



THE ROLE OF THE YOUTH IN PEACE-BUILDING BETWEEN THE MAASAI COMMUNITY AND THE IN-MIGRANT COMMUNITIES IN KAJIADO NORTH SUB-COUNTY

Oriedo, S. J., Ntamushobara, F., & Renner, G.

THE ROLE OF THE YOUTH IN PEACE-BUILDING BETWEEN THE MAASAI COMMUNITY AND THE IN-MIGRANT COMMUNITIES IN KAJIADO NORTH SUB-COUNTY

Oriedo, S. J.,^{*1} Ntamushobara, F.,² & Renner, G.³

^{*1} Rev., Doctor of Ministry in Practical Theology (Peace-Building and Conflict Transformation), Africa International University [AIU], Nairobi, Kenya

²Prof., Africa International University [AIU], Nairobi, Kenya

³PhD., Africa International University [AIU], Nairobi, Kenya

Accepted: March 12, 2018

ABSTRACT

Kajiado North Sub-County (KNSC) has exhibited a demographic transformation akin to a cosmopolitan city. With different communities in-migrating to KNSC, which was traditionally the ancestral land to the Maasai Community, conflicts are bound to erupt due to a number of factors. The purpose of the study was to change the paradigm of Peace-Building from being an adult spearheaded process to a Youth driven process. Conflict is a holistic phenomenon and a virus which affects every facet of community life and every person regardless of their age, gender, or status. As long as people live around each other, they are going to find their opinions and actions in conflict with each other's. Hall (1969) defines conflict as essentially the circumstances; both emotional and substantive, which can be brought about by the presence of differences between parties who for whatever reason, are in forced contact with each another. For Williams (1947), conflict is a struggle over values (distributive or non-distributive) in which the immediate aims of the opponents are to neutralize, injure or eliminate their rivals. On the other hand, Deutsch's (1991) argument is that, conflicts are power struggles over differences; differing beliefs, interests, values or abilities to secure needed resources. Conflict is inevitable however, what becomes a concern is the magnitude and the consequences or dealing with the aftermath. The term conflict has been used where there is evidence of either the destruction of property or bloodshed and death. However, in this research project, Peace-Building has been used as a pre-emptive and preventive approach against conflict. Peace-Building in this project envisaged an activity between the Maasai Community and the In-migrant Communities. Whenever an individual or individuals from different community or communities migrate to settle among a different community, there are bound to be suspicions and, mistrusts which more than often lead to conflicts.

Key Words: *Peace-Building, pre-emptive and preventing tool, Conflict*

Introduction

Whenever an individual or individuals from different community or communities migrate to settle among a different community, there are bound to be suspicions and, mistrusts which more than often lead to conflicts. Simply put by Sande and Johnson (2011), conflict is a normal part of life. As long as you live around other people, you're going to find your opinions and actions bumping up against someone else's. Hall (1969) defines conflict as essentially the circumstances; both emotional and substantive, which can be brought about by the presence of differences between parties who for whatever reason, are in forced contact with each another. For Williams (1947), conflict is a struggle over values (distributive or non-distributive) in which the immediate aims of the opponents are to neutralize, injure or eliminate their rivals. On the other hand, Deutsch's (1991) argument is that, conflicts are power struggles over differences; differing beliefs, interests, values or abilities to secure needed resources. When different cultures coupled with diverse interests meet, there is likely to be conflicts. What will vary are the nature and the magnitude of the conflicts. Between different communities, the conflicts often range from jostling for resources to political competitions. Conflict can involve everything from small disagreements to major disputes, and it can result in not only hurt feelings, but also damaged property (Sande & Johnson; 2011).

Whether resolving conflict, mitigating, preventing or pre-empting the ultimate goal is to establish peace. Peace does not mean absence of conflict but could also mean minimizing conflict and pre-empting conflict. The focus in this project is to explore the role which the youth in the Kajiado North Sub-County (KNSC); the youth from both the Maasai community and the In-migrant Communities, can play in building peace between the communities in KNSC. Peace-Building in this project will be understood to mean a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches and stages needed to transform conflict

toward more sustainable, peaceful relationships (Lederach, 1997).

Statement of the problem

The research is informed by three factors. First, in most conflicts, a greater percentage of those actively involved are the youth. It is the youth who are usually used either to make a statement or to settle scores. The youth are often in the forefront of community conflict burning houses, raiding villages and settlements, carrying weapons and they are the ones seen in the media agitated, blocking roads and wielding weapons. Humanity, throughout history, has unduly placed the burdens of war and conflict on the youth. Viewing youth as agents of peace challenges the traditional images of youth as the main agents of war and conflicts. Danesh (2008) is of the opinion that viewing youth as a period of life in which violent behaviour is something to be channelled and checked, a re-conceptualization of the qualities of youth takes place and they are seen as essential to the challenges of building peace.

When the youth have been used to cause mayhem and make political statements, the elders and warlords only appear in peace committees, pretending to look for lasting solutions which are often short lived without the involvement of the youth. It is paramount that in any conflict resolution; either preventive, pre-emptive or resolution in nature, the role of the youth cannot be ignored. Peace-Building efforts that have been written always focus on the after conflicts and not before. It is for this reason that the researcher wants to tread where others have not trodden before.

Secondly, Kajiado North Sub-County (KNSC), being part of the former, Rift Valley Province, which have witnessed perennial politically instigated land clashes in 1991/1992, 1997/1998, and 2007/ 2008, have also experienced some pockets of conflicts, pitting the Maasai Community against the In-migrant Communities. The pocket conflicts that have been witnessed are potentially possible to build up to full scale conflict with devastating effects in KNSC.

On Tuesday 8th September, 2015, there was a brutal confrontation between the Maasai Community and the In-migrant Communities in Kitengela, Kajiado County over spaces in the market. The Maasai Community complained that all spaces in the market had been taken by the 'outsiders'. Njagi (2015), a news reporter, reported that, one person was feared to have died while scores were injured as traders from different ethnic groups fought. According to Ombati (2015), reporting on the same event reported that the Maasai community were demanding that half of the market space be allocated to them as the rest of the communities share the other half. Maasai community claims that outsiders have taken over the town yet they (the Maasai) are the indigenous. The confrontation in Kitengela can possibly be replicated in all the urban centres of Kajiado County where there is ethnic diversity. It is for this purpose that the researcher is interested in investigating the role the youth can play in Peace- Building between the Maasai Community and the In-migrant Communities residing in Kajiado North Sub-County.

The third factor that has informed the research project is the rate of Internal Migrations of Non-Maasai communities into KNSC. Traditionally, Kajiado County has been Maasai Community's ancestral land. However, with the expansion of Nairobi metropolitan due to outburst of the population, there has been a corresponding movement of the population towards the bordering counties. One of the major beneficiaries to this migration is Kajiado County as confirmed by the national census of 2009. The other indicator is the high proportion of the working age (15-64) population in Kajiado County, especially in Kajiado North Sub-County at 66% and Kajiado East constituency at 60%. This may be explained by the growth of Ngong and Ong'ata Rongai Wards in Kajiado North as well as Kitengela Ward in Kajiado East that have attracted high numbers of migrants from rural areas and provided residency for people working in the city of Nairobi and its environs (Ngugi, Kipruto & Samoei, 2013).

Study Objectives

The general objective of this study was to determine the role of the youth in peace-building between the Maasai community and the in-migrant communities in Kajiado north sub-county. The specific objective was:-

- To evaluate use of Peace-Building as a pre-emptive and preventing tool against Conflict between Maasai community and the in-migrant communities in Kajiado North Sub-County.

LITERATURE REVIEW

Theoretical Review

Ubuntu Philosophy and Peace-Building in African Community

One cannot discuss Peace-Building involving African communities without relating the process to *Ubuntu*. The corporate character of the African communities is embedded within the African philosophy of *Ubuntu*. *Ubuntu* is about "we" and not "me." Put in another way, *Ubuntu* means that people are people through other people. When the word community is mentioned, an African would not need an explanation as to the meaning. The world view of an African is formed around a community. Mbiti (1970), correctly captured the Africans' world view of the community by his famous phrase, "I am because we are..." Tutu (1999) explained that a person with *Ubuntu* is open and available to others, affirming of others, does not feel threatened that others are able and good, based from a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed. Mandela (2006), described *Ubuntu* thus: "A traveller through a country would stop at a village and he didn't have to ask for food or for water. Once he stops, the people give him food, entertain him. That is one aspect of *Ubuntu*, but it will have various aspects. *Ubuntu* does not mean that people should not enrich themselves. The question therefore is: Are you going to do so in order to enable the community around you to be able to improve?"

For Africans, the community is the very being of life; remove the community from a person and the person will not exist since his whole life is defined by the community. His story is the community's story. The In-migrant Communities in KNSC, therefore, could be in dilemma as to which community ethos to subscribe to; that is, either to retain their original traditions, or to abandon them and accept to be assimilated into the Maasai Community or even to accept a synthesis of their traditions and the Maasai traditions.

Conceptual framework

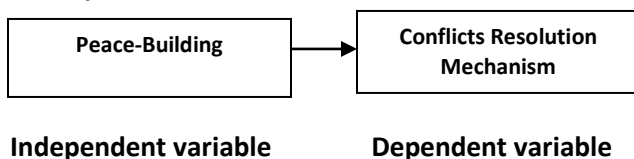


Figure 1: Conceptual Framework

Use Peace-Building as a pre-emptive and preventing tool against Conflict

In the Working Paper on *Children and Armed Conflict*, the Office of the Special Representative of the Secretary-General for Children and Armed Conflict, argues that limited economic, social and political opportunities are strong contributing factors driving youth to participate in armed conflict. However, the paper notes that this does not reflect the majority of the youth population, and that many young people in conflict and post-conflict countries are working for peace. Only a minority of young people turn to violence in any context.

The United Network of Young (UNOY) Peacebuilders is emphatic that the positive role that youth play in building peace and transforming conflict must be recognised. They argue that this recognition needs to take into account the interrelationship between social justice, sustainable development, human rights and peace as pervasive in the daily lives of the world's youth. As stakeholders and leaders, the inclusion of young people in Peace-Building processes ensures a relevant, representative and

active category of society is equipped to positively contribute to peace and security.

The youth's participation in Peace-Building is a largely untapped resource. Their actual contribution and potential, as a key to durable and inclusive peace, stability and economic prosperity, should be valued, recognised, and supported. UNOY Peacebuilders correctly argues that there must be a shift from distraction to interaction and from passive partnership to participatory partnership, and that this shift needs to alter the perception of youth as sources of conflict to seeing them as resources for peace and development, and from asking them to wait to asking them to lead the way. Young people need to be included as partners for peace. The argument aims at bringing the role of the youth at the centre of Peace-Building rather than consigning them to the periphery; active participation in Peace-Building rather than fanning conflict.

Manola De Vos, "6 Ways to Successfully Engage Youths in Peace Building". *devex*, March 9, 2015. Accessed July 5, 2016.

<https://www.devex.com/news/6-ways-to-successfully-engage-youths-in-peace-building-85577>.

Manola is a development analyst for Development Express (Devex) in Manila. Prior to joining Devex, she worked in conflict analysis and political affairs for the United Nations, International Crisis Group and the European Union. The author proposes "6 ways to Successfully Engage Youths in Peace Building". Either from her research or literature review or from other sources (not mentioned in the article), Manola observes that today, more than 1.5 billion people live in countries affected by fragility and conflict — a majority of which is under the age of 30. From observation, the author is convinced that the numbers alone justify the inclusion and consideration of youths in policymaking and planning. However, she notes that in practice, the meaningful participation of young people in Peace-Building has been hindered by discourses that overwhelmingly depict youths as victims or villains. It is true that, the picture of the youth painted in

times of conflict is mostly that of the warriors of the community. They are the “foot soldiers” who are armed to attack ‘the other’ and at the same time, the targets to blame for conflicts.

Manola notes that in a concerted effort to promote youths as active leaders and partners in peace processes, the United Nations, Search for Common Ground, and myriad nongovernmental organizations in 2014 launched the *“Guiding Principles on Young People’s Participation in Peacebuilding”*, which offer guidance to key stakeholders on meaningful youth engagement in conflict or transition settings. The document has comprehensively provided a road map for the necessity of the involvement of young people in Peace-Building. According to the authors of the document, fostering social cohesion and trust through an inclusive and participatory Peace-Building process during and after a transition or conflict is a challenging but necessary task but many key stakeholders remain on the margins or excluded from the process. In particular, the potential contribution and inclusion of young people to effective Peace-Building has received little attention and support yet young people’s leadership and roles in preventing and resolving conflict, violence and extremism are rich resources essential to achieving sustainable peace. The authors continue to argue that young people are valuable innovators and agents of change, and their contributions should be actively supported, solicited and regarded as essential to building peaceful communities and supporting democratic governance and transition. Moreover, young people’s participation promotes civic engagement and active citizenship.

The first point that Manola proposes as one of the six ways to successfully engage the youth in Peace-Building is to *“Create spaces for youths to express their opinions — and listen to them”*. For the author, rather than simply acknowledging the youth as victims or perpetrators of violence, engage them as social actors. She proposes that there should be a concerted effort to create space for the youth to formulate their opinion and to ensure that they are heard since youth voices in Peace-Building are present everywhere, but sometimes not recognized.

Young people are sometimes urged to be peacemakers, but they are seldom mentioned in responses to conflict through governance and political measures. The author’s Western world view informs her argument in this proposal. However, the patriarchal structure of African communities poses difficulty for youth to control the community agenda. Sometimes the youth are forced to fight for space and for recognition. The Maasai community is still highly patriarchal and the elders control the community.

The author’s second proposal is to *“Enhance the peace-building knowledge and skills of young people”*. Manola contends that most young peace builders create positive impact with minimal resources, though it’s important to provide them with the tools, such as, access to the teachers, facilitators, educational programs and networks that can hone their Conflict Resolution and leadership skills. The author notes that some of the most successful interventions used to leverage youth interests include arts, sports, media, informal learning and personal relationships.

Manola’s third proposal is to *“Build trust between youths and governments”*. She correctly observes that youth mobilization in Peace-Building efforts is more likely to be successful if they are given the capabilities and opportunities to work with local and national governments. The author’s argument is that with the lack of youth involvement to influence local and national politics, the youth tend to view governments with suspicion while, on the other hand, governments often fail to take into account the views of youths in policymaking. As a solution for the way forward, she proposes that joint workshops, community projects or platforms can help bridge the divide between youths and governments.

Manola’s fourth proposal is the need to *“Promote intergenerational exchange”*. According to the author, Peace-Building projects seeking the engagement of youths should also include parents and elders because, she argues, adults might perceive youth-led initiatives as a threat to their own power and position. As much as Manola’s argument here is plausible, it should not be the only

reason for the promotion of generational exchange. As much as the adults might be threatened because of their positions and power, Peace-Building in a community requires accommodative approach, so that the peace can be anchored on posterity. Collaborative Peace-Building efforts can enable the youth and adults to explore the common problems they face. Flemming (2015) cited by Manola, captures my argument well when she wrote that, “Young people alone by no means have the answers to the challenges the world and communities around the world are facing. Neither do older generations. By bringing together the vision of young people today, and the experience of older generations, new answers to challenges are created.”

Manola’s fifth proposal is “*Strengthen monitoring and evaluation*”. According to the author, the fact that the youth initiatives in Peace-Building suffers from chronic financial support, monitoring and evaluation ought to be routinely carried out to highlight the impact, effectiveness and the sustainability of their initiatives. Manola has suggested that beyond increased financial support, innovative approaches to evaluate the impact of youth engagement in conflict resolution must be used — particularly those that build on qualitative evidence and participative approaches.

Finally, the author’s sixth proposal is to “*Support youths who are positively contributing to their communities*”. Manola’s argument is that, while looking to engage the youth, the “good youth” should be considered. The “good youth” according to the author are those considered to have not been involved in conflicts. She observes that current youth programming focuses much attention on young individuals who were troublemakers or soldiers. For her, this effectively rewards youths for joining armed groups — or is at least perceived as doing so by local communities. Manola has cited Prelis who have noted that, “in general, young people feel marginalized and their voices are not heard or trusted as credible. When they commit violence, the international community rushes in. We have to be more conscious, cautious and thoughtful in our approach to youth engagement

and avoid sending the message that we only care about you when you cause harm.” Prelis’ argument is valid because in most reactive programmes targeting youth, the “good youth” is left out while the “bad youth” is the target for the programmes.

The author proposes that supporting youths who are positively contributing to their communities can take the form of a simple rewarding systems giving of certificates, prizes and scholarships as great incentives for youth. Trying to label the youth as “good youth” and “bad youth” the way Manola has done in this paper will be irrelevant in the case of KNSC because there has not been a break out of war in KNSC. In general, Manola’s article is relevant to young people engaged in Peace-Building and the practitioners in Peace-Building and youth organisations.

EMPIRICAL REVIEW

Njeru is a consultant for the Centre for Research and Development (CRD), an NGO in Zimbabwe. Currently, he is its Transitional Justice Manager, responsible for Collecting and analysing transitional justice and conflict transformation data derived from surveys, focus groups and special and strategic research projects. He is currently enrolled as a Ph.D. candidate at the University of KwaZulu-Natal with interests in post-conflict recovery and dealing with the past.

Njeru (2010) discusses the delicate place of youth in Southern Sudan and argues that war and peace benefit from the youth in many ways because in peacetime the youth provide the reservoir of any country’s energy to grapple with its present circumstances and future challenges and on the other hand, in times of conflicts, the youth provide the personnel for fighting. Apart from the forceful conscription into conflicts, the young people are also forced by circumstances emanating from the government’s failure to create enabling environments for empowerment of the young people. Njeru (2010) notes that Africa has excess youths without access to schooling or gainful employment, ready to heed the call to bear arms for spurious ideological or ethnic reasons. Such

youths are easily off-loaded on any viable militia or government for use in violence. Njeru argues that since in all the cases of warfare, whether it is legitimate war of self-defence or unprovoked wars, the burden of fighting is borne by the youths therefore, the burden of peace must weigh heavily on their shoulders as well. In dealing with the past to create a future for youth, the author suggests that first, the structural and underlying causes of the conflict must be eliminated. Secondly, recognisable and legitimate formal structures must be built up to allow the opinions and interests of the various actors in society to find expression without the use of violence. Thirdly, the culture of conflict, must give way to a culture of negotiation, fourthly, the author suggests that the culture of distrust toward institutions must yield to one of confidence. Finally Njeru (2010) advocates for the Transitional justice as the path of choice in dealing with the past. The author opines that, Post-conflict recovery has no deep foundation if it is not built on the youth. The democratic future of southern Sudan lies in the acknowledgement of the youths as direct victims of two decades of war and the legitimate beneficiaries of the peace. In light of the deep pockets of resources the future of Southern Sudan needs, the youths to be considered seriously as stakeholders in the quest for a durable peace in Sudan.

Whatever Njeru (2010) has written is not new. This is the case in any country where there are ethnic conflicts. He has used the word war a lot while the word conflict would have been comprehensive and inclusive enough. Before war breaks out, it starts with conflicts which keep on growing into full-scale war. Thirdly, Njeru(2010) had intended to write about youth but ended up focusing on children. It appears that to him, in the case of conflicts, children and youth or young people are synonymous. If he had given the definition of youth, probably this could have given the scope of his paper as per the target group.

RESEARCH METHODOLOGY

The Research Design is the plan or the blueprint of how the research is to be conducted. Research design can either take the empirical design

approach or non-empirical approach. Empirical design sought to address real-life problems as is the case of Kajiado North Sub-County. According to Mouton (2001), to resolve empirical questions, either new data needs to be collected or existing data analysed.

In this project, new data was collected both qualitatively and quantitatively. The mixed method methodology used was descriptive due to the people groups involved and the focus of the research project – that is the Maasai Community and the In-migrant Communities in Kajiado North Sub-County. The research project sought to describe the co-existence between the Massai Community and the In-migrant Communities in Kajiado North Sub-County. The Sequential explanatory design was used since the design involves the collection and analysis of quantitative data followed by the collection and analysis of qualitative data. In the sequential explanatory design, the priority is given to the quantitative data, and the findings are integrated during the interpretation phase of the study.

RESEARCH FINDINGS

Peace-Building as an alternative to the other forms of conflict resolution mechanisms

This was to test the respondents' ability to connect Peace-Building as an alternative to the other forms of conflict resolution mechanisms. The responses from the respondents were tabulated and analysed in Table 1. From Table 1, of the 106 responses, 76 responses (71.7%) overwhelmingly vouched for Peace-Building. The other methods of conflict resolution which usually escalates conflicts only received paltry percentages: Repossession of allocated lands received 9.4% while Return of purchased pieces of land received 2.8%. There were respondents who also proposed some ways for conflict resolution under 'others' (10.4%), as; 'Through law courts where necessary; Justice – giving land to the rightful owner the right way without corruption; Cohesion, willing buyer, willing seller, No politics; Education; Dialogue; Educating people on the importance of neighbourhood; Education of the Maasai community to avoid being

short-changed when it comes to sale of land;
Settlement of the landless by the government;
Integration between Peace-Building activities and

Education leading to alignment; and Cleaning up the
land records and good handling of land matters'
(see Table 1).

Table 1: Peace-Building as an alternative to the other forms of conflict resolution mechanisms

RESPONSES	QUESTIONS								
	Q11	Q16	Q19	Q20	Q23	Q24	Q27	Q28	Q29
Unemployment	A= 28								
	Y= 35								
Tribalism	A= 15			A= 6					
	Y= 17			Y= 8					
Governance structures		A= 14							
		Y= 18							
Leadership and Politics		A= 17		A= 21					
		Y= 15		Y= 12					
Organise Peace Activities		A= 23							
		Y= 30							
Appreciation of Diversity		A= 11							
		Y= 6							
Non Violent Activities		A= 9							
		Y= 6							
Recent Conflict			A= 42						
			Y= 52						
Land				A= 26					
				Y= 35					
Economic				A= 17					

Opportunities				Y= 16					
The Government					A= 29				
					Y= 32				
The Maasai Community					A= 10				
					Y= 10				
The In-migrant Communities					A= 5				
					Y = 7				
Through Peace-building						A= 37			
						Y= 39			
Repossession of Lands						A= 3			
						Y= 7			
Return of Purchased land						A= 2			
						Y= 1			
Crop Farming							A4=12		
							Y4=6		
Livestock Raring							A1=37		
							Y1=42		
Land Speculation							A2=18		
							Y2=8		
Business: Real Estate & etc							A3=13		
							Y3=8		
Sharing limited resources								A= 17	
								Y= 31	
Competition for								A= 13	

Jobs								Y= 13	
Sharing of Leadership								A= 23	
								Y= 13	
Insecurity									A= 17
									Y= 25
Marginalization									A= 26
									Y= 22
Others	A= 17	A= 0		A= 5		A= 6		A= 3	
	Y= 11	Y= 2		Y= 4		Y= 5		Y= 2	
Don't Know				A= 3	A= 6	A= 3		A= 2	A= 2
				Y= 5	Y= 5	Y= 3		Y= 2	Y= 2
TOTAL	123	151	94	158	104	106	144	116	94

Key to Variables: A_{1-4} represents the order of the priority as selected by the Adults, while Y_{1-4} represents the order of the priority as selected by the Youth; where 1 is the most preferred in a scale of 1-4.

RECOMMENDATIONS AND CONCLUSIONS

The findings of the data collection were presented, analysed, interpreted and discussed. The findings from the field of Research provided the evidence the Researcher needs to make informed recommendations for applications. In this chapter, the focus delves into the discussion of the findings with respect to the impact of the Research on the general public in Kajiado North Sub-County, the implications of the findings and finally, making recommendations for the way forward.

The first implication of this Research Project is that, the Researcher hopes that the this work will not end up gathering dust on the shelves of Africa International University but that it will be implemented for the benefit of the respondents who gave their time to participate in the Research Project. The Researcher prays that the relevant authorities in Kajiado North Sub-County, that is the

Church leaders, administrators, Elected Leaders, the Non-Governmental Organisations operating in KNSC and the Government (both Local and the Central) will not only use the findings of this Research Project but also seek to mainstream Peace-Building agenda, driven by the Youth in all of their activities. Secondly, the Researcher hopes that the findings of this work will not be confined to KNSC only but, since the context of the whole of Kajiado County is similar, the findings can be adapted to suit the other Sub-Counties and to any area of the Republic of Kenya or beyond the Kenyan borders since the migration of communities into other communities is not a phenomenon of KNSC only.

Thirdly, the Research has brought out some underlying issues which requires soberness and sensitivity to handle in order for the Peace-Building efforts to be realised. The demographic alignment of KNSC has completely shifted. Kajiado North Sub-County can longer be referred to as a "Maasai

land". With a population of 25.5%, the Maasai has become the minority compared to the In-migrant population of 74.5%. In order to remain relevant, in what used to be, the Maasai ancestral land, there are bound to be some demands from the Maasai Community which in itself is a source of conflict. From the Research findings, the Maasai Community demands leadership positions, job opportunities at every level in KNSC. This has made the In-migrant Communities to complain that their counterparts are favoured.

The entitlement approach to resources in KNSC by both the Maasai Community and the In-migrant Communities should be mitigated before it evolves into an unmanageable proportion. When the respondents were asked in Question 28 what the fears caused to the Maasai Community by the In-migrant Communities are, 48 responses out of 116 (41.4%) returned a verdict of *Sharing of the limited Natural Resources* as greatest fear. This was followed by *Sharing of Government and Political Leadership Positions* at 31% with the *Competition for Job Opportunities* coming third at 22.4% (see Table 6).

The fourth implication is the understanding of Conflicts. It is clear that conflicts exist in KNSC but either people are afraid to address conflicts, or they are forced to live with conflicts in order to guarantee unrealistic peace. Or even, people are not afraid of conflict as they are afraid of war. Therefore, since their conflict has not graduated into a war stage, they can live by it, not knowing, that before war, there is a conflict. The respondents identified specific conflict situations in KNSC unfortunately; there was no evidence of an effort to address them. The respondents pointed out that during drought, the Maasai Community graze their livestock on the In-migrant Communities' lands without permission. Since drought is a perennial phenomenon, it means that conflict has become part of KNSC that the In-migrant Communities, though are hurting, have accepted to live with. However, the danger with such approach to conflict is that when it evolves into war, it might have devastating effects. The Researcher's approach in

using Peace-Building is to prevent and pre-empt conflict before it matures into war.

Trainings on identifying conflicts are needed in KNSC. During the Chiefs' barazas (public gatherings), time should be allowed for talks on conflicts and Peace-Building. The Youth should be empowered and given space through arts, talents, music, drama, forums, to do presentations on conflict and Peace-Building. A number of youth leaders, trained on Peace-Building and Conflict mitigations techniques should be co-opted into all levels of the County's Peace Committees.

The fifth, implication from the Research findings, is that it is evident that a big percentage of the Youth doesn't know or have not been involved in the on-going Peace-Building process in KNSC. This calls for a paradigm shift from conflict resolution and Peace-Building being an activity of the community elders. During conflicts or war, Youths are often misused to attack the opponents as the community's soldiers. But when there is a call for dialogue or peace-talks, it is the elders who are summoned for talks. The process, they will be served snacks, and even an allowance while the Youth have been round off by the security agents and are tortured in confinements. The decision makers in Kajiado North Sub-County starting from the Provincial Administrations from the local level, the County Government from the local level must come up with a Master Plan on Peace-Building, specifically Youth customised. The effort must be made to form Youth Peace-Building Committees or Forums from the Sub-Locations through to the County level. The committee should be managed by the Youth leaders.

The County Government should build Youth Social Halls in every Location. The Halls should be equipped for Youth activities to empower them not only on Peace-Building skills but also on entrepreneurship. When Youth comes together in a common place to show case their talents and build each other, they burn bridges across ethnic divides. If one thinks this will be a costly venture, conflicts are more devastating and costly than developing infrastructure to prevent and pre-empt them. Keeping the Youth together in a productive way is

more beneficial than a Youth left loose and idle, who can easily become 'guns for hire' and easily available for the politicians to manipulate. The cost of building the Halls may be avoided through the County Government's partnership with the Churches. In most Churches, there are Church Halls which could be used for Peace-Building trainings and Youth activities. The Church, being a cosmopolitan institution, should be in the fore-front in Peace-Building. During the data collection, the Church leaders who were respondents were positive with the idea of using the Youth to spearhead the agenda on Peace-Building between the Maasai Community and the In-migrant Communities in Kajiado North Sub-County.

The sixth implication emanating from the Research Project is the enthusiasm and the positivity with which the respondents appreciated the Peace-Building approach. For example, when the respondents were asked how the land conflict cases could be solved, 76 responses out of 106 responses, that is 71.6%, proposed Peace-Building as the way to solving land conflicts in KNSC. This shows that Peace-Building initiative already has a support of almost everyone in KNSC. It is therefore an idea whose time has come.

The seventh implication from the Research findings is that the economic activity of the Maasai Community will have to change to meet the existing realities. At the present, as shown from the Research (*see the tabulation of Q27 in Appendix 6 and the analysis in Table 6*), the two top economic activities for the Maasai Community are Livestock Rearing and Land Speculation. Livestock Rearing accounts for 54.9% of the economic activities while Land Speculation accounts for 18.1%. Livestock Rearing is an activity which is directly dependent on Land. The activity thrives on more land or on the bigger the size of the land. However, Land Speculation as an activity inversely impacts on the activities of Livestock Rearing. The more the land is sold the lesser the Livestock Rearing activity. Land is not a replenish-able commodity; it neither grows nor replenishes itself. It is a constant factor. However, the demand for land continues to soar as

the population grows and the population moves outside the city centre of Nairobi.

The Maasai Community is being called upon to make a very difficult decision; to change their traditional way of life which was tied to their cultural values or to face 'extinction', extinction in a sense that their traditional economic activity of rearing traditional Livestock will be no more. When a community is faced with such a momentous decision to make, KNSC and by extension, Kajiado County as a whole is staring at a deep seated conflict waiting to erupt. The Researcher recommends that Peace-Building should not just be an activity to pacify the Maasai Community and the In-migrant Communities but an active process that is also coming up with solutions like diversification of the economic activities of the communities in KNSC.

Recommendations for Further Research

The topic of the Research was relevant for the context however there were several limitations. First, the Researcher regrets that he was not able to interview the elected leaders in person, even though some of their Personal Assistants formed part of the respondents. The Researcher was limited with the strict academic timelines. Future research should be able to reach out to the Elected Leaders since during the data collection and the interviews; the feeling was that conflicts in KNSC are usually fuelled by the politicians.

Secondly, the Researcher purposively sampled the respondents from Africans. There is need to also sample the respondents from the Europeans, Asians, Somalis and Africans from outside Kenya since they have also settled in Kajiado North Sub-County.

Thirdly, a similar project needs to be carried out purposely in a Sub-County with higher population of the Maasai Community in order to compare the dynamics within the same County.

Finally, the Researcher recommended that a similar project can be funded so it involves the whole of Kajiado County.

BIBLIOGRAPHY

- Alger, Chadwick F. "There Are Peacebuilding Tasks for Everybody". *International Studies Review*, Vol. 9, No. 3 (Autumn, 2007), pp. 534-554. Accessed on August, 3, 2016. <http://www.jstor.org/stable/4621856> .
- Anglican Church of Kenya. *Our Modern Services*. Nairobi, Kenya: Uzima Press, 2003.
- Babbie, Earl R. and Mouton, Johann. *The Practice of Social Research*. Cape Town, South Africa: Oxford University Press, 2001.
- Bailey, Kenneth D. *Methods of Social Research*, 3rd ed. London, UK: Collier Mcmillan, 1987.
- Bansikiza, Constance. *Consolidating Unity and Peace in Africa*. Eldoret, Kenya: AMECEA Gaba, 2004
- Berg, Bruce L. *Qualitative Research Methods for the Social Sciences*. Needman Heights, MA: Allyn & Bacon, 2001.
- Botes, Johannes. "Conflict Transformation: A Debate over Semantics or a Crucial Shift in the Theory and Practice of Peace and Conflict Studies." *International Journal of Peace Studies* 8, no. 2 (May 2003): 1-27. Accessed on November 3, 2016. http://www.gmu.edu/programs/icar/ijps/vol8_2/botes.htm.
- Brown, E. A. *Dimensions of Transformational Leadership and Relationship with Employee Performance in Hotel Front Desk Staff*. Ames, Iowa: Iowa State University, 2008.
- Casebeer, Ann L. and Verhoef, Marja J. "Combining Qualitative and Quantitative Research Methods: Considering the Possibilities for Enhancing the Study of Chronic Diseases." *Chronic Diseases in Canada* 18, no. 3 (2002): 130-135. Accessed June 14, 2017, http://www.phac-aspc.gc.ca/publicat/cdic-mcc/18-3/d_e.html.
- Chaplin, Kevin. "The Ubuntu Spirit in African Communities." (South Africa: South Africa Ubuntu Foundation, u.d). Accessed November 3, 2015. <http://www.activateleadership.co.za/cells/view/1367>.
- Creswell, John W. *Research Design: Qualitative and Quantitative Approaches*. California: Sage Publications Inc, 1994. *Qualitative inquiry and Research Design: Choosing Among the Traditions*.(Thousand Oaks: Sage Publications Inc, 1998. Creswell, John W. and Clark, V. L. *Designing and conducting mixed methods research*. Thousand Oaks, CA: Sage Publications, Inc., 2007).
- Danesh, R. "Youth and Peacebuilding". In *Encyclopaedia of Peace Education*, Columbia University: Teachers College (2008). Accessed on July 5, 2016. <http://www.tc.edu/centers/epe/>
- Deutsch, M. "Conflicts: Productive and Destructive" in Jandt Fred (ed.) *Conflict Resolution Through Communication*. New York: Harper & Row.
- De Vos, A. S., Strydom, Herman, Fouche, Christa B. and Delport, C. S. L. eds., *Research at Grass Roots: For the Social Sciences and Human Service Professions*, 2nd ed. Pretoria, South Africa: Van Schaik Publishers, 2002.
- Dixon, Peter. *Peacemakers*. England: Inter-Varsity Press: Nottingham, 2009.

Donovan, Vincent J. *Christianity Rediscovered*. Maryknoll, New York: Orbis Books, 1982.

Edginton, Christopher R., Kowalski Christopher L., and Randall, Steven W. *Youth Work:*

Emerging Perspectives in Youth Development. Champaign, Illinois: Sagamore Publishing LLC, 2005.

Ereaut, Gill. *What is Qualitative Research?* London, UK: Landscapes, 2007.

Fisher, Simon, Jawed Ludin, Steve Williams, Dekha Abdi, et.al. *Working with Conflict: Skills and Strategies for Action*. London: Zed Books, 2000.

Flippin Jr., William E. "Ubuntu: Applying African Philosophy in Building Community." Last updated April 6, 2012. Accessed January 26, 2017, http://www.huffingtonpost.com/reverend-william-e-flippin-jr/ubuntu-applying-african-p_b_1243904.html

Geib, P., and Swenson, J. "China: Transformational Leadership for Policy and Product Innovation". *Advances in Management*, 6. No 5, (2013): 3-10.

Getui, Mary N. and Peter Kanyandago. Editors. *From Violence to Peace*. 2nd ed. Nairobi; Kenya: Action Publishers, 2003.

Gilligan, J.J, Yoder, J.H, Bok, Sissela, et al. *Celebrating peace*; Vol. 11. Notre Dame Indiana: University of Notre Dame Press, 1990.

Gori, Fred. "Ong'ata Rongai is Hell for 'Immigrants'", *East African Standard – Standard Digital*, July 3, 2016, accessed July 27, 2016, <http://www.sde.co.ke/thenairobi/article/2000207378/Ong'ata-rongai-is-hell-for-immigrants>.

Grandin, Barbara E. "The Maasai: Socio-Historical Context and Group Ranches." In *Maasai*

Herding - An Analysis of the Livestock Production System of Maasai Pastoralists in Eastern Kajiado District, Kenya, by Bekure Solomon, De Leeuw P. N. and Grandin Barbara E. (ILCA, 1991) 172.

Hall, J. *Conflict Management Survey*. Woodland, Texas: Teleometrics (1969). Accessed 19th April 2016. <http://www.infotrackea.co.ke/services/leadership/constituencyinfo.php?cinf=wards&t=183http://softkenya.com/constituency/kajiado-north-constituency/>.

Heppner, Puncky Paul, Kivlighan, Dennis M. Jr and Wampold, Bruce E. *Research Design in Counseling* (Pacific Grove, California: Brooks/Cole, 1991).

International Community for the Relief of Starvation and Suffering (2001). *Kajiado Community Health Programmes*. Accessed on 27th July 2016. http://www.icrossinternational.org/downloads/kajiado_community_health_programmes.pdf.

International Organization for Migration (IOM). (2015). *Migration in Kenya: A Country Profile 2015*. IOM: Nairobi – Kenya/.

International Union for the Scientific Study of Population. *Multilingual Demographic Dictionary*. Dolhain, Belgium: Ordina Editions, 1982.

Johann Mouton and H. C. Marais. *Basic Concepts in the Methodology of the Social Sciences*. Pretoria, S.A: Human Sciences Research Council, 1990.

Jones, L. Gregory. *Embodying Forgiveness: A Theological Analysis*. Grand Rapids, Michigan: WM. B. Erdmans, 1995.

Jones, L. Gregory, and Celestin Musekura. *Forgiving As We've Been Forgiven: Community Practices for Making Peace*. Downers Grove, IL: InterVarsity Press, 2010.

Kenya National Bureau of Statistics, "Kenya 2009 Population and Housing Census: Analytical Report on Kenya Population Atlas", no. XV (March 2012): 63. Accessed March 2, 2017.
http://www.knbs.or.ke/index.php?option=com_phocadownload&view=category&id=109:population-and-housing-census-2009&Itemid=599

Koissaba, Ben Ole. "Elusive Justice: The Maasai Contestation of Land Appropriation in Kenya. A Historical and Contemporary Perspective", *IC Magazine*, (January 28, 2015). Accessed August 4, 2016.
<https://intercontinentalcry.org/elusive-justice-maasai-contestestation-land-kenya/>

Koross, Kibiwott. "How your New Plot Could be Turning Maasai into Squatters." *Standard Digital Edition*, August 14, 2015. Accessed March 8, 2017. <http://www.sde.co.ke/thenairobian/article/2000172769/how-your-new-plot-of-land-could-be-turning-maasai-into-squatters>

Laiser, Samson Olodi. "The Understanding and Practice of the Maasai Male Circumcision Ritual In a Christian Context, In the Evangelical Lutheran Church in Tanzania, Northern Diocese." Master's diss., MF Norwegian School Of Theology, 2013.

Lederach, J. P. *Building Peace: Sustainable Reconciliation in Divided Communities*. Washington, D.C: United States Institute of Peace, 1997. *The Little Book of Conflict Transformation*. Intercourse, PA: Good Books, 2003.

Mandela, Nelson M. Interviewed by Tim Modise, Experience Ubuntu Interview. May 24, 2006. Accessed July 4, 2017, http://en.wikipedia.org/wiki/File:Experience_ubuntu.ogg.

Manola De Vos, "6 ways to successfully engage youths in peace building". *Devex*, March 9, 2015. Accessed July 5, 2016. <https://www.devex.com/news/6-ways-to-successfully-engage-youths-in-peace-building-85577>.

Manyan, Philip. "A Deep Insight of Maasai Culture and Way of Life". January 15, 2015. Accessed March 8, 2017. <http://oloimugimaasai.org/530/>

Mbiti, John S. *African Religions and Philosophies*. New York City, New York: Anchor Books, 1970.

Miall, Hugh. *Conflict Transformation: A Multi-Dimensional Task*. Berghof Research Centre for Constructive Conflict Management, 2004. Accessed November, 3 2016.
http://edoc.vifapol.de/opus/volltexte/2013/4682/pdf/miall_handbook.pdf.

Mitchell, Christopher. "Beyond Resolution: What Does Conflict Transformation Actually Transform?" *Peace and Conflict Studies*, 9, no 1, (2002): 1-23.

Mouton, Johann. *How to succeed in your Master's & Doctoral Studies: A South African Guide and Resource Book*. Pretoria, South Africa: Van Schaik Publishers, 2001.

Mutisi, Martha. "Building and Sustaining Peace: The Development–Peacebuilding Nexus in Post-conflict Reconstruction in Africa". *Africa Peace and Conflict Journal* 3, no. 1 (June 2010): 25–34.

Netshitenzhe, Joel, *National Youth Policy 2009 – 2014*. South Africa: Government of South Africa, 2009.

Ngewa, Samuel M. *The Gospel of John: A Commentary For Pastors, Teachers and Preachers*.

Nairobi, Kenya: Evangel Publishing House, 2003.

Ngugi, Eston. *Kajiado County: Exploring Kenya's Inequality – Pulling Apart or Pooling Together*. Nairobi, Kenya: Kenya National Bureau of Statistics (KNBS) and Society for International Development (SID), 2013

Njagi, J. 2015. "One feared dead in Kitengela Ethnic Clashes." *Daily Nation*. September 9, 2015. <http://nairobinews.nation.co.ke/news/one-feared-dead-in-kitengela-ethnic-clashes/> (accessed on 26th July 2016).

Njeru, Shastry, "Dealing with the Past: The youth and Post-War Recovery in Southern Sudan", *African Journal on Conflict Resolution*, 10, no. 3 (2010): 29-48.

Nocella II, Anthony J. "An Overview of the History and Theory of Transformative Justice" *The Peace and Conflict Review* 6, no. 1 (2011),

<http://www.review.upeace.org/pdf.cfm?articulo=124&ejemplar=23> (accessed November 3, 2016).

Oberschall, Anthony. *Conflict and Peace Building in Divided Societies: Responses to ethnic violence*. New York, NY: Routledge, 2007.

Ochogwu, Joseph Peter. "Youth and Conflict in Nigeria: Challenges and Opportunities for Peacebuilding". *Africa Peace and Conflict Journal*, 3, no. 1 (June 2010): 35-48.

Office of the Special Representative of the Secretary-General for Children and Armed Conflict, "Children and Justice During the and in the Aftermath of Armed Conflict", *Working Paper No. 3: Children and Armed Conflict*, (September 2011). Accessed July 5, 2016 https://childrenandarmedconflict.un.org/publications/WorkingPaper-3_Children-and-Justice.pdf .

Ojoo, Steven Yieke. "The Influence of Tourism on the Development of the Maasai Culture." Master thes., Brandenburg University of Technology Cottbus, 2005.

Ombati, Cyrus. "Kitengela at Standstill as local Maasai Clash with Traders over Market Space." *Standard Digital*. September 8, 2015.

<http://www.standardmedia.co.ke/article/2000175660/kitengela-at-standstill-as-local-maasai-clash-with-traders-over-market-space> (accessed July 26, 2016).

Oucho, John O. "Changing Perspectives of Internal Migration In Eastern Africa."

A Paper Prepared for African Migration and Development Policy Centre (AMADPOC) and Population Studies and Research Institute (PSRI) - University of Nairobi, Nairobi Kenya, May 19, 2009.

Perlman, Susan. "The Shalom of God: Peace! Peace! Peace!" Jews for Jesus. Undated.

Accessed May 23, 2017. <https://jewsforjesus.org/publications/issues/issues-v01-n10/the-shalom-of-god-issues-shalom/>

Proudly Kenyan, "IEBC Analysis: Summary of Registered Voters in Counties, Regions and Tribes." *The Nairobi Times*, June 2, 2016, accessed February 28, 2017, <http://www.thenairobimes.com/2016/06/02/iebc-summary-registered-voters-in-counties-regions-and-tribes/>

Punch, Maurice. *The Politics and Ethics in Qualitative Research*. In Denzin, N. K. and Lincoln,

Y. S. (Eds). *Handbook of Qualitative Research*. Thousand Oaks: Sage, 1994.

Quille, Marta M. "A Response to Recent Critiques of Conflict Resolution: Is Critical Theory the Answer?" *Copenhagen Peace Research Institute, Working Papers*, 2000, no. 23 (2000): 33, accessed November 3, 2016. <http://www.gaderumnet.dk/.../2000-23%20A%20Response%20to%Recent%Critique%20of...>

Republic Of Kenya, County Government of Kajiado. *Kajiado County Integrated Development Plan 2013-2017*. Nairobi, Kenya: Kenya Vision 2030, 2013.

Rich, Judith. "Embracing the Spirit of Ubuntu." Last updated October 22, 2012. Accessed January 26, 2017. http://www.huffingtonpost.com/dr-judith-rich/ubuntu_b_1803189.html

Rothman, Jay. *Resolving Identity Based Conflicts in Nations, Organizations, and Communities*. San Francisco, California: Jossey-Bass Inc., 1997.

Rubin, Allen and Babbie, Earl. *Research Methods for Social Work*. 4th ed. Belmont, CA: Wadsworth, 2001.

Sande, K. & Johnson, K. *Resolving Everyday Conflict*. Grand Rapids, Michigan: Baker Books, 2011.

Secretary General's Report. "Implementation of the World Programme of Action for Youth to the Year 2000 and Beyond," *United Nations General Assembly*, A/56/180 (July, 2001), 2-14.

Simola, S., Barling, J., & Turner, N. *Transformational Leadership and Leaders' Mode of Care Reasoning*. *Journal of Business Ethics*, 108, (2012): 229-237.

Siyabona. "The Maasai Tribe, East Africa". n.d. Accessed March 8, 2017. <http://www.siyabona.com/maasai-tribe-east-africa.html>

Swanstrom, Niklas L.P. and Weismann, Mikael S. "Conflict, Conflict Prevention and Conflict Management and beyond: A conceptual exploration". *Concept Paper Series*, ISBN: 91-85473-02-2 (Summer 2005). Accessed July 13, 2016. <http://www.silkroadstudies.org>.

Swartley, Willard M. *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics*. Grand Rapids, MI: William B. Eerdmans, 2006.

The United Nations, Search for Common Ground, et-al, "Guiding Principles on Young People's

Participation in Peacebuilding", April 24, 2014. Accessed July 5, 2016. https://www.sfcg.org/wp-content/uploads/2014/04/Guiding-Principles_EN.pdf.

Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations, 8th ed.* Chicago, Illinois: The University of Chicago Press, 2013.

Umar, Abdi. "Resource Utilisation, Conflict and Insecurity in Pastoral Areas of Kenya" (Paper Presented for the USAID Organised Seminar on Conflict Resolution in the Horn of Africa, held at the Methodist Guest House, Nairobi, Nairobi, March 27-29, 1997). Accessed October 12, 2015. http://pdf.usaid.gov/pdf_docs/Pnach214.pdf.

United Nations Development Programme. "Youth Strategy 2014-2017: Empowered Youth, Sustainable Future". UNDP, 2014. Accessed August 4, 2016 https://www.peacebuildinginitiative.org/index1167.html?fuseaction=cmc_printall.print&pageId=2026&printview=true.

United Nations General Assembly. *Secretary-General's Report to the General Assembly, A/40/256*, (1985). Accessed August 4, 2016. <http://undesadspd.org/Youth.aspx>.

United Nations Youth. *Definition of Youth* (n.d). Accessed August 4, 2016. <http://undesadspd.org/Youth.aspx>.

UNOY Peacebuilders, "Youth and Peacebuilding: NGO Input for the Peacebuilding", *UN Peacebuilding Architecture Review*, (March 25, 2015). Accessed July 5, 2016. <http://unoy.org/wp-content/uploads/Peacebuilding-Architecture-Review-Youth-and-Peacebuilding.pdf>.

Unruh, Jon D. "Land Rights and Peacebuilding: Challenges and Responses for the International Community." *International Journal of Peace Studies* 15, no. 2, (Autumn/Winter 2010): 89-125. Accessed August 3, 2016. <http://www.jstor.org/stable/41853008>.

Valenzuela, Dapzury and Shrivatsava, Pallavi, *Interview as a Method for Qualitative Research*. Thousand Oaks, California: Sage Publications, 2009.

Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville, TN: Abingdon Press, 1996.

Vyhmeister, Nancy Jean. *Quality Research Papers for Students of Religion and Theology*. Grand Rapids, Michigan: Zondervan, 2001.

Webster's Third International Dictionary. London, UK: Bell and Sons, 1961. Comprehensive Dictionary. London, UK: Pioneer House, 1998.

Wehrmann, Babette. *Land Conflicts: A practical guide to dealing with land disputes*. Eschborn, Germany: Technische Zusammenarbeit (GTZ), 2008.

Weinreich, Nedra Kline. "Integrating Quantitative and Qualitative Methods in Social Marketing Research". Los Angeles, California: Weinreich Communications, 2006. Accessed June 14, 2017, <http://www.social-marketing.com/research.html>.

Westermann, Claus. "Peace (Shalom) in the Old Testament." In *The Meaning of Peace: Biblical Studies*, edited by Perry B. Yoder and Willard M. Swartley, translated by Walter Sawatsky, 37-70. 2nd ed. Elkhart, IN: Institute of Mennonite Studies, 1992.

Williams, Margaret, Tutty, Leslie M. and Grinnell, Richard M. JR. *Research in Social Work: An Introduction*. Itasca, Illinois: Peacock, 1995.

Williams, R. M. *The Reduction of Inter-group Tensions*. New York: Social Science Research Council, 1947.

Yeatts, John R. "Peace in the Old and New Testaments." In *A Peace Reader*, edited by E. Morris Sider and Luke Keefer Jr., 15-21. Nappanee, IN: Evangel Publishing, 2002., "Interviewing in qualitative research". London, UK: , 2009. Accessed June 14, 2017, <http://www.comp.dit.ie/dgordon/Podcasts/Interviews/chap15.pdf>