google meet, and Microsoft Teams. So, you find yourself

that you can sit down and talk. I can't say I can't keep up with this because it is too much for me. If I say that, I will not be able to help other people and will not embrace change. For me, this is the one area that I'm learning. I've found myself doing a lot of research. I'm finding out how these platforms work and I am very good at it. I can tell you. It turns out that most of the time, you find us giving Webinars on how to utilize this. I had just mentioned that I worked at an organization called Immigrant Center that helps new immigrants integrate into society in Manitoba. We used to have many meetings and couldn't meet in person, forcing us to learn on this platform. (KCA 1)

Diversification in communication was unexpectedly interrupted by the COVID-19

pandemic and engineered savvy organizational leaders who showed innovation to keep corporate

activities afloat, the adjustment is consistent with literature (Nakamura, 2021; Srirama et al.,

2020; Wang et al., 2017). For the code of positive community impact for Kenyans, a respondent

emphasized the importance of connecting people to resources through networks, as explained by

KCA 2:

Those are some things you know I would want to revolutionize. You know that people would come and do whatever they need to do because there is that system that is working for them. I have also tried to connect, as I said, with other community leaders with whom we share some challenges and have the same vision of uniting not only the Kenyans but the Africans abroad here in Canada. At least we are trying to connect with the Kenya High Commission to have a channel. Kenya High Commission is the path or link between home in Kenya and the government. We also reach out to the provincial and Federal governments for resource assistance here in Canada.

For the code of integrative leadership approach, one participant spoke of the importance

of self-belief and speaking up.

You have to think you can do this because I think one cannot go without the other, and you have to have it in you to want to speak up. So that is a trade-off? In this case, I use the integrative approach. Yes, and so for me, you also have to have that kind behavior in how you approach people. (KCA 4)

For the code of transformational leadership approach, another respondent emphasized

fresh minds and ideas as effecting change.

We also use transformative leadership, especially in areas where you feel you know what we are lagging. We need a fresh mind. An example is that we have been towing up with the idea of registering ourselves. We do not seem to be moving forward, so we bring

someone fresh to help us think through how to go about it, right? That's what I would say that I use the transformative leadership. (KCA 7)

The leaders were realistic in choosing a leadership approach that was suitable to their situation as referenced by the following scholars (Linuesa-Langreo et al., 2018; Pasricha & Rao, 2018; Shea et al., 2020). Upon analyzing the codes, subcodes, and participants' significant references, the theme network Impact on competencies was identified as the overarching theme for Interview Question 7.

Interview Question 8. Interview Question 8 generated three major codes: expectations before becoming a leader, inspired women and youth candidates, and changed after leadership. Sixteen subcodes were identified with 90 participants' significant references. Table 13 shows codes and subcodes for Interview Question 8, followed by detailed descriptions informing the study results.

Table 13

Coding Results for Interview Question 8

Code and Subcodes	Participants	References
Expectations before becoming a leader	14	22
Being flexible, mindset or perspective change, reinvention	10	10
Grateful for the success of the organization	5	5
Did not anticipate having ability or impact on leadership	5	5
Looking for leadership opportunities as they arise	1	1
Engagement with Kenyans back home	1	1
Inspired women and youth candidates	13	26
Promoted women who had the potential for leadership	9	9
Transform youth with education, mentoring, shelter	8	8
Assist women and youth in elevating themselves	5	5

Code and Subcodes	Participants	References
Organization has broad reach and impact on women leaders	2	2
Mentorship for women	2	2
Changed after leadership	14	42
Giving back to community	14	14
Impacted by responsibility of leadership	13	13
Servant leadership	12	12
Lack of communication makes executing services difficult	1	1
Confidence to speak up in meetings	1	1
Feeling watched (under the microscope)	1	1

Note. $N = 14$ interview participants.

Respondents were grateful for what they have achieved so far. There was a general view that they exceeded their expectation. For the expectations before becoming a leader, respondents referenced being flexible, changing their mindset or perspective, reinventing ($n = 10$), being grateful for the success of the organization ($n = 5$), and not anticipating having the ability or impact for leadership ($n = 5$). For the category of being changed after an experience of leadership, participants had a positive impact through leadership responsibility ($n = 13$), servant leadership ($n = 12$), and giving back to the community ($n = 14$). For the category of inspired women and youth candidates, many respondents referenced transforming the youth with education, mentorship, and shelter ($n = 8$), and assisting women and youth in elevating themselves ($n = 5$).

MB 7 spoke of broadening his knowledge and engagement for the code of being flexible, mindset, perspective change, and reinvention.

> I have had more focus on my career growth. It's more for custom than my career, growth. In Kenya, I could not see my life beyond my small community. It has been a dream achieved. When I joined community organizations in the U.S., it helped me know that nothing is impossible. When you put more effort into your work, you can achieve it. So, I think transitions from Kenya to the U.S. broadened my knowledge and my understanding of the things that I can achieve in my life. I also broadened my engagement and have

been able to engage with people in Kenya that I was committed to before I left. I have used the opportunities and platforms in the U.S. to assist Kenyans back home.

For the code of being changed after leadership, another respondent spoke of gratitude for

making a difference in people's lives.

Do you remember a saying from Martin Luther King said once that you do not need a degree or school education to serve; you need a heart full of gratitude. For me, it means that as long as you have that heart, without any ill motive. Many people in the world always seek a leadership position to gain something: wealth or access to power. For me, satisfaction comes when I see I've made a difference in somebody's life. When someone comes to tell me, I influenced their life. (KCA 1)

For the code of transforming youth with education, mentorship, and shelter, KCA 3 had a

unique response for providing one-on-one support to members of marginalized communities.

I provide guidance and mentorship to marginalized individuals on one-on-one support. That is how you help somebody. And if their situation is more agents, you refer them to available resources so that they can get that help. Um! And, of course, you keep confidentiality.

The data were surprising where leaders are drawn more to servant leadership, which indicates

self-sacrificing service. The leaders' behaviors are consistent with the literature where self-

sacrifice leadership is social conformity in an organizational role (Abdullah et al., 2019; Kim et

al., 2022; Mostafa & Bottomley, 2020). Upon analyzing the codes, subcodes, and participants'

significant references, the theme of network Impact on leadership candidacy was identified as the

overarching theme for Interview Question 8. Figure 7 summarizes leaders' leadership approach

preference.

Figure 7

Leadership Approaches

Summary

      Chapter 4 presented detailed study results from 14 respondents. It explained the study

participants' demographics and data collection process. Further, the chapter demonstrated data

triangulation and a member-checking process that verified participants' responses. The chapter

also described the categorization of data into codes and themes reflecting correlation to the three

subquestions based on the interview questions. Findings presentation included direct quotes from

respondents, figures, and tables that reflect participants' views on how social capital networks

have enhanced and impacted the respondents' leadership candidacy in the United States and

Canada. Appendix H illustrates a table of significant codes and categories per each subquestion.

Chapter 5: Conclusions, Implications, and Recommendations

Studies show that the global immigrant population will increase to 81 million in 2065 (Yoosun & Yang, 2019). Adding a voice to the global conversation about immigration, the International Organization for Migration stated that in 2020 one out of four international migrants worldwide resided on the American continent, translating to about 26% of the world's global migration. The figure translates to 73.3 million individuals (McAuliffe & Triandafyllidou, 2021). The entry of about 250,000 immigrants annually is a significant economic contribution to Canada, representing 20.6% of Canada's total population (Omariba et al., 2014). Canada welcomed over 1.3 million immigrants to be permanent residents between 2016 and 2022 (Immigration, Refugee and Citizenship Canada, 2023). The immigrants' top destination is North America, with the United States holding about 51 million, Canada with 8 million, and Argentina with 2.3 million (McAuliffe & Triandafyllidou, 2021). Comparatively, research on Kenyan immigration into North America highlights a progressive movement of Kenyans into North America (Central Bank of Kenya, 2021; Kabuiku, 2017; RAD Diaspora Profile, 2015). Research on migration trends points out that the world system perspectives and pull and push factors are the most significant reasons for encouraging the Kenyan elite movement to North America (Anderson, 2017; Chand, 2019; Easterly, 2001; Kabuiku, 2017; Thomas, 2011). The factors include educational, political, economic, religious, and cultural reasons.

Kenyan immigrants to the United States and Canada harness familial and professional social capital to economically establish themselves and explore leadership opportunities in the host countries (Chaumba, 2016; Chiswick & Miller, 2011; Coleman, 1988; Li, 2021). According to social capital theory, individuals perform better when they engage with others because of the

stock inherent in a social relationship (Bourdieu, 1986; Raza et al., 2012; Woolcock & Narayan, 2000; Yüksek, 2018).

Despite immigrants' seemingly practical benefits from already-established leadership networks, some researchers have found that some social ties are toxic, highlighting the dark side of social capital (Alcorta et al., 2020; Park et al., 2022; Tana et al., 2017; Yüksek, 2018). The Kenyan leaders gain access to either homogenous or heterogeneous networks. The network stock can limit or enable Kenyan leaders' to successfully integrate and gain economic leadership candidacy in North America. Academic literature also affirms that immigrants' skills and educational credentials earned abroad are not readily accepted and are primarily considered low in the host country (McGee et al., 2022; Stephan, 2020). The gap between initial access and progressive leadership performance is a challenge for Kenyan leaders in enhancing their leadership candidacy in the United States and Canada.

Summary of Purpose and Research Question

This study examined how Kenyan immigrant leaders benefited from existing social capital to advance in leadership positions from their initial employment and after their first promotion into leadership positions in the United States and Canada. Through the interview of Kenyan immigrant leaders from Mbaitu Inc. in the United States and KCA leaders in Canada, the research examined how relational, structural, and cognitive social capital enhances or hinders Kenyan immigrant leaders' candidacy performance and competency skills. The study explored Kenyan immigrants' unique experiences navigating the potential challenges of the closed native network and the dark side of social capital and assessed how Kenyan immigrant leaders achieve leadership strides through community engagement linked to economic performance. From the nexus, the research explored the role of social capital on Kenyan immigrant leaders' candidacy

and how social perceptions impact their competencies in the United States and Canada. It is

hoped that the findings and experiences of Kenyan immigrant leaders will be beneficial to

harnessing community links and competencies that strengthen and foster leadership. The

research findings will also contribute to policy implementation on best modalities for integrating

Kenyan immigrant leaders into the economy of host countries. Lastly, the results can be used to

enhance Kenyan immigrants' leadership candidacy for future positions and economic

performance.

The social capital theoretical framework advanced by Bourdieu (1986) underpinned the

study. The social capital theory holds that a multidimensional component fosters collective and

cooperative actions that enhance mutual benefits such as economics and social development. The

theory's features include stock inherent in social capital, such as norms, values, beliefs, trust,

obligations, relationships, networks, friends, and information, engagements, membership, and

institutions (Bourdieu, 1986; Wenner et al., 2019; Woolcock & Narayan, 2000).

Some scholars have criticized Bourdieu's (1986) social capital theory that it does not

clearly show the conversion process of social capital (Yüksek, 2018). The theory's shortfall is

that it does not reflect the visible transformation of social stock in cultural, social, and economic

capital from individuals to groups (Yüksek, 2018). Despite the observation, many scholars,

including Ali Aksar et al. (2020), Coleman (1988), Putnam (2000), Tana et al. (2017),

Wiedermann et al. (2020), and Woolcock and Narayan (2000), have applied the social capital

theoretical framework in analyzing different community engagements. The social capital stock

used to analyze the structural nature of Kenyan immigrant leaders is the bonding, bridging, and

linking networks. In addition, the organizational systems that are used to support Kenyans. The

leaders utilize the relationships to gain access to employment, promotion, information, and

resources (Ali Aksar et al., 2020; Chou & Ramser, 2019; Coleman, 1988; Woolcock & Narayan, 2000). Social capital elements considered in assessing relational capital are trust, reciprocity, social function, values, and norms (Kim, 2018; Putnam, 2001; Tana et al., 2017). Kenyan leaders' cognitive stock is reflected through participants' sense of belonging, fairness, and solidarity (Heffernan, 2021; Putnam, 2000; Stephan, 2020; Vera-Toscano et al., 2013; Yoosun & Yang, 2019).

A significant aspect of the social capital theoretical framework is assessing how the Kenyan leaders utilized capital stock that cultivated valuable hope for "getting by" which is homogeneous linkages and how the respondents applied the unquestioning ties that led to "getting ahead," which are heterogenous ties (Srirama et al., 2020; Woolcock & Narayan, 2000).

Integrated leadership model provided guidance on leadership competencies among Kenyan leaders (Fisher, 2018). The model has foundational leadership concepts rooted in Kotter's (2001) and Goleman's (2004) scholarly work on leadership. The model identifies three attributes of a leader aligned with the integrated leadership approach. The first is recognizing a leader as a manager who can command and control their followers to achieve results (Lee et al., 2010; Murray et al., 2022). Second, a leader directs followers to a greater purpose (Correia-Harker & Dugan, 2020; Fisher, 2018; O'Donoghue & Van der Werff, 2022). The last competency assessed is a leader who engages followers (Fisher, 2018; Joplin et al., 2021).

The research assessed Kenyan leaders' competencies that impact management, directing, and engagement in community organizing. The competencies are a motivating factor in building social capital that catalyzes economic stability, freedom, and advancement in a foreign land.

The research considered concepts of the social capital theoretical framework and the integrative leadership model in coming up with one main research question with three

subquestions that addressed the study problem. The Research Question was, what is the lived

experience of Kenyan immigrant leaders in sustaining social capital networks that have

contributed to advancing their leadership candidacy and economic performance in the United

States and Canada? Data collection was through three subquestions.

- SQ1: What interpersonal ties, if any, did the respondents utilize to access information

  to find their first employment and to be promoted?

- SQ2: What perceived barriers, if any, did respondents encounter in finding their first

  employment?

- SQ3: What skills, if any, did Kenyan immigrant leaders utilize in sustaining social

  capital networks?

Summary of Methodology

Before collecting data, the study applied to Pepperdine University's IRB for research

approval. I signed a collaborative research agreement with Mbaitu Inc. and KCA chief executive

officials. Upon approval, I conducted the study according to the IRB protocol. Subsequently, the

study used a phenomenological qualitative approach to inquiry (Creswell & Poth, 2018; Mason,

2007; Moustakas, 1994). Purposeful sampling was the most appropriate method to identify and

select Kenyan leader respondents through Mbaitu Inc. and KCA organizations.

A phenomenological study requires a homogeneous composition of a study sample that

facilitates a purposeful sample section (Creswell & Poth, 2018). It also locates willing,

accessible, and distinctive research participants who provided needed data regarding social

capital's role in shaping Kenyan immigrant leaders' candidacy. I recruited respondents by

sending consent letter to Mbaitu Inc. and KCA executive directors. The letter contained a link to

a survey for potential respondents to fill out and consent. A total of 14 Kenyan leaders completed

the survey and were accepted as study participants. There were seven leaders from Mbaitu Inc. and seven leaders from KCA.

It is important to note that I was an outsider and had no prior relationship with the respondents. The study data collection was through live Zoom meetings that took approximately 70–90 minutes for each interview. The interview date and time were scheduled through the online Doodle tool. Respondents chose a comfortable, safe environment to engage in the Zoom interview. Data collection for Mbaitu Inc. took place from September 03, 2022, to September 17, 2022. The KCA interviews were held from September 17, 2022, to October 10, 2022. Each interview script was downloaded and saved on my laptop, which is password protected.

I went through all the scripts two times and compared responses to the interview protocol. I utilized a member-checking technique to reach back to respondents asking for clarification of responses that were not clear. I also used the eight vitae received from the respondents. The vitas formed part of the qualitative data for triangulation and counter-checking the leader's competencies and employee engagement. I also clarified my prejudiced thoughts through reflexivity procedure. The process enabled me to set aside any experience, gender concerns and social economic tendencies that could influence the findings. Coding was done through an Excel spreadsheet and completed using In Vivo software. Codes repeated by half of the respondents were considered significant and included as part of the study. Some codes were not referenced with high frequency but were included because of their significance to the study. Consequently, I categorized codes into sub-codes. The application of a condensing process helped identify the study themes. I Interpreted the themes and used analytical strategies to generate textual understanding that resulted in research constructs presented in the form of tables, figures and discussions forming the basis of the current research results.

Study Discussion

A thorough review of over 150 social capital and leadership studies, a rigorous synthesis of the study discussion, and an application of the social capital theoretical framework and the integrative leadership model enabled the presentation of the study discussion as follows. The results are based on study themes identified during the study coding processes.

Research Subquestion 1

SQ1 was, what interpersonal ties, if any, did the respondents utilize to access information to find their first employment and to be promoted?

The first three interview questions addressed the study problem. Significant themes that emerged from SQ1 forming the study results are explained in the following sections.

Immigrating from Kenya. Congruent with the literature discussed in Chapter 2, data synthesis revealed that different competing factors pushed or pulled the Kenyan leaders into North America. The factors included economic performance, education, better living standards, political reasons, and urbanization effects (Anderson, 2017; Kabuiku, 2017; RAD Diaspora Profile, 2015; Thomas, 2011). The results revealed that many economically stable Kenyans had information on how they could process their legal documents to travel. At the same time, those who desired to continue with their education abroad mobilized resources from family and applied to study in North America. In addition, as analyzed in the literature review, the U.S. DV program as well as the Canadian immigration policy's point-based system have continued to draw many skilled Kenyans to the United States and Canada (Hopkins, 2020; Segal et al., 2010; Statistics Canada, 2019). One of the respondents reflected on how she moved with her family to the United States: "We owned vehicles, we owned property-land. We sold all that. We were not recognized as teachers in the U.S., so I worked several hours during the day. It was a sacrifice"

(MB 3).

Another leader stated:

> No, so where I moved, in Winnipeg, I had an old-time friend who was a schoolmate and invited me to come because, in Manitoba, we have something called provision nominee. The province nominates you, but you need someone to assure them that you will integrate easily into society. My other friends in Canada were in different provinces, and I have a twin brother in BC. (KCA 1)

Yet another leader had prior information about Canada's immigration requirements. KCA 4 said:

> I did some little research, and I got to learn about my options. So, I was leaning towards the two: express entry or coming in as a student. At that point I wanted to leave Kenya like today or as soon as possible. So, for me, the easiest was coming in as a student, so I came as a postgraduate student. I came along with my husband.

> **Career Path in the United States and Canada**. The theme of career path reflected the

skills that the Kenyan leaders honed and the desire to improve their educational marketability to

access better jobs. The study revealed that some Kenyan participants were already serving as

leaders back in Kenya and continued with their leadership responsibilities in the host country.

The finding is in line with the literature review concerning the increasing number of

professionals migrating to North America (Connelly et al., 2000; McGee et al., 2022). MB 1

confirmed this stating:

> I partly continued to serve in some roles, others I had to drop... I was invited to join several boards. The first board I was invited to join was in Texas, dealing with health, promoting health issues in Kenya, but by Kenyans in the diaspora.

> Study results illustrated how linkages through known professional networks acted as

bridging networks to access first employment and promotion to subsequent jobs. The conclusion

aligns with the social capital theoretical framework (Bourdieu, 1986; Coleman, 1988; Mostafa &

Bottomley, 2020; Putnam, 2000; Woolcock & Narayan, 2000). The social capital theory asserts

that social capital enables accumulations of social opportunities accessed through social

interactions in formal and informal acquaintances and leads to durable networks (Bourdieu, 1986; Yüksek, 2018).

Results also revealed that not all supervisors were willing to mentor and provide enabling workplace leadership. The scenario highlighted the dark side of social capital (García & Schmalzbauer, 2017; Kim, 2018; Park et al., 2022; Wang et al., 2017). Consistent with social capital literature, the leaders innovated by being objective and not allowing negative talk to impact their work performance. Other leaders decided to advance their education to avoid manual work. The strategy competitively allowed the Kenyan leaders to expand their networks from known homogeneous linkages to advantageous heterogeneous linkages. The reflection is also consistent with social capital theory, which echoes social capital's transferability to economic and cultural capital. The results also align with the social capital literature in Chapter 2 that affirms a challenge in the transferability of immigrants' educational credentials and professional skills earned abroad (Alcorta et al., 2020; Takenaka et al., 2016). The study results reflect that the Kenyan leaders faced the hurdle. MB 7 explained:

> I once experienced negative comments at work but I did not concentrate on negative things because it does not build. They are good for our growth, but you have to bear them. My work entails getting the security clearance, you know. It was a challenge to get instructions from a boss who seemed abusive in the way he gave instructions. Yet I had to respect my boss.

Network Impact on Leadership

A comparative analysis of Mbaitu Inc. and KCA strategies in utilizing social capital to engage Kenyan leaders in strengthening community organizing programs presents results on network impact on leadership.

Comparative Analysis Between Mbaitu Inc. and KCA

Study results demonstrate the Kenyan leaders' enthusiasm and zeal in providing leadership to their communities in the United States and Canada. Known networks allowed recruiting professionals to participate in community engagement forums. The study notes that leaders drawn from Mbaitu Inc. had a common goal of uniting Kenyan leaders in the United States to pool resources and expertise to support needy individuals and to contribute through sustainable food reserves back in Kenya. The initiative is related to research echoing that social capital is an ingredient to revamped physical activity (Wenner et al., 2019). The leaders' inspiration was through a well-structured leadership that encouraged delegated responsibilities among the leaders. Mbaitu Inc. empowered a vibrant Kenyan community through a welfare association that draws the community together during bereavement.

In contrast, KCA is an umbrella organization with various community engagement organizations based in the provinces of Canada but under distinct leadership. KCA expanded very fast and opened offices running different community support programs in various Canadian provinces. KCA is a out ward-looking organization that engages Kenyans regardless of their community tribes and regions of origin. Whereas Mbaitu Inc. program supports Kenyans from the southeastern Kenyan communities. There are visible results of leaders and Kenyans empowered by Mbaitu Inc. because of the hierarchical leadership in the organization. KCA is a promising grassroots organization with programs focused on supporting settling newcomers with defined strategies of utilizing social capital to improve Kenyans' social and economic conditions. KCA has secured outside funding from organizations such as International Relief Development and Black Canadian Communities Initiatives. Although KCA tries to access external resources through beneficial linkages, homogenous networks are more prevalent than heterogeneous ones.

The two organizations had different strategies for approaching community organizing activities, growing valuable links, and increasing the number of participating members were the ways the organizations strengthened social capital stock. The strategy is in line with the research discussions (Wang et al., 2017). I determined that the Kenyan associations are a fairly new diaspora compared to established diaspora models such as the American Jewish Committee, founded in 1906 with a motto, "Let us prove strong for the sake of our people" (PR Newswire US, 2022). The Armenian diaspora established in the 17th century, and the Lebanese diaspora has firmly established structures to champion the needs of her diaspora (Abdelhady, 2006; Bolsajian, 2018). Mbaitu Inc. and KCA are challenged to learn and model from other global diaspora organizations that have continued to strengthen their structures and support their population.

Research Subquestion 2

SQ2 was, what perceived barriers, if any, did respondents encounter in finding their first employment? Interview Questions 4 and 5 addressed SQ2. Significant themes that emerged from research SQ2 forming the study results are explained in the following sections.

Leadership Experience. Research results revealed the leaders had prior leadership experience back in Kenya before they migrated to the United States or Canada. The conclusion is consistent with the literature review indicating that in the 1990s, Kenya's struggling economic progress strained political, environmental, and peace stability leading to Kenyan migration (Njoroge, 2021). Skilled professionals, including lawyers, university lecturers, doctors, engineers, teachers, and civil servants, sought diverse visa opportunities from the U.S. government. Considerably, other Kenyans took advantage of Canada's immigration point system

that considered immigrants' skills (Kabuiku, 2017; RAD Diaspora Profile, 2015; Statistics

Canada, 2019). Research results confirmed this professional diversity.

In the host country, results show that Kenyan leaders were motivated to collaborate in

activities that united Kenyans. Leaders also sought leadership positions through community

engagement and their professional careers. Research highlights the aspects of immigrant

individuals seeking familial linkages as they are known and easy to access (Titus & Hoole, 2021;

Urbano et al., 2021; Wenner et al., 2019). Familial networks do not present competitive linkages,

although it forms a start of informative information (Alcorta et al. 2020; Takenaka et al. 2016).

Familial networks limited individuals from accessing prestigious beneficial leadership positions.

An example that emerged from research results is of a qualified Kenyan lawyer still engaging in

care and support work; he accessed employment through familial linkage. The example reveals

the dark limiting side of the familial network that is readily available to Kenyans in host

countries. A Kenyan leader expressed:

> My responsibility is to network with other organizations and people who are friends with
> Kenya. I also communicate with our members. I let them know of any development that
> has happened. I communicate about activities that we run. We have three major activities
> that we normally do. We normally do activities that bring Kenyans together. We also do
> barbecue. We also celebrate holidays and marriages. These are activities that help us
> bring people together. (KCA 5)

A significant factor that launched opportunities for leaders' employment in host countries

was education. Results revealed that supervisors and known networks played a crucial role in

mentorship and guiding the leaders to subsequent employment. Beneficial linkages from

supervisors demonstrated the leaders' skills and competencies in their employment positions

(Connelly et al., 2000; Mumford et al., 2000). A leader expressed how she landed her first

employment before she could graduate, thereby experiencing a smooth transition to higher

positions as she leveraged supervisors' linkages.

> When I was like doing my last semester. I applied for a lower position, and they gave me a leadership position. And then they were okay for me to report before I graduate. Yes, I was fortunate that at that point the organization was moving some of its major roles into New York. That made it easier to get a position immediately. So, if you ask me, I would just say it's been smooth for me, and the organization is very good, there are growth opportunities. So, I've been having parallel moves from one position to another and am looking forward to more promotions. I'm a finance expert. (KCA 4).

Barriers to Employment and Leadership

Barriers to employment were significant for individuals who had not achieved education accreditation of the host country. Educational credentials were a critical factor that enabled leaders to transition from manual employment and access professional employment (McGee et al., 2022; Means, 2019). Results revealed that once the leaders achieved their education in the host country, they could connect to their first employment opportunities.

The literature review exposed that 16% of Kenyan immigrants live below the defined federal poverty threshold in the United States (Kabuiku, 2017; RAD Diaspora Profile, 2015). The constraint forces Kenyan immigrants to double their efforts by working overtime or maintaining two to three jobs. Reflecting on the socio-economic status of Kenyans in the United States and Canada, most Kenyans may not have the financial resources to improve their educational credentials. Therefore, the results confirm that economic challenges hinder Kenyans from accessing professional employment and leadership positions. As a result, they remain to harness social capital linkages in low-paying and manual employment that does not present opportunities for professional and leadership growth. The employment presents the negative experience of the dark side of social capital.

Results also show that unionized organizations were the most popular organizations offering the leaders employment protections. Unions significantly protected their workers' rights and remuneration negotiation. The result is consistent with the literature indicating the difficulty

of immigrants accessing their first employment in host countries (Alcorta et al., 2020; Takenaka et al., 2016).

KCA 3 explained, "There is very subtle discrimination; I've never experienced it on my face. I don't know if it is Canadian culture." The leaders responded to employment barriers by being resilient and optimistic. Leaders conceived employment barriers as a positive block to advancing in leadership. Kenyan immigrant leaders should use available platforms to encourage Kenyans in host countries to seek employment in Unionized organizations. The step will enhance negotiating power into leadership positions and act as a shield-over exploitative work engagement that presents the dark side of social capital.

Research Subquestion 3

SQ3 was, what skills, if any, did Kenyan immigrant leaders utilize in sustaining social capital networks? Interview Questions 6, 7, and 8 addressed SQ3. Significant themes that emerged from SQ3 forming the study results are explained in the following sections.

Mobilizing Actions for Leadership. Research results consistently illustrated the leaders' urge to form community-organized structures that supported Kenyans in the United States, Canada, and Kenya. Results demonstrated that Kenyan leaders utilized known networks to leverage resources, information, power, and leadership opportunities (Hiller et al., 2020; Wallace et al., 2021). Accessing resources through known networks proved to be an accessible channel to mobilize financial assistance. Subsequently, there was a challenge in accessing external linkages, including government funding for program facilitation. A leader expressed the following challenge:

> Remember you are in a new country, especially because this is a smaller province. I do not have data base of all Kenyans in News Brunswick. The Kenya High commission could help me with the numbers of Kenyans to expand my reach of network. I am willing but the members are too few. I also need connections to the government to access

financial resources, but I will need a strategy first. I have a network of family friends here in News Brunswick. (KCA 4)

Study results revealed that the leaders were humbled in serving other Kenyans and accepted it as a responsibility. The commitment implied evading guilt as they received the same service earlier. The study results reflect a tendency for self-sacrificial leadership and employee behavior (Mostafa & Bottomley, 2020). The leaders exemplified servant leadership qualities, as discussed by Craige (2018) and Northouse (2019). A leader's statement confirms the results: "So, I find that giving back is more a responsibility, which has helped build us, because sometimes, giving makes people trust you or want to open up to you right!" (KCA 5).

Research results revealed a need for support and mentorship by leaders in smaller provinces from leaders in established provinces who have succeeded in running successful community engagement programs. The application of the social capital and poverty transitions discussed by Woolcock and Narayan (2000) revealed that Kenyan leaders are still struggling on the scale. Figure 8 illustrates the findings while the literature review examines the content per Woolcock and Narayan. Kenyan leaders' engagement has not reached a competitive platform and more outstanding performance of stage E; instead, they are at stage B. Research outcomes locate other groups at stage D. Results suggest a greater need for leaders' mentorship and training, local government partnerships, and innovation to leverage unique and superior skill sets (Auckland & Kilpatrick, 2018; Titus & Hoole, 2021; Wang et al., 2017).

Figure 8

Diversity of Social Networks
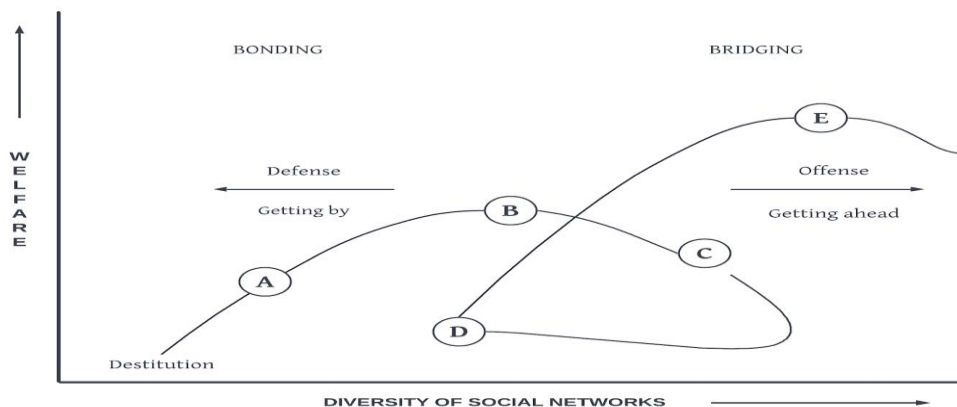
Note. From "Social Capital: Implications for Development Theory, Research and Policy," by M. Woolcock & D. Narayan, 2000, *The World Bank Research Observer, 15*(2), p. 232 (https://doi.org/10.1093/wbro/15.2.225). Copyright 2000 by the World Bank Research Observer.

Structural Ties. Results demonstrated gaps in the structural systems of community engagement. KCA leaders in different provinces raised the concern that KCA organizations, for example, some KCA leaders, were struggling to set up functioning offices and systems that could facilitate community programs. Information was also an essential resource in pulling the leaders together and enabled the group to expand in reaching out to higher networks. There was a need to seek beneficial information outside the community network. The structural challenges arise because KCA, a more prominent umbrella organization, has vibrant program activities based in Ontario. KCA-Ontario has well-established organizational structures and a well-defined network, yet smaller groups in other provinces experienced organization's structural challenges. Results also revealed more significant learning and innovation during the Covid-19 pandemic period (Barreda-Ángeles & Hartmann, 2022; Zhang et al., 2022). The leaders were able to innovate and

even became coaches of new information platforms. Leaders expressed that planning meetings were cheaper and easier to meet using social network platforms. KCA 1 stated:

> For me, this is the one area that I'm learning. I've found myself doing a lot of research. I'm finding out how these platforms work and I am very good at it. I can tell you. It turns out that most of the time, you find us giving Webinars on how to utilize this. I had just mentioned that I worked at an organization called Immigrant Center that helps new immigrants integrate into society in Manitoba. We used to have many meetings and couldn't meet in person, forcing us to learn how to use this platform.

Relational Ties. Relational capital was assessed through trust, reciprocity, social function, values, and norms (Connelly et al., 2000; Kim, 2014; Putnam, 2000; Tana et al., 2017). Results revealed that the Kenyan leaders engaged based on trust. A team-building spirit inspired the leaders to continue with leadership; they each engaged in Kenya before moving to the United States or Canada. Reciprocity was conceived as a leadership tool for empowerment but not an immediate return of favor. Findings also showed that deviant behavior negatively impacted trusting relationships, as explained by (Mumford et al., 2000). An example is an incident of teachers colluding to steal gas cylinders from a school laboratory.

The relational capital of the Kenyan leaders reflected the conversion of social capital to economic capital and cultural capital as explained by Bourdieu (1986) and Yüksek (2018) in Figure 9. Engagement in community organizations and an evaluation of engagement outcomes confirmed that the volume of social capital possessed by a group depended on the size of networks. Leaders' engagement success also depends on the leaders successfully mobilizing connections and the strength of capital they access. The stock forms are economic capital (EC), cultural capital (CC), social capital (SC), and the wording "syc" symbolizing the presence of individuals of higher hierarchical standing in a stratified community, (A) and (B) are two different groups (Yüksek, 2018). The study draws an application of social capital conversion among two actors to this study as explained by (Yüksek 2018). There was a capital stock

exchange between Mbaitu Inc. members in the United States and the churches and schools they

interacted with and supported in Kenya. In Canada, KCA leaders have different community

organizations within each province, each with distinct leadership. In the two different settings,

various groups exchange ideas and mentorship. The engagement reflected by Mbaitu Inc. and

KCA leaders exemplified how strong and weak ties are utilized, as discussion in chapter 2 of this

study show. The study results revealed a need for Kenyans to move out of their quiet comfort

zone and proactively engage and compete for professional leadership positions in the corporate

and public sectors.

Figure 9

Conversion Among Forms of Capital Between Two Actors
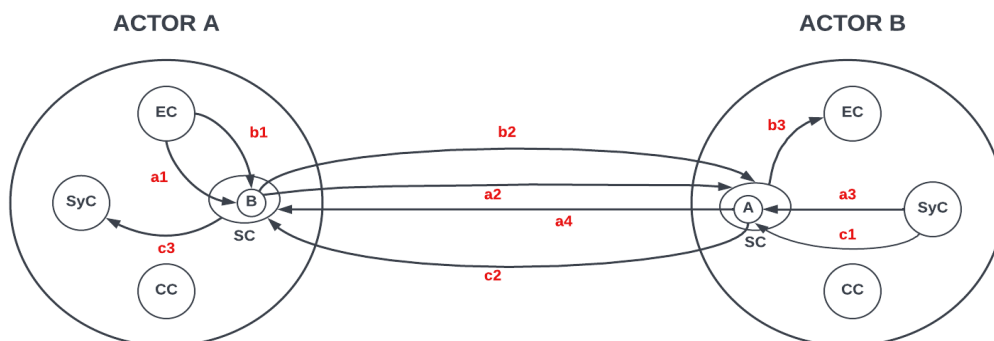
Note. From "Evaluating the Importance of Social Capital for the Conversion of the Forms of Capital: A Critical Approach to the Bourdieusian Model," by D. A. Yüksek, 2018, *Gaziantep University Journal of Social Sciences, 17*(3), p. 1096 (https://doi.org/10.21547/jss.383047). Copyright 2018 by the Institute of Social Science, Gaziantep University Turkey.

Cognitive Ties. Research results exposed the cognitive nature of social capital accessed

by Kenyan leaders as beliefs of belonging, fairness, and solidarity. Results are consistent with

scholars' opinions on social capital and cognitive ties (Driscoll, 2014; Stephan, 2020). Results

revealed that the leaders were content and believed they belonged to their community groups and

employment places. The organizations provided safe spaces to the leaders. In cases where acts of

unfairness prevailed, leaders found a way of getting out of the situation. A leader expressed his

beliefs about belonging to his organization:

> Yeah, I feel I belong. I also feel we have made our society out of this, and here we are. We've crossed the ocean, and a few are out here. But, more importantly, we can take the best from our cultures and take the best in this culture. And we've ended up with the best. (KCA 5)

Another leader encouraged Kenyans to be outgoing saying:

> Those are some of the things I tell others, especially those from Kenyan backgrounds because I understand the Kenyan people. When you go into the workplace, you need to be outgoing and outspoken. But watch yourself. You know what I mean, don't allow yourself to be put in the backyard -in the back, so speak. (KCA 5)

Network Impact on Competencies. Six leadership approaches most utilized by Kenyan

leaders, including integrative, transformational, behavioral, skills, trait and situational, were

assessed. Results revealed that the integrative approach followed by the transformational

leadership approach were the most utilized. Results showed that the integrated leadership model

the study applied was not exhaustive in addressing the leaders' structural needs. However, the

model inspired the Kenyan groups to achieve more outstanding results. The integrative model's

key components include leaders who can manage by utilizing workable plans, being organized,

and controlling their followers (Fisher, 2018).

The second component is leaders who direct followers by setting a workable vision,

ensuring alignment of the organization's constituencies, and communicating the vision in a clear

and relevant way (Kotter, 2012). The leader motivates followers to achieve more significant

results. The last component of the strategy is a leader who engages the followers through

modeling realistic values, clarity, and ensuring involvement by strategically positioning systems

and procedures that allow stakeholders' involvement (Fisher, 2018; Goleman, 2004; Kotter, 2012).

Comparatively, integrative competencies catalyzed management, direction, and engagement virtues among Kenyan leaders, reflecting a significant change in participating followers. Although the Kenyan leaders in Mbaitu Inc. and KCA exemplified qualities of the integrative model, results revealed gaps in the organizational systems that were not addressed by the three components of the integrative leadership model. For the model to be holistically applicable, a revamped leadership model is needed to address the organization's structural and informational process challenges.

Results also showed that enhanced competencies informed the leaders' motivation in utilizing accessible networks to mobilize support. As discussed in Chapter 2, virtues such as a shared vision, strategic thinking, managing community strategies, using relevant organizational techniques, and leading change were contributing factors to networks' better performance and ownership of groups' engagements (Mendenhall et al., 2018; Northouse, 2019; Reddy et al., 2021). However, as the organizations have not experienced results that compel Kenyan participants out of local community bubble, the leaders need to apply specific leadership competencies in their engagement. The skills include individual attributes that address how to crystallize abilities, motivation, personality, problem-solving, and social judgment skills. The results revealed no conflict from misappropriate leadership (Mumford et al., 2000). The scenario confirmed that the leaders used ethical leadership strategies accepted by followers. As discussed in the literature review, the leader's character illuminated authentic leadership, reflecting leading humanely and from the heart (Craige, 2018; Medina, 2021; Northouse, 2019).

Network Impact on Leadership Candidacy. Results revealed that the Kenyan leaders expected to be flexible and have a mindset of change before coming to the United States and Canada. The leaders also anticipated honing leadership skills that could positively impact the success of Kenyan group organizations in the United States and Canada. Leaders willingly identified with leadership responsibilities. The leaders volunteered and referenced the opportunity as a feeling of gratitude to serve and give back to the community.

The leaders were humbled and referenced utilizing the servant leadership approach. However, leaders did not conceive power through the hierarchical order of their economic standing in the community. Still, they visualized themselves as Kenyan leaders supporting other Kenyans to succeed in a foreign land.

Results revealed the need to support women and youth in society. Leaders referenced transforming women and youth through education, mentorship, and shelter provision and inspired women with leadership potential. There was a need to improve the leaders' communication skills to achieve more results in organized projects. A positive impact on the Kenyan leaders was being confident speakers in meetings. Public speaking is a competency skill that leaders acquire as they progressively engage in community leadership engagement that enhances their confidence in public platforms. Leadership skills are essential in building leaders' self-esteem (Ha et al., 2022; Liu et al., 2022; Sudarso et al., 2022).

Study Conclusion

Analysis and discussion of results presented from the eight themes identified in the study inform the study conclusions. Three significant study conclusions are drawn from the study themes. First, the research presented in the literature review and confirmation from the study results shows an increasing trend of Kenyan professionals seeking different legal pathways to

settle in the United States and Canada. In support of the claims, Canada welcomed over 1.3 million immigrants to be permanent residents between 2016 and 2022 (Immigration, Refugee and Citizenship Canada, 2023). On the other hand, the United States receives Kenyan Immigrants through individuals seeking the U.S. DV (Kabuiku, 2017; RAD Diaspora Profile, 2015). Research results revealed that Kenyans are drawn from diverse professional backgrounds. As the leader's academic credentials are not readily accepted in the host countries, many Kenyan leaders continue to engage in manual jobs characterized by familial linkages that are prone to the dark side of social capital. Social-economic limitation continues to be a challenge that limits Kenyans from attaining acceptable educational credentials in host countries that could foster their leadership candidacy. The study shows that 16% of Kenyans in the United States live below the federal poverty threshold (Kabuiku, 2017; RAD Diaspora Profile, 2015). This study's conclusion points to a need to continue strengthening Kenyan community organizing groups and African organizations in the diaspora in mobilizing beneficial external resources. Kenyan leaders should also aim to reach out to Kenyans held hostage by unprogressive linkages that do not present professional and leadership growth opportunities. The leaders should provide competitive leadership opportunities through training and program leadership platforms.

The second research conclusion is Kenyan leaders' two-faced linkages strategy. Results showed that Kenyan leaders used professionalism and harnessed significant leadership linkages through their supervisors. Results also show that Kenyan used diplomatic tactics to maintain an objective working relationship even when bias and prejudiced tendencies were presented. The tactical skills enabled the leaders to gain the confidence of their supervisors, leading to connections to promotions and advancing in leadership positions. On the other hand, Kenyan leaders were comfortable engaging in community organizing characterized by homogenous

linkages. It is significantly noticed that the leaders have filled a gap in providing leadership to Kenyans in the United States and Canada. The leaders are professionally qualified in different professions but require specific leadership skills to catalyze Kenyans to expand from their traditional community linkages to out-warding looking beneficial connections. An example of requisite skills that are beneficial to reinforce foundations for leadership growth is organizing expert skills presented by Jokinen (2005) and Mendenhall (2018). The skills are discussed in Chapter 2. The skills include behavioral skills such as creating learning systems, community building, strong operational codes, mental characteristics that include motivation to work in an international environment, social judgment skills, inquisitive skills to expand the leaders' networks boundaries and beneficial information search skills.

Last, the study concludes that Kenyan leaders were drawn to utilize Integrated leadership more than the other five presented leadership skills, including trait, behavioral, situational, skills, and transformative leadership approaches. The conclusion shows that Kenyan leaders did not seek leadership techniques that created a sense of urgency to transform their followers (Kotter, 2012). The leaders needed applicable leadership skills that attended to the sensitive Kenyan needs in a host country. Research results show that the leaders applied servant and authentic leadership more than the presented leadership approaches. The choice could be because servant leadership and authentic leadership strategies exhibit humane virtues sensitive to humility and gratitude values that the Kenyan leaders identified with. The integrated leadership model components are leaders who can manage followers, direct results, and engage their followers. The leadership model lacked structural and informational features raised by the study. The model lacks functions that could facilitate Kenyan leaders to forge strong community organizing groups that foster leadership candidacy through social capital linkages.

Summary of Research Results

Key Findings

I determined that Mbaitu Inc. and KCA leaders sought homogenous networks more than heterogeneous networks. The strategy has a limiting effect of the leaders lacking bridging linkages that allow the leaders to get ahead as they are more comfortable with bonding networks considered as a defense and a getting-by network (Eriksson et al., 2021; Igalla et al., 2020 Mathews, 2021; Reddy et al., 2021; Woolcock & Narayan, 2000). The leaders ought to expand and innovate ways to leverage heterogeneous networks, which are more beneficial in tapping resources in host countries.

Secondly, the Kenyan community organizations lacked organizational systems with relevant office structures to support the leaders' community engagements. It could be because the positions are volunteer positions. The integrative leadership model seemed a complete fit model that the study adopted to address the needs of Kenyan leaders, but it lacked ways to address the structural and information processes challenges in the community organizations. There is a need to reinforce and mentor the structural linkages of the leaders. Some Kenyan leaders were still struggling to get their organizations registered. In contrast, others needed more mentorship in planning and instruction on motivating the Kenyan population to participate in community organizations. In addition, there is a need to link with the Kenya High Commission and the government to establish the total Kenyan population, especially in Canada.

Last, the leaders envisioned themselves as Kenyans who have gone through many hurdles to be where they are, and it was their turn to offer help and support to other needy Kenyans. Results revealed organizational gaps and a need for multi-dimensional skills that can bridge the knowledge gap from one program to the next and among Kenyan communities. The need is from

the logic that Kenyan leaders are drawn from different professional fields and may not have had

hands-on training in leadership competencies and managing communities. Training should be

tailored to skills specific to the social capital enhancement and organizational management skills

beneficial to Kenyan leaders. As Jokinen (2005) discussed and explained in Chapter 2 of this

study, layers of competencies in behavior management, such as social skills, networking, and

knowledge enhancement, are essential. Augmentation of the leaders' mental characteristics

through competencies on optimism, self-regulation, social judgment, cognitive skills, and

acceptance of complexity and its contradiction is also necessary. Finally, competencies in

fundamental core areas such as self-awareness, inquisitiveness, and engagement in personal

transformation is beneficial to the leaders.

Implication for Scholarship

Social Linkages Accessed by Kenyan Leaders

The study found that Mbaitu Inc. and KCA leaders sought homogenous networks more

than heterogeneous networks. Study results also revealed that educational advancement is crucial

in enabling Kenyans in the United States and Canada to secure their first, better-paying

employment and advance into a leadership position. However, the leaders' education and skills

acquired abroad were not readily accepted in the United States and Canada. Consequently, the

Kenyan leaders engaged in manual labor after arrival in the host countries. Kenyan leaders who

achieved educational goals could move to better jobs, and consideration for leadership positions

was easier. As discussed in Chapter 2, the dark side of social capital was primarily experienced

by the leaders before the acquisition of higher education credentials and mainly when the leaders

sought homogeneous linkages that did not result in higher economic and leadership benefits.

The social capital theory lays emphasis on information individuals are willing to share and the services they are eager to perform for each other (Bourdieu, 1986; Lizardo, 2006; Woolcock & Narayan, 2000). As the study results show, it is essential to understand that immigrants settling in host countries easily conform to their social enclaves, which defines their identity. The linkages accessed are not beneficial to propel the leaders to leadership positions.

The study's contribution to scholarship is the realization through the study that acquiring higher education credentials in a host country enabled the conversion of social capital to beneficial stocks. Education enabled the transformation of social capital into cultural capital and economic capital (Bourdieu, 1986). Subsequently, the leaders could move from manual jobs attracting more significant dark linkages of social capital to professional careers with enhanced leadership prestige.

Organizational Structural Systems

The study results revealed some gaps in the leader's competencies that focused on leaders as managers, directors, and leaders who engage followers presented by the Integrative leadership model (Fisher, 2018). The model did not comprehensively address the leaders' relational, cognitive, and structural competencies. However, the leaders built an engaging culture facilitating followers' interaction and exploring creativity and innovation (Bass, 1990; Northouse, 2019). The study's scholarship contribution is the lesson that the integrative leadership model catalyzed Kenyan leaders to a progressive, competitive platform in the host countries but lacked systems that strengthened solid community-organized groups. Kenyan leaders should aim to emphasize skills that strengthen structural systems and informational processes among Kenyan leaders.

Kenyan Leaders Resilience and Training

A logical contribution lesson to scholarship is the resilience of Kenyan leaders in their community organizing groups and professional employment. The virtue shows the leaders' need for a Kenyan identity. Research results indicated that individuals look to current or former leaders for assistance with social capital to expand their network and to improve their leadership candidacy for future vacancies (Kim, 2014; Prochnow, 2021; Toussaint-Comeau, 2006). Supervisors provided a helpful link that enabled the Kenyan leader to expand their leadership skills and were promoted to higher positions. Research results confirmed that Kenyan leaders in professional roles such as bankers, teachers, cybersecurity analysts, and accountants relied on their supervisors who provided enabling linkages for promotion to subsequent higher posts. At this point, the leaders exercised heterogeneous connections. The leaders also acknowledge biased and prejudiced tendencies in their work environment but visualized the challenges as positive building blocks to succeed as leaders.

Study results revealed that the leaders were humbled in serving other Kenyans and accepted it as a responsibility. The commitment implied evading guilt as they received the same service earlier. The study results reflect a tendency for self-sacrificial leadership and employee behavior (Mostafa & Bottomley, 2020). Although Kenyan leaders are qualified in different professional fields, they require a multi-dimensional competency enhancement through training on leadership that will mold the leaders' leadership style to an outward-looking. As Jokinen (2005) discussed, training in behavior management benefits leaders. The leadership training components include social skills, networking, social judgment, self-awareness, and cognitive skills. Progressive empowerment on leadership skills is hoped to address the leadership style of

self-sacrificial displayed by Kenyan leaders and enable community organizing groups with strong structures and clear boundaries on how to support Kenyans in host countries.

Further Research Exploration and Validation of a New Model

A systematic analysis of the study results leads to the conclusion that the integrated leadership model lacks a comprehensive approach that meets the need to mentor Kenyan leaders and facilitate stable holistic community organizing groups. The model's major components are leaders as managers, leaders as directors, and leaders who engage followers. The model lean's more on strategy and people enhancement aspects supported by social capital theory. The social stock accessed is through individual engagements and beneficial ideas through strategy (Bourdieu, 1986; Chaumba, 2016; Kim, 2018; Lizardo, 2006; Raza et al., 2012; Yoosun & Yang, 2019). However, the integrative leadership model does not have a component that addresses organizational structural and information processes challenges the research results found. To address the gap, the study has resulted in the development of Mworsho's organizational and social integrated model. The organizational and social integrated model introduces structural systems and informational processes which are components lacking in the integrated leadership model.

Mworsho's Organizational and Social Integrated Leadership Model

Mworsho organizational and social integrated leadership model introduces structural systems and informational processes. The structural systems component addresses the leader's specialization and outlines the shape of the organization in terms of the required team members that constitute a department. Distribution of power is also defined across departments. Last is the definition of departmentalization, which addresses departments that discharge functions, products, workflow, mapping geographics, and mentorship services that Kenyans need. A

structural organizational system is essential as it determines an organization's placement of power and authority (Galbraith,1983).

The second is informational processes, which aim to manage vertical and horizontal information within and outside Kenyan organizations. The information includes budgeting, training, research, and development resources. The study acknowledges Kenyan leaders' significance and benefits in utilizing social capital to enhance their leadership candidacy. The study proffers the application of Mworsho's organizational and social integrative leadership model and hopes that it will enhance Kenyan integration, propel Kenyans to expand their heterogenous linkages and foster economic success in the United States and Canada. Further, it will strengthen the existing community organization's relational, structural, and cognitive functions and enhance the leaders' competitive candidacy. Figure 10 shows Fisher's (2018) integrated leadership model, while Figure 11 shows Mworsho's organizational and social integrated leadership model.

Figure 10

Integrated Leadership Model

Note. From "A Model of Integrated Leadership," by J. Fisher, 2018, *Organizational Dynamics*, *47*(2), p. 77 (https://doi.org/10.1016/j.orgdyn.2018.01.006). Copyright 2018 by the Elsevier.

Figure 11

Mworsho's Organizational and Social Integrated Leadership Model

Limitations

The study utilized a qualitative phenomenological approach that was ideal for collecting data on the lived experience of Kenyan leaders in understanding the role social capital has played in securing the leaders' employment. The purposive sampling technique applied collected data specific to Kenyan immigrant leaders from Mbaitu Inc. in the United States and KCA in Canada. In addition, the study findings are readily generalized to Kenyan leaders in the United States and Canada. Despite the limitation, the research is significant as no specific existing research has explored the study question. Migration trends indicate an increasing number of skilled Kenyans moving to western countries. Therefore, the study applies to other host countries receiving Kenyan professionals who actively engage in leadership initiatives in their countries.

Another limitation is that open ethnic ties provide the basis for trust that supports dynamism in economic cooperation among ethnic groups. Considering that the Kenyan community comprises 48 ethnic tribes, the research did not disaggregate Kenyans into tribal groupings. Application of the study on Kenyan ethnic tribes could have highlighted the nature of social capital competitiveness among Kenyan tribes in the United States and Canada. While the

study addressed the research problem, future studies need to expand to include the role

represented by Kenyan tribes in leadership engagement in the United States and Canada.

Recommendation for Future Research

Findings from the data analysis on the role of social capital in determining Kenyan

immigrant leadership performance addressed the research gap that the study identified by

applying the social capital theoretical framework and integrated leadership model (Bourdieu,

1986; Fisher, 2018). From the study results, I submit the following recommendations.

There is a need for further research to investigate the leaders' environment to examine the

relationship between ethical leadership and competency presentation (Abdullah et al., 2019).

KCA 4 expressed, "So, there are different cultures in the organization. We really see that bias

because it is part of the leadership. I am the leader of those immigrants from Kenya, there's only

three of us." A study focusing on how the leaders applied ethical leadership in their work

environment and how it impacted their leadership engagement within their professional and

community space is important to understand the leaders' behaviors and work competencies.

The leaders exemplified servant leadership virtues where providing leadership to other

Kenyans is seen as a responsibility that is humbling and is with gratitude. In addition, the

respondents' leadership approach aligned with authentic leadership. The leaders embodied

passion with a deep-seated interest in supporting the welfare of Kenyans. Further, the leaders led

humanely from the heart (Craige, 2018; Linuesa-Langreo et al., 2018; Northouse, 2019).

Acknowledging the Kenyan leaders' commitment presented by the results, there is a need to

understand the relationship between servant leadership, authentic leadership, and the aspect that

the Kenyan leaders conceived leadership responsibilities as gratitude. The study results will

provide guidance on a suitable leadership approach to support welfare systems among Kenyan communities.

Findings from the structural, relational, and cognitive nature of leadership linkages drawn from the Kenyan leaders call for replicating the study in individual states in the United States and each province in Canada, including Quebec, a French-speaking province. The study found weak structural ties in community organizations that required mentorship and training. Some leaders believed that they were ignored and left out by established organizations. Such a study will provide a strengthened focus on the missing gaps in leadership structures and raise concerns needing attention for policy recommendation and enhanced leaders' facilitation. The study will enable the comparison of integration lessons from English and French-speaking Kenyan leaders. Also, it is a basis for learning from successful community organizing.

The research on progressive immigration trends of Kenyan professionals into the diaspora and maintaining competitive economic support back home in Kenya creates an avenue for examination. There is a need to benchmark and model diaspora organizations that have established strong associations to support their people in host countries. Also, collaborate with other Kenyan scholars in countries such as Britain, Australia, and Germany, where there is an increased Kenyan population, to replicate the study and compare findings. Such a study will act as a learning point and generate a repertoire of missing knowledge in the literature from which Kenyans and others can learn.

The study results demonstrated that Kenyan leaders in the United States and Canada are passionate about giving back to Kenya. It will be of great interest to conduct a study that examines the impact and sustainability of collaborative programs implemented in Kenya.

Further, establish whether such programs have mentored participating individuals in Kenya into leadership positions with known results.

Reflection from the Researcher

The opportunity to conduct a qualitative phenomenological study on Kenyan leaders in the United States and Canada has been a humbling process full of learning and reflections. Conducting the Kenyan leaders' interviews through live Zoom meetings seemed to limit real-time connection. The process also showed gaps regarding the extent to which I could probe for more data and visualize nonverbal cues from the Kenyan leaders. I felt drawn and wanted to learn more about the reasons that motivate Kenyan leaders to selflessly sacrifice to offer leadership. Further, understand the compelling urge to support needy Kenyans regardless of the leaders' limited resources. I wanted to visualize more the implication of gratitude and the statement "it is a responsibility" as a call to come together with a mission to give back.

As I reflected on the facts presented by the study, I reclined more on my authentic leadership virtues (Burns, 1978; Mendenhall et al., 2018; Northouse, 2019). I prioritized active listening and maintained a robust leader-respondent platform which facilitated rich data collection and a greater understanding of the Kenyan immigrants' purpose, values, and needs.

One respondent confided in me that she was about to give up mobilizing Kenyans and offering leadership support through community engagement initiatives. The revelation confirmed that the interview experience gave her ideas and a reason not to give up. However, her major hurdle was the lack of a database to enable her to locate Kenyans within her province. The lack of numbers extended felt strain on the social capital stock she leveraged as a leader. The interview rekindled her leadership purpose. She expressed:

> How do I get information about Kenyans living in New Brunswick? This is where we are falling short. I think there is a very big gap. It is good you are talking to me about this. I

needed to have seen you like last week. I am at the point of giving up. I feel like giving up. If it were not for this small community that pushes me, like the example of the couple. It all comes back to the power of numbers. (KCA 4)

I submit that sharing the current research findings with the respondents will give leaders a great learning lesson on leadership and social capital. Applying lessons offered under implication for scholarship provides avenues for the best modalities on how Kenyan leaders can enhance their competencies for leadership candidacy and provide better integrative support to Kenyans in host countries. In addition, replicating the study and assessing areas mentioned in the recommendation will continue to provide a repertoire of learning to other Kenyans and add missing resources in the academic literature on Kenyans' structural, relational, and cognitive perspectives of social capital stock in enhancing leadership candidacy.

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APPENDIX A

Interview Protocol

The purpose of this study is to examine how Kenyan immigrant leaders benefit from existing social capital to advance in leadership positions from their initial employment and after their first promotion into a leadership position in the US and Canada. I am interested in hearing about your journey as a leader, the relationships you have built, what has been difficult for you, and the skills you utilize in sustaining social capital networks in your leadership.

Date: _____

Time of interview: _____

Place: _____

Interviewee: _____

Current Position:_____

    I.   Briefly discuss the interview procedure

        i.   Thank participants

        ii.   Explain interview processes, recording, note taking and confidentiality

        iii.   Inquire if the interviewee has any questions

    II.   Demographic information

        i.   Age_____

        ii.   Sex_____

        iii.   Highest level of education completed_____

        iv.   Tribe_____

  III.   Interview questions

        1.   Please, tell me how you first decided to leave Kenya and come to the US/ Canada.

Probes

Why did you decide to leave Kenya and come to the US/Canada?

Tell me about your professional background? What did you do before coming to the US/Canada?

Explain the relationship you had with anyone that was already living in the US/Canada? How did they help you in settling in the US/Canada?

What was your immigration process like? *Potential probe*: Legal issues, paperwork, sponsorship requirements) Did you get any assistance with this process? If you did, please describe it?

2. Please describe your career path in the US/Canada, beginning with your first job through to the position you held immediately before becoming a leader in your current position

   Probes

   Did your professional/ personal network including your supervisors or search consultants reference you for any of the above positions? If so, please elaborate.

3. Describe the impact any member(s) of your network had on your:

   a. Decision to pursue each successive leadership position

   b. Ability to obtain each leadership position

4. Once you decided to pursue a career in community organizing, what was your experience in the leadership position?

   Probe

   What was your educational/ certification experience at the time of your first employment?

Describe the impact any member(s) of your network had on your:

    a.   Decision to pursue an additional certification/ degree

    b.   Ability to obtain an additional degree/ certification

5. Please describe any barriers you encountered in accessing your first employment, successive employments, and your current leadership position?

Probe:

How did you feel about the hours, the salary, and the work environment?

Tell me about any preferences in your workplace that did not support your success in the job.

Explain how you overcame the barriers?

6. Describe how you mobilize collective action in your leadership

Probe:

Describe how you use the ties to access the following?

    a.   Resources

    b.   Information

    c.   Power

    d.   Leadership opportunities

Are there any other structural ties you utilize in your work? If yes, please elaborate.

Tell me about a time when you had an experience that made you trust another person?

Probe:

Tell me about a time when you had an experience that caused you not to trust a person?

Is there a person you feel you can not trust? Why?

Please, describe how you nurture trusting relationships?

Tell me your experience with reciprocity in your leadership position? Please can you explain how it impacts or does not impact your work?

What does it mean to you to belong somewhere?

Do you feel you belong to your organization? If yes, what experiences helped you feel that way? If not, what could need to happen for you to feel like you belong?

7. In looking at competencies for Kenyan immigrant leaders, please describe the impact any member (s) of your network had on the development of these competencies?

   a. Vision and strategic thinking

   b. Managing communities

   c. Organizational savvy

   d. Leading change

   From the leadership approaches listed below, which one do you utilize? please explain.

   a. The trait approach

   b. The behavior approach

   c. The skills approach

   d. The situational approach

e. The integrative approach

f. The transformational leadership approach

8. Now that you have served as a Kenyan immigrant leader, what did your access to and utilization of, or lack of access to leadership candidacy mean to your life?

Now that you have served as a Kenyan immigrant leader, how have you helped other Kenyans aspiring to leadership positions?

a) How have you inspired women candidates?

b) How have you inspired youth candidates?

I imagine you had some hopes about what it would be like to become a Kenyan immigrant leader in the US/Canada. How has what happened in your leadership candidacy compared to what you hoped for when you were leaving Kenya?

IV. I. Closing

i. Is there anything the participant would like to add?

ii. Assure participants confidentiality

iii. Thank participants

APPENDIX B

CITI Program Course Completion for Dorcas Mworsho

CITI Program - Course

Completion for Dorcas Mworsho CITI Program

Course Completion for Dorcas Mworsho

Congratulations on your recent course completion!Name:**Dorcas Mworsho** (ID: 10694336)Institution:**Pepperdine University** (ID: 1729)Course:**GSEP Education Division - Social-Behavioral-Educational (SBE)**Stage:**1 - Basic Course**Completion Date:**14 Nov 2021**Expiration Date:**13 Nov 2026**Completion Record ID:**46018948**

To share the **Completion Report** for this course, use the following link:

citiprogram.org/verify/?k310ee50d-6611-443b-b907-29b1f53b1dbf-46018948

Note that this link will share the full two-part report, which includes all quiz scores.

To share the **Completion Certificate** for this course, use the following link:

citiprogram.org/verify/?wb321d580-eb19-43bc-bbff-5e9024e061a8-46018948

Note that this link will share only the certificate, which does not include quiz scores.

These links are permanent, and may be used to access or share your Completion Reportand CompletionCertificate at any time. It is not necessary to log in to the CITI Program site to view these links.

We suggest you retain this email for your records

APPENDIX C

Approved IRB Protocol

NOTICE OF APPROVAL FOR HUMAN RESEARCH

Date: August 15, 2022
Protocol Investigator Name: Dorcas Mworsho
Protocol #: 22-06-1864

Project Title: Social Capital and Leadership Competencies of Recent Kenyan Immigrants Leaders in the US and Canada: Relational, Structural and Cognitive Perception
School: Graduate School of Education and Psychology
Dear Dorcas Mworsho:
Thank you for submitting your application for exempt review to Pepperdine University's Institutional Review Board (IRB). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. Upon review, the IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46.101 that govern the protections of human subjects.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Since your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the IRB and documenting the adverse event can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* at community.pepperdine.edu/irb.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this scholarly pursuit.
Sincerely,
Judy Ho, Ph.D., IRB Chair
cc: Mrs. Katy Carr, Assistant Provost for Research

APPENDIX D

Data Management and Analysis

Data Management and analysis

The study utilizes a qualitative research design to examine the experience of Kenyan immigrant

leaders in sustaining social capital networks that have contributed to advancing their leadership

candidacy and economic performance in the US and Canada. The qualitative data is collected

through ninety minutes of open-ended, unstructured interviews with Kenyan immigrant leaders of

Mbaitu Inc and the Kenyan Canadian Association. The research employs a phenomenological

qualitative inquiry to explore the role of social capital and how Kenyan immigrant leaders remain

competitive in their leadership positions.

The research will utilize a purposeful sampling strategy in selecting research respondents. Purposeful sampling identifies and selects individuals conversant with knowledge and experience on the study matter (Palinkas et al., 2015; Creswell & Poth, 2018). Purposeful sampling process is well suited to this study as the sampling process identifies and selects individuals conversant with knowledge and experience in providing leadership to Kenyans in the US and Canada. The composition of the Kenyan leaders sampled is homogenous and is a focused, reduced, and simplified unit that facilitates an interviewing process. It also locates willing, accessible, and distinctive individuals to provide the needed data regarding the role of social capital in shaping Kenyan immigrant leaders' candidacy. The researcher considers current leaders of Mbaitu Inc. and KCA as experts in community organizing and have experienced the role that social capital has played in advancing their leadership candidacy. For this reason, purposive sampling is suitable for locating the Kenyan leaders for this study.

Additional supporting qualitative data will be through a review of the Kenyan leaders' Curriculum vitae; data from the organization's website, program documents, and past program video recordings. The interviews are face-to-face, through live Zoom interviews with the Kenyan leaders in their preferred natural settings. The interview schedule asks eight opened ended questions with subquestions. The questions elicit responses that encourage elaboration of experiences and reflections of the Kenyan leaders through their leadership journey.

The researcher ensures the study findings' accuracy by following through with stipulated research procedures, counter-checking collected data, and coding processes for any contradictions. The researcher takes the following steps to ensure the validity and reliability of the study. The

researcher will triangulate the data from multiple qualitative data to ensure the accuracy and consistency of the data collected. Member checking through a follow-up that cross-examines analysis, themes, codes, and the leaders' experiences affirms data accuracy and consistency. It reinforces grounded, in-depth research data. Reflexivity exercise will clarify the researcher's prejudiced tendencies toward the study. The researcher acknowledges and sets asides her past experiences, gender concerns, history, and socio-economic constructs that may influence the interpretation of the finding. The process ensures an objective analysis of the collected data.

The researcher adheres to the American Psychological Association Ethical Principle of psychologists and code of conduct in all research writing and seeks to address arising ethical dilemmas encountered in the study.

Participants' will receive a consent of participation form to sign. The researcher then sends interview schedules to participants before the interview date to allow the participants to prepare. Qualitative data from multiple sources through participants' interviews, examination of the Kenyan leaders' curriculum vitae, website, program documents, and program video recording is objectively transcribed and analyzed through a data analysis spiral process.

The researcher transcribes the raw data into distinct themes using a Microsoft Excel spreadsheet. Systematically, the researcher applies a condensing process to generate codes and subcodes. The resulting process guard against data loss and misrepresentation of data ideas and perspectives. Triangulation of the multiple qualitative data set enables data cross-checking. The convergence of the qualitative data assures validity and reinforces bias clarification. The process confirms the research validity and trustworthiness of the tools and strategies.

The final data representation will be through tables, figures, and discussion of the comparative analysis between Mbaitu Inc. and KCA leaders in understanding the role of social capital in supporting or hindering the Kenyan immigrant leaders' candidacy. Consequently, the study's findings will make the unique experiences of Kenyan leaders who have found success visible. The communication of interview analysis and discussion is through sending an abstract of the final study to Mbaitu Inc. and KCA chief executive officers.

Analyzed data of the study is securely stored in a labeled folder in researchers' electronic device equipment with a set password for five years, then carefully shredded for security purposes.

This research is not funded and only the principal Investigator will collect, analyze and present the discussions of the research findings. The only persons who will access the research records are the study personnel, the Institutional Review Board (IRB) of Pepperdine University, and any other person, agency, or sponsor as required by law. The information from this study may be published in scientific journals or presented at scientific meetings. The data will be reported as a group or a summarized data, and participants' identities will be kept strictly confidential by using pseudonyms.

Principal Investigator: Dorcas Mworsho

APPENDIX E

KCA Research Cooperation Letter

RESEARCH COOPERATION LETTER
Principal investigator: Dorcas Mworsho
Faculty Chairperson: Dr. Kent Rhodes
Research Topic: Social Capital and Leadership Competencies of Recent Kenyan Immigrants Leaders in the US and Canada: Relational, Structural and Cognitive Perception
Organization: Kenyan Canadian Association

My name is Dorcas Mworsho and I am a Ph.D. candidate at Pepperdine University, School of Education and Psychology, in California, US. I am undertaking the Global Leadership and Change program and working on my dissertation. As the Principal Investigator, I am contacting your organization to seek permission to collect data from your organization's leaders. I am interested in the experiences of Kenyan immigrant leaders in utilizing social capital to advance their leadership candidacy in Canada and the US.

The research explores how Kenyan immigrant leaders have used social capital and formed community associations that accorded the leaders space to serve the Kenyan community in a foreign land. The research also seeks to understand how social capital has shaped or enhanced the Kenyan leader's competency skills and molded them into influential leaders with track results. It will also seek to uncover the repository of knowledge that current Kenya immigrants in Canada the US have accumulated and how generations of immigrant cohorts in the future will likely navigate the seemingly closed and challenging network and succeed as global leaders. The findings are expected to contribute to policy implementation on the best modalities for integrating Kenyan immigrant leaders into the economy of host countries. Further, it is expected to enhance Kenyan immigrants' leadership candidacy for future positions and economic performance.

Participation in the study is voluntary, with no incentives provided to participants. The data collection will be through a 90-minute interview conducted through Zoom in the participants' preferred safe and secure environment. I will provide a doodle online polling schedule for participants to choose a suitable time to schedule the interview. For security and confidentiality purposes, the organization and participants' names will be concealed and Pseudonyms "KC 1", "KC 2", "KC3," "KC4", "KCA 5", "KCA," and "KCA7" will be used to identify the participants. Pepperdine University Institutional Review Board will approve the research process.

There is no potential threat from the research other than the positive use of the data. Volunteers will be allowed to take breaks to relieve any physical or psychological stress from a lengthy interview session. I will provide a copy of the findings and analysis to the Kenyan Canadian Association after completion of the study for review and documentation.
By signing this agreement form, you agree to provide the researcher (Dorcas) with the email contact list of the Kenyan Canadian Association leaders. I will use the list to recruit the study participants.

Name: **Ephraim Mwaura** Designation: **President & Executive Director**

Sign: _Ephraim Mwaura_ Date: **July 11, 2022**

Thank you in advance for your consideration and for allowing me to use the Kenyan Canadian Association to collect the study data.

APPENDIX F

Mbaitu Inc. Research Cooperation Letter

RESEARCH COOPERATION LETTER

Principal investigator: Dorcas Mworsho

Faculty Chairperson: Dr. Kent Rhodes

Research Topic: Social Capital and Leadership Competencies of Recent Kenyan Immigrants Leaders in the US and Canada: Relational, Structural and Cognitive Perception

Organization: Mbaitu Inc.

My name is Dorcas Mworsho and I am a Ph.D. candidate at Pepperdine University, School of Education and Psychology, in California, US. I am undertaking the Global Leadership and Change program and working on my dissertation. As the Principal Investigator, I am contacting your organization to seek permission to collect data from your organization's leaders. I am interested in the experiences of Kenyan immigrant leaders in utilizing social capital to advance their leadership candidacy in the US and Canada.

The research explores how Kenyan immigrant leaders have used social capital and formed community associations that accorded the leaders space to serve the Kenyan community in a foreign land. The research also seeks to understand how social capital has shaped or enhanced the Kenyan leader's competency skills and molded them into influential leaders with track results. It will also seek to uncover the repository of knowledge that current Kenya immigrants in the Canada and US have accumulated and how generations of immigrant cohorts in the future will likely navigate the seemingly closed and challenging network and succeed as global leaders. The findings are expected to contribute to policy implementation on the best modalities for integrating Kenyan immigrant leaders into the economy of host countries. Further, it is expected to enhance Kenyan immigrants' leadership candidacy for future positions and economic performance.

Participation in the study is voluntary, with no incentives provided to participants. The data collection will be through a 90-minute interview conducted through zoom in the participants' preferred safe and secure environment. I will provide a doodle online polling schedule for participants to choose a suitable time to schedule the interview. For security and confidentiality purposes, the organization and participants' names will be concealed and Pseudonyms "MB 1", "MB 2", "MB 3," "MB 4", "MB 5", "MB 6," and "MB 7" will be used to identify the participants. Pepperdine University Institutional Review Board will approve the research process.

There is no potential threat from the research other than the positive use of the data. Volunteers will be allowed to take breaks to relieve any physical or psychological stress from a lengthy interview session. I will provide a copy of the findings and analysis to the Mbaitu Inc. after completion of the study for review and documentation.

By signing this agreement form, you agree to provide the researcher (Dorcas) with the email contact list of the Mbaitu Inc. leaders. I will use the list to recruit the study participants.

Name: CAROLYN MUSYIMI-KAMAU Designation CEO MBAITU INC

Sign: _____ Date 07/13/2022.

Thank you in advance for your consideration and for allowing me to use the Mbaitu Inc. to collect the study data.

APPENDIX G

Email Cover Letter Based Informed Consent Letter

PEPPERDINE
— UNIVERSITY —

IRB TEMPLATE
EMAIL, COVER LETTER-BASED INFORMED CONSENT TYPICALLY USED
WITH EXEMPT STUDIES

Updated 05/2021

IRB Number # 22-06-1864

Study Title: Social Capital and Leadership Competencies of Recent Kenyan Immigrants Leaders in the US and Canada: Relational, Structural and Cognitive Perception
 Invitation
Dear Mbaitu Inc/ KCA Leader

My name is Dorcas Mworsho. I am conducting a study on how Kenyan immigrant leaders benefit from existing social capital to advance in leadership positions from their initial employment and after their first promotion into a leadership position in the US and Canada. The study seeks to learn from immigrants' unique experiences on how Kenyan immigrant leaders navigate the potential challenge in the correlation between social capital and achieved leadership strides connected to economic performance. If you are 25 years of age or older and hold a university first degree, you may participate in this research.

 What is the reason for doing this research study?
Social capital plays a vital role in facilitating Kenyan Immigrants to integrate smoothly into the host country. Different leaders utilize social capital in diverse ways to support them develop in their leadership skills and gaining better positions. This research is therefore designed to explore how Kenyan immigrant leaders have used social capital and formed community associations that accorded the leaders space to serve the Kenyan community in a foreign land. The research also seeks to understand how social capital has shaped or enhanced the Kenyan leader's competency skills and molded them into influential leaders with track results.

Your participation as a Kenyan leader in this research is important. It will provide repository knowledge to current Kenya immigrants in the US and Canada and generations of an immigrant cohort in the future on how Kenyan immigrants navigate the seemingly closed and challenging network in the US and Canada and succeed as global leaders. Also, contribute to policy implementation on best modalities for integrating Kenyan immigrant leaders into the economy of host countries. Lastly, it will enhance Kenyan immigrants' leadership candidacy for future positions and economic performance. The study findings and experiences will also benefit many who find themselves in this situation.

What will be done during this research study?
Interview duration and questions
Participation in this study will require approximately 90 minutes. You will be asked to participate in a live Zoom interview that involves eight opened ended questions with subquestions. The interview will be conducted in a safe and secure environment that you will choose.

Live Zoom Interview
You will be requested to select an appropriate time convenient to you to participate in the interview by choosing a scheduled date and time that will be provided to you through an online doodle polling schedule. There will be some breaks during the interview if you request.
I will send you the interview questions two weeks before the interview date. This will allow you to study the questions before the day of the interview.

Data collection and Recording
The researcher will record the interview and you are free to ask the researcher to stop or resume recording at any point of the interview. You will be free to decide not to participate or to withdraw at any time without affecting your relationship with the researcher or Pepperdine University.

Confidentiality
The researcher will conceal your identity and that of your organization and will be kept confidential at all times before, during, and after the research. You will be referred to only by pseudonyms e.g "MB1", "MB2", "MB3," or "KC1", "KC2", "KC3" and so on and so forth in the study. Your participation in this study is voluntary with no incentives provided.
You are requested to submit your curriculum vitae which forms data collected for this study on the day of the interview or earlier when you receive the interview questions from the researcher.

What are the possible risks of being in this research study?
This research presents no more than minimal risk. Participants will be answering questions and being recorded. The risk involves loss of confidentiality, and emotional and/or psychological distress because of the length of the interview and sensitive questions asked that relate to personal experience which might result in anxiety thoughts. In the event you feel anxious during the interview, you are allowed to request the researcher to pause the interview and take a break. The researcher commits to reducing any potential environmental impediments and any personal stressors by conducting the research in a safe, quiet place you select.

What are the possible benefits to you?

The results of this study will be used to learn how social capital has shaped or enhanced Kenyan Immigrant leaders' competency skills. The Kenyan community living in the diaspora will also learn from the challenges provided about how they can harness community linkages and competencies that can strengthen and improve their leadership candidacy for future positions and economic performance. The research discussions and results will also provide repository knowledge to current Kenya immigrants in the US and Canada and generations of an immigrant cohort in the future on how Kenyan immigrants navigate the seemingly closed and challenging network and succeed as global leaders. It will also contribute to policy implementation on best modalities for integrating Kenyan immigrant leaders into the economy of host countries.

How will information about you be protected?

Your responses to this Zoom interview will be kept confidential. Reasonable steps will be taken to protect your privacy and the confidentiality of your study data. Your data will be securely stored in a labeled folder in my electronic device equipment for three years, then carefully shredded for security purposes.

The only persons who will have access to your research records are the study personnel, the Institutional Review Board (IRB) of Pepperdine University, and any other person, agency, or sponsor as required by law. The information from this study may be published in scientific journals or presented at scientific meetings but the data will be reported as a group or summarized data and your identity will be kept strictly confidential.

What are your rights as a research subject?

You may ask any questions concerning this research and have those questions answered before agreeing to participate in or during the study.

For study related questions, please contact the investigator(s):
Dorcas Mworsho

For questions concerning your rights or complaints about the research contact the Institutional Review Board (IRB):

- Phone: 1(310)568-2305
- Email: gpsirb@pepperdine.edu

What will happen if you decide not to be in this research study or decide to stop

participating once you start?

You can decide not to be in this research study, or you can stop being in this research study ("withdraw') at any time before, during, or after the research begins for any reason. Deciding not to be in this research study or deciding to withdraw will not affect your relationship with the investigator or with Pepperdine University.

You will not lose any benefits to which you are entitled.

Documentation of Informed Consent

You are voluntarily making a decision whether or not to participate in this research study. By

completing and submitting your survey responses, you have given your consent to participate in

this research. You should print a copy of this page for your records. Survey Form

APPENDIX H

Significant Categories and Codes Per Each Research Question

Research Subquestion		Category/codes	Participants	References
a. What interpersonal ties, if any, did the respondent utilize to access information, first employment, and promotion?	Decision to leave Kenya		13	19
		Pursue education or work	7	7
		US diversity visa program	6	6
		Politics	4	4
	Professional background	Community organizing and outreach	14	14
	Relationships in US or Canada	Friends	4	4
		Family	3	3
	Career Path	Advisory boards for Kenyan interests (health, fundraising)	8	8
		Position in academia	4	4
		Recommendation from supervisor	12	12
	Decision towards leadership		14	60
		Need for leadership	14	14
		Recruited by network	9	9
		Christian community in church	8	8
		Role of women in development	6	6
b. What perceived barriers, if any, did respondents encounter in finding their first employment?	Leadership experience		14	75
		Goal to unite Kenyans and motivate collaboration	13	13
		Prepared for leadership position	12	12
		Prepared for leadership position	9	9
		Network impact toward degree or certification	8	8
		Network impact toward degree or certification	7	7
	Barriers		12	46
		Training requirement	10	10
		Understanding corporate language	9	9
		Feeling that experience not valued	6	6
	Overcoming barriers		11	40
		Building trust over time	12	12
		Communication skills	8	8

c. What skills, if any, did Kenyan immigrant leaders utilize in sustaining social capital networks.	Ties to access resources, information, power, leadership		14	86
		Leadership mentorship and training	12	12
		Need skills for leadership opportunities	12	12
		Servant leadership	8	8
	Trust another person, building trust		14	32
		Trust required for leadership	10	10
		Clear communication to work together towards goal	11	11
	Structural ties		14	48
			12	12
		Responsible for creating own success		
		Pooling resources networking (food drive, housing)	9	9
		Partnering with other organizations	8	8
	Belonging to organization		12	33
		Building connections	12	12
		Feels respected and valued	11	33
		Passionate about helping communities of Kenyans	10	10
	Lack of trust for another person		7	11
		Someone who puts themself first	6	6
	Reciprocity		5	13
		People go out of their way to help each other	9	9
	Organizational savvy		14	83
		Utilizing technology for communication (Zoom, Facebook, Instagram, apps etc.)	14	14
	Leadership approaches		14	26
		Integrative	10	10
		Transformational	9	9

	Expectations before becoming a leader		14	22
		Being flexible, mindset or perspective change, reinvention	10	10
		Grateful for the success of the organization	5	5
	Changed after leadership		14	42
		Giving back to community	14	14
		Impacted by responsibility of leadership	13	13
		Servant leadership	12	12