Experiences in Conducting Ethnographic Studies in Marginalized Communities. A Case of Maasai and Hadzabe Tribes in Northern Tanzania

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Abstract: A study was conducted in Maasai and Hadzabe communities in Northern Tanzania. The purpose of the study was to examine the experiences of selected eight ethnographers who carried out fieldwork in Maasai and Hadzabe communities. The research adopted a phenomenology design and structured interviews were used to collect data. Open, axial and selective coding were used to analyze the transcribed interview data (outside the grounded theory). It was observed that ethnographic studies which violate research ethics expose researchers and informants to risks. The risks ranged from negative attitudes to bloodshed. Ethnographers are encouraged to seriously consider ethical issues when planning for ethnographic fieldwork.

Key Words - Maasai, Hadzabe, Phenomenology, Ethnographic, Open Coding, Axial Coding, Selective Coding and Fieldwork

1.1 Introduction

1.1.1 Justification

Conducting ethnographic studies may be dangerous if not handled with care. Sunday, October 2, 2016 was a dark day in the history of research. Three researchers of Selian Agricultural Research Institute were killed by Mvumi ward villagers in Dodoma, Tanzania. Teddy Lumanga, Faraji Marufu and their driver Nicas Magazine lost their lives. The villagers were not informed about the presence of the researchers in their backyard (Ubwani 2016). The researchers failed to address the rules of research ethics properly. Researchers should be informed about the dangers associated with conducting ethnographic studies in marginalized communities in order to minimize and avoid risks.

Figure 1: Presents the remains of a vehicle (torched) which was used by the deceased researchers and their driver

Source: The Citizen Newspaper Sunday, October 2, 2016

1.1.2 Overview of Hadzabe and Maasai tribes

Maasai and Hadzabe (Hadza) communities are located in the northern parts of Tanzania. Maasai and Hadza tribes are the only tribes in East Africa that are still relying on traditional way of life. According to the advice from Feinstein (2008, pp1-2), Maasai people live a semi-nomadic lifestyle. They are pastoralists with large heads of cattle and they migrate their animals through Ngorongoro crater in search of pastures. Maasai community is a patriarchal society practicing polygamy and women are always submissive to their men. They are not involved in decision making on key societal issues. The Maasai community is not seriously participating in politics and economy of Tanzania mainland.

Figure 2: Presents a photograph of a Maasai warrior
Maasai and Hadza communities differ on livestock keeping. Hadzabe people do not keep livestock, according to the National Geographic publication of November 2009, Hadza people are hunters and gatherers. They live in the forests with animals though there are some current changes caused by globalization. Hadza people live around lake Eyasi in the central rift valley. The total population of Hadza people is estimated at 1000.

**Figure 3** Presents a photograph taken from Hadza area

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**Source:** National Geographic, November 2009

### 1.2 Purpose of the study

The purpose of the study was to examine the experiences of ethnographic researchers in marginalized areas (Maasai and Hadzabe in Northern parts of Tanzania). The research answered the following questions:

- What are the key issues to consider when conducting ethnographic studies in Maasai and Hadza communities?
- What are the challenges facing ethnographic researchers when conducting studies in Maasai and Hadza communities?

#### 1.2.1 What is ethnography research?

Researchers proposed several definitions for ethnography design. According to Angrosino (2007) as cited by Sangasubana (2011, p67), ethnographic designs study the patterns of human lived experiences. Creswell and Clarke (2007, p59), defined ethnography as a research which describe and interpret culture or social group or system. Ethnographic studies examine the cultural characteristics of a certain group of people.
communities because there are several risks researchers should understand the key issues to communities under the study. Ethnographic politics, language and the way of life of the observers should be exposed to the culture, Ethnographic studies are more concerned involved.

clearance from the responsible authorities before about ethics and ethnographers should get observers as well but they (non-participant studies can be conducted by non-participant be the source of bias to the study. Ethnographic communities that they are familiar with, this may be difficult to control their preconceived ideas about the observation is central to ethnographic study. Participant observation is an important method for ethnographic research. Participant observation is said to have been coined by Malinowski in 1914. He did a prominent fieldwork among Trobriand Islanders of New Guinea.

1.2.2 Origin of ethnography research

This section is based on advice from Ellen (1984, pp14-38). The year 1840 was important in the history of ethnographic studies, anthropology was introduced as a branch. The author went on say that an American named Henry Schoolcraft was the first person to introduce ethnographic information and the Bureau of Ethnology was introduced in 1879 to study Indians. Participant observation is an important method for ethnographic research. Participant observation is said to have been coined by Malinowski in 1914. He did a prominent fieldwork among Trobriand Islanders of New Guinea.

1.2.3 Core issues to consider when conducting ethnographic studies

Handling an ethnographic study is complicated if the researcher is not a participant observer, (Ellen, 1984, p14). Madondo (2016, pp101-102) highlighted that participant observation is central to ethnographic study. However, participant observers may find it difficult to control their preconceived ideas about the communities that they are familiar with, this may be the source of bias to the study. Ethnographic studies can be conducted by non participant observers as well but they (non-participant observers) should be exposed to the culture, politics, language and the way of life of the communities under the study. Ethnographic researchers should understand the key issues to consider when conducting studies with communities because there are several risks involved.

Ethnographic studies are more concerned about ethics and ethnographers should get clearance from the responsible authorities before conducting their studies. Pontzer et al (2012) did a study in Hadza community, their aim was to make a comparison of energy consumption and obesity between Hadza and the western lifestyle. They got approval from Washington University Institutional Review Board, Tanzania Institute for Medical Research and Commission for Science and Technology of Tanzania.

Ethics in ethnographic studies do not end with permission, consent agreement should be signed by direct participants. In areas where literacy levels are too low, verbal agreement may be acceptable to employ. Pontzer et al (2012)'s study in Hadza community was based on verbal consent because of low literacy rates. It is therefore advisable for ethnographic researchers to include a statement of ethics in their reports.

Knowledge and selection of gatekeepers is another key area to consider, Sangasubana (2011, p570) believes that the selection of gatekeeper should be done in step number three of planning for an ethnographic study. Gatekeepers according to Creswell and Clarke (2007, p59) are people who help the researcher to get access to the research site. In most cases, the gatekeepers are community leaders and their duty is to facilitate peaceful entry of ethnographers to the research sites. The researchers should look for right people who can link them to the gatekeepers.

Gatekeepers may also link the researchers to the key informants. Creswell and Clarke (2007, p59) defined key informants as people who provide useful information to the study. Guth (2013) argued that ethnographers should start with a game plan. They should know the key informants and the kinds of data to be collected. Data collected from key informants is always valid and the aim of ethnographic studies is to get valid data which is reliable.

Sangasubana (2011, pp571-572) talked about validity and reliability of data as important components of ethnographic studies. He defined reliability as the internal and external consistence of the research findings. The researcher does not agree with Sangasubana (2011)'s view of validity and reliability of a qualitative study. Validity and reliability are terms used in a quantitative study and in a qualitative study (like ethnography) researchers talks of trustworthiness of the research data. According to Shenton (2004, pp63-64) trustworthiness is the credibility, transferability, dependability and conformability of the research findings. However, trustworthiness is the equivalence of reliability and validity in qualitative studies.

There are several ways of improving the trustworthiness of a qualitative study. According to Shenton, (2004, p65) randomization can be used during the process of selecting key informants in a
study and this will help to reduce bias. Qualitative research findings according to Shenton (2004, pp69-71) can be generalized (transferability) to specific similar contexts but not to larger population. The researcher should provide information about the delimitations of the study, the nature of the respondents and study in order for other readers to generalize the research findings to other contexts. Triangulation of methods, designs and approaches can be used to boost the credibility of the research study as well.

Madondo (2016, pp101-102) talked about the reciprocity in ethnographic studies. Reciprocity is a symbiotic relationship between the researcher and the researched in a study. The study should benefit both the researcher and the researched. Creswell and Clarke (2007, p59) support the idea of reciprocity. The researcher should provide the informants with some incentives i.e. lunch/drinks, cash for transport and cigarettes depending with the nature of the study and informants. However, the researcher should not spoil the informants because they may be induced to provide misleading information.

Guth (2013) emphasized that ethnographers should approach the study with an open-mind and fresh-eye. The researchers are encouraged to start by 'bracketing' their preconceived ideas about the problem under the study (Creswell and Clarke 2007, p52). Bracketing is not an easy task and it is psychological. Ethnographers are encouraged to observe the ethics of conflict of interest depending with circumstances.

Guth (2013) argued that ethnographic studies involve complex data collection and coding. In most case, ethnographic studies just like grounded theory need researchers to have multiple visits to the research site. Ethnographers should therefore plan carefully for data collection. Note pads, cameras and recorders are needed during data collection.

1.2.4 Challenges associated with ethnographic studies

Dealing with people's traditions and culture is not an easy task and may expose both the researcher and informants to risks if not handled properly. Madondo (2016, pp4-5) supported the fact that the duty of the researcher is to make risk assessment before the commencement of the study. Failure to make a risk assessment may expose both the researcher and the researched to threats. There are several risks involved in conducting an ethnographic study.

The researcher and informants may be under the threat of reactivity. Sangasubana (2011, pp571-572) defined reactivity as the effect of the presence of the researcher to others (on the research site). The members of the community may be annoyed by the presence of the researcher and become violent. Ethnographers are therefore encouraged to handle ethics properly and look for advice from the gatekeepers. The informants may be also under the threat from the researcher. Some researchers may feel negative towards informants (Lopez-Dicastillo and Belintxon, 2014, p524).

Bracketing of the researcher's preconceived ideas about the study is a problem especially to participant observers (Lopez-Dicastillo and Belintxon, 2014, p524). It is always difficult to control psychological phenomena (like bracketing) but ethnographers are encouraged to be fair because biasness is a threat to the credibility and transferability of the study findings.

The other challenge of ethnographic study is on reliability and validity of data (Sangasubana 2011, pp571-572). It is always difficult for the researcher to come up with credible and dependable findings if participants are not key informants. Some key informants are not free to disclose their traditional and cultural values that are considered sacred by their societies. Under such circumstances, the participant observer may help to screen and validate data from informants.

Lopez-Dicastillo and Belintxon (2014, p524) argued that ethnographers need to be natives. What does this mean? Are non-participant observers not eligible to conduct ethnographic studies? Certainly no, anyone can conduct ethnographic studies but should be exposed to the rules and guidelines of conducting them. Participant observers just like non-participant observers have their own weaknesses and ethnographic studies can be done by anyone.

1.3 Method

The study adopted a qualitative approach and the research design used was phenomenology. Phenomenology is used to study the lived experiences of several individuals (Creswell and Clarke 2007, p51). The study collected information from 8 ethnographers experienced in conducting studies in Maasai and Hadza communities. The study managed to examine their lived experiences of conducting researches in Maasai and Hadza communities. Each and every participant was allowed a 20 minutes interview. The researcher exercised extreme caution by minimizing interference during the interviews.

The first step in data analysis was the manual intelligent verbatim transcription of the
The researcher analyzed the data through performing open, axial and selective coding outside the grounded theory. The process of coding was done manually as well and the coding was done basing on cases and nodes.

1.4 Findings and discussion

1.4.1 Demographic characteristics of respondents

The study was based on the information provided by 8 ethnographers who once conducted studies in Maasai and Hadza communities. Out of the 8 respondents, 2 were anthropologists teaching in public universities in Tanzania, the other 2 were historians, one was a lecturer of rural and urban geography at university level and another respondent was a university lecturer of climate change. The study also took on board one political scientist and a community developer. All these respondents had experience of conducting studies in Maasai and Hadza communities. Table 1 below presents the demographic characteristics of respondents.

Table 1. Presents the demographic characteristics of the respondents

<table>
<thead>
<tr>
<th>Participant</th>
<th>Area of Study</th>
<th>Period</th>
<th>Profession</th>
</tr>
</thead>
<tbody>
<tr>
<td>Researcher 1</td>
<td>History</td>
<td>2015</td>
<td>Master Student for History (Hadza area)</td>
</tr>
<tr>
<td>Researcher 2</td>
<td>Anthropology</td>
<td>1995-2000, 2005 &amp;</td>
<td>University Professor (Hadza &amp; Maasai)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2014</td>
<td></td>
</tr>
<tr>
<td>Researcher 3</td>
<td>Climate Change</td>
<td>2005 &amp; 2016</td>
<td>PhD Student (Maasai)</td>
</tr>
<tr>
<td>Researcher 4</td>
<td>Political Studies</td>
<td>2014</td>
<td>University lecturer (Maasai)</td>
</tr>
<tr>
<td>Researcher 5</td>
<td>History</td>
<td>2016</td>
<td>Master Student (Hadza)</td>
</tr>
<tr>
<td>Researcher 6</td>
<td>Rural &amp; Urban Geography</td>
<td>2009, 2015</td>
<td>University Lecturer (Maasai)</td>
</tr>
<tr>
<td>Researcher 7</td>
<td>Anthropology</td>
<td>2010 to present</td>
<td>University Senior Lecturer ( Hadza &amp; Maasai)</td>
</tr>
<tr>
<td>Researcher 8</td>
<td>Community</td>
<td>2016</td>
<td>Master Student (Maasai)</td>
</tr>
<tr>
<td></td>
<td>Development</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: The Researcher 2016

The analysis of data was done basing on open, axial and selective coding outside the grounded theory and this section presents the findings and discussion of the study in accordance with the research questions.

1.4.2 Core issues to consider when conducting an ethnographic study

The disintegration and reassembling of the transcribed data managed to identify 5 major categories from the data. The categories are research ethics (RE-Q1), gatekeepers and key informants (GKI-Q1), validity and reliability (VR-Q1), reciprocity (RP-Q1) and data collection (DT-Q1) related category. The categories represent key issues to consider when conducting ethnographic studies according to the selected 8 researchers with various experiences of conducting ethnographic studies in Hadza and Maasai communities.

1.4.2.1 Validity and reliability/trustworthiness (VR-Q1)

This category was found to be the core category basing on selective coding. It was observed that the researchers validated and ensured the credibility of their data by triangulating instruments of data collection. The five researchers used several methods of data collection in order to validate the data. Researcher number 8 claimed that he visited the research site 3 times in order to validate the data this is what he had to say, 'I was forced to visit the research site 3 times because the data that I collected had some contradictions ......'

All researcher claimed that they validated the data by making comparisons with other related studies done before and that was done through literature search. Sangasubana (2011, pp571-572) agreed that reliability and validity are core elements on an ethnographic study. Shenton (2004, pp65-64) suggested triangulation of instruments as a key method of validating research data.

1.4.2.2 Research ethics (RE-Q1)

It was another key category identified and it is connected to the core category (reliability and validity) in the sense that the aim of research ethics is to improve the credibility and dependability of the research findings. Out of 8 respondents, 6 got...
permission from Commission for Science and Technology (COSTECH) in Tanzania and the other 2 respondents got permission from Pale Anthropology Field School at Olduvai Gorge. Consent agreement is central to ethnographic studies and all the 8 respondents had verbal consent with informants because of literacy problems. Researchers number 2 & 6 claimed that they had both written and verbal consent. Pontzer et al (2012) only used verbal consent when they conducted their study in Hadza area.

1.4.2.3 Gatekeepers and key informants (GKI-Q1)

Ethnographers should consider gatekeepers and key informants when conducting their studies. Researcher number 2 & 6 were introduced to the gatekeepers and key informants by local NGOs working in the area. Researcher number one was introduced to gatekeepers and informants by the local leadership of the ruling party Chama Cha Mapinduzi (CCM) during the 2015 elections. This is what he had to say, ‘..........and I took advantage of the campaigning, CCM campaigning team in the Hadzabe area introduced me to the participants...’

Researcher number 8 who was a participant observer used snowball sampling to locate key informants with the help of the gatekeepers. Guth (2013) stated that ethnographers should start by identifying key informants of the study.

1.4.2.4 Reciprocity (RP-Q1)

The key function of reciprocity is to induce the informants to provide credible and dependable information. The main aim of reciprocity is to ensure that the study is valid and reliable and this is how reciprocity is linked to the core category (validity and reliability). Researcher number 1 used to give cigarettes to informants and he said that majority of informants in Hadza were smokers. He also said that tourists are loved by Hadza people because they bring them second hand clothes. Two researchers said they used to pay gatekeepers for their service, but 5 of them claimed that they never reciprocated. Creswell and Clarke (2007, p59) supported the idea of reciprocity as an effective tool that may be used to induce informants to provide data.

1.4.2.5 Data collection procedures (DC-Q1)

All researchers considered carefully the processes of data collection. The researchers used note pads to write key information from the field. Cameras and mobile phone were used for photographing. Researchers number 1,3,6 used iphones to record important information and the data was backed by iCloud. The process of data collection was designed to support the core category (validity and reliability). Perfect data collection aims at improving the trustworthiness of the study.

Table 2 Presents summary of open, axial & selective coding of research question one (Issues to consider when conducting ethnographic studies in Maasai & Hadza communities)

<table>
<thead>
<tr>
<th>Open Coding</th>
<th>Axial Coding</th>
<th>Selective Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Research Ethics (RE-Q1)</strong></td>
<td>Research approval</td>
<td>Validity and reliability of research data</td>
</tr>
<tr>
<td>• Got written permission from COSTECH and Pale anthropological Field School at Olduvai Gorge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Consent was based on Verbal agreement</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Gatekeeper and Key Informants (GKI-Q1)</strong></td>
<td>Avenues for linking gatekeepers &amp; informants</td>
<td></td>
</tr>
<tr>
<td>• Introduced by NGOs working in Hadza</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Connected to gatekeepers by ruling party CCM during campaigning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Gatekeepers helped to link informants</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Introduction was easy because the researcher was from the same tribe</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Validity and Reliability (VR-Q1)</strong></td>
<td>Credibility and conformability of the data</td>
<td></td>
</tr>
<tr>
<td>• Triangulation of instruments</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Visiting research site more than once</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Validation of the report findings by participants</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Validating by other related studies</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Gave cigarettes
Paying gatekeepers for the service
Tourists gave second hand clothes
Some never reciprocated

Motivation and research tips

Data collection (DC-Q1)
Note pads used
Cameras used
Tape recorders used

Instruments of research

Source: Researcher 2016

1.4.3 Challenges associated with ethnographic studies

The disintegration and reassembling of the transcribed data on challenges associated with ethnographic studies in Maasai and Hadza communities produced 5 categories. The categories of challenges associated with ethnographic study are, reactivity (RC-Q2), bracketing and bias (BB-Q2), validity and reliability of data (VR-Q2) or trustworthiness, participant and non-participant challenges (PP-Q2) and data collection (DC-Q2) related challenges.

1.4.3.1 Trustworthiness of the research findings/ validity & reliability (VR-Q2)

This was the key/core category of the challenges affecting ethnographers when conducting studies in Maasai and Hadza communities. All the challenges affecting the ethnographic studies have impact on the credibility and dependability of the research findings. It was strange to observe that no single researcher managed to send back the findings of the study to the informants for verification and validation. Researchers are always advised and encouraged to give feedback to the informants for the purpose of verification. Two of the researchers complained that a significant number of informants were supplying irrelevant information and that resulted in vigorous data cleaning before data analysis. Madondo (2016, p102) stated that validation of data by giving feedback to informants is important.

1.4.3.2 Reactivity (RC-Q2)

Conducting research about culture and tribes may be sometimes dangerous if not properly handled. Researcher number 1 claimed that a student from a local university was attacked when conducting her study in Hadza area. She escaped following the intervention of a local district leader. Researcher number 6 said that the environment was strange during the beginning of the study but his attitude improved with time. Research Number 8 admitted that he was sometimes having negative feelings towards some of the informants. Lopez-Dicastillo and Belintxon (2014, p524) acknowledged that researchers may have a challenge of feeling negative towards some informants.

1.4.3.3 Bracketing and bias (BB-Q2)

This was another category of challenges observed. Researcher number 8 who was a participant observer admitted that his knowledge of Maasai culture had a little impact on some of his decisions and conclusions during the research process. Bracketing of researcher's interests is sometimes difficult for participant observers. Out of all the 8 researchers, none used randomization to pick informants, Shenton (2004, p65) argued that randomization can be used to reduce bias in research.

1.4.3.4 Data collection challenges (DC-Q2)

There are several data collection challenges associated with ethnographic studies. The researchers complained of huge data which was demanding during the process of transcription. Researcher number 6 admitted that he took 2 months to transcribe the data and the data was huge. All the 8 researchers analyzed the data manually and there was none who had the knowledge of qualitative data analysis software. Two of the 8 researchers complained of the missing data.

1.4.3.4 Participant and non participant challenges (PP-Q2)

Lopez-Dicastillo and Belintxon (2014, p524) argued that ethnographers need to be natives. However, both participants and non-participants have their challenges. Participant observers had problems related to bracketing and admitted that their knowledge of Maasai had a little contribution to their judgments and decisions during the research process. The non-participant observers faced problems of communication language and some complained that the environment was strange in the beginning of their studies.
Table 3 Presents summary of open, axial & selective coding of research question two (Challenges facing ethnographers conducting studies in Maasai & Hadza communities)

<table>
<thead>
<tr>
<th>Open Coding (RC-Q2)</th>
<th>Axial Coding</th>
<th>Selective Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reactivity (RC-Q2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Fear of the strange environment</td>
<td>Non responsive &amp; hostility</td>
<td>Trustworthiness of data challenges</td>
</tr>
<tr>
<td>• University student survived attach from Hadza people</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Poor cooperation during interviews</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Negative attitude towards some informants</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bracketing and Biasness (BB-Q2)</td>
<td>Preemptive information and bias</td>
<td></td>
</tr>
<tr>
<td>• The situation did not allow randomization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Heavy interference of researchers during interviews</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Knowledge of the tribes had a little influence to the study</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Validity and Reliability (VR-Q2)</td>
<td>Trustworthiness credentials</td>
<td></td>
</tr>
<tr>
<td>• No validation of research findings in some cases</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Some information provided was irrelevant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participant and non Participant Challenges (PP-Q2)</td>
<td>Communication &amp; environmental barriers</td>
<td></td>
</tr>
<tr>
<td>• Language problems for non participant observers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Strange environment for non participant observers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Data Collection (DC-Q2)</td>
<td>Bulky data software</td>
<td></td>
</tr>
<tr>
<td>• The data was huge</td>
<td>Incompetence</td>
<td></td>
</tr>
<tr>
<td>• No knowledge of software for qualitative data analysis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Difficulty in analyzing data manually</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Transcription of huge data done manually</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Problem of missing data</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.5 Conclusion

According to the outcome of open, axial, and selecting coding, the theme of validity and reliability was found to be the core category of the challenges affecting ethnographers in Maasai and Hadza communities. Validity and reliability category was also found to be the core category of the factors to consider when conducting ethnographic studies in Maasai and Hadza communities. The study also observed that researchers had little information on qualitative data analysis techniques and computer software for qualitative data analysis.

1.6 Acknowledgements

I want to express my gratitude to Mount Meru University for sponsoring this project.

1.7 References

