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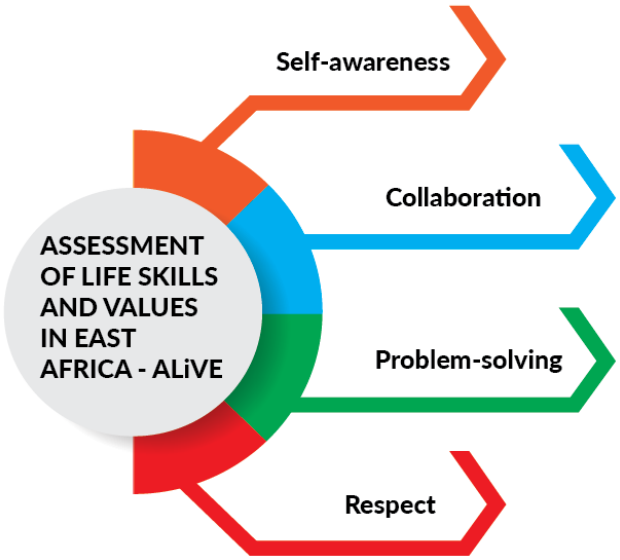
Regional Education Learning Initiative



UNDERSTANDING RESPECT IN THE TANZANIAN CONTEXT: AN ETHNOGRAPHIC STUDY

A Report for the Assessment of Life Skills and Values in East Africa (ALiVE) Project

RESPECT - TANZANIA

This report is a product of the Regional Education Learning Initiative (RELI). RELI, through the Values and Life Skills (VaLi) thematic group, aimed to collaborate with local leaders to cocreate and develop contextualized assessments in Kenya, Tanzania, and Uganda. The RELI project, Assessment of Life Skills and Values in East Africa (ALiVE), has three main objectives: (a) develop contextualized, open-source tools for the assessment of life skills and values in the East African context; (b) generate large-scale data on life skills and values across the three countries; and (c) use this data to inform change and build capacities within the VaLi-ALiVE member organizations.

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1 OVERVIEW OF THE ALiVE PROJECT

1.1 Brief Description of the Project

The Regional Education Learning Initiative (RELI), through the Values and Life Skills (VaLi) thematic group, intends to collaborate with local leaders to cocreate and develop contextualized assessments in Uganda, Kenya, and Tanzania. The initiative, Assessment of Life Skills and Values in East Africa (ALiVE), has three objectives: gathering information (and knowledge), building community, and advocacy. These three broad objectives mirror RELI's three pillars: being a knowledge hub, transforming member organizations, and influencing policy. Over three years (2020–2023), ALiVE will do the following: (a) develop contextualized, open-source tools to assess life skills and values in the East African context; (b) generate large-scale data on life skills and values across the three countries; and (c) use this data to inform change and build capacities within the VaLi-ALiVE member organizations. These organizations will advocate for the three national education systems to focus on and produce these competencies, to inform regional policy throughout the East African Community, and to inform global thinking on how to measure life skills and values as *relevant and effective* learning outcomes.

ALiVE will be a context-relevant, summative assessment. The assessment will target adolescent boys and girls from ages 13 through 17 years, both in school and out of school, focusing on three competencies and one value: *self-awareness, problem solving, collaboration,* and *respect*. Embracing the Sustainable Development Goals (SDG) spirit of *leaving no one behind*, the initiative will conduct the assessment at the household level. The aspiration is that this will be a simple and easy-to-use tool, making it feasible and affordable to conduct an assessment on a national scale.

The first phase in developing the contextualized assessment tools was to conduct ethnographic interviews across the three countries with three categories of informants: adolescents, parents, and key persons such as teachers, social workers, and youth patrons or matrons, among others. The interviews were to gauge participant perceptions and understandings of the selected ALiVE competencies: *self-awareness, collaboration, problem solving,* and *respect.*

1.2 The General Objective of the Contextualisation Study

The aim of the study was to achieve a contextualised understanding of *respect* in Tanzania in order to determine the skill structure and derive the best tools for a large-scale assessment of *respect* in the three countries.

1.3 Research Questions

The study sought to answer the following questions:

i) How do adolescents, parents, and other key actors in Tanzania define and understand *respect*?
ii) How do the common definitions differ across the participants' categories (adolescents, parents, and key persons), genders, and locations?
iii) Which subskills emerge from the common understanding of this skill, and how do they vary across the participants' categories, genders, and locations?
iv) What are the common dispositions and values identified by the different categories of the participants based on gender and location?
v) Which support systems and other factors help the adolescents develop *respect*?
vi) What are the common methods identified and used by the participants to assess *respect* in adolescents?

2 METHODOLOGY

2.1 Study Design

Since the purpose of this study is to learn about and reflect on a certain social group's way of life and understanding, a qualitative approach and an ethnographic design was adopted to explore and collect participants' perceptions and understandings of the selected ALiVE competence in the local context of Tanzania. Ethnography is a widely used research tradition in the social sciences. It can be defined as the study of social interactions, behaviours, and perceptions that occur within social groups, teams, organizations, and communities (Hammersley & Atkinson, 2007). Therefore, the ultimate goal of this tradition is to analyse and form a detailed understanding of the particularities of a given social group. That is why we considered this the most appropriate design for conducting the present study.

2.2 Study Sites

The study was conducted in 5 districts in Tanzania, which were sampled based on their status as rural or urban, their economic activity (pastoralist, core-urban, agricultural), and their distance from Dar es salaam. Two villages in each district were randomly sampled. Table 1 summarizes the five locations.

Table 1: Data Collection Regions, Sites, and Selection Criteria

CRITERIA	REGION AND DISTRICT
Core urban characteristics, low-income areas within the capital city	Region: Dar es salaam District: Ilala
Core rural characteristics, agriculture-rich, and within 100 km of the capital city	Region: Morogoro District: Mvomero
Core rural, agriculture-rich, 300–400 km from the capital city	Region: Tabora District: Uyui
Core rural, pastoralist areas, 400–800 km from the capital city	Region: Arusha District: Ngorongoro
With different characteristics from all mentioned above	Region: Zanzibar District: North-A

Given that the study was conducted during the COVID-19 pandemic period, researchers specifically selected districts where RELI members were working, due to ease of contact, logistics, and observance of the COVID-19 health protocols.

2.3 Study Population, Sampling, and Sample

The study population consisted of adolescent boys and girls from 13 through 17 years of age (both in and out of school), parents, and key persons (people close to the adolescents such as teachers, social workers, youth patrons or matrons in religious communities, and the like). Research assistants selected interview participants using systematic sampling based on a list of target participants per category in each village.

In each sampled village, researchers targeted at least 4 interviews with 2 adolescents of each gender (combining those in primary, secondary, vocational training centre, and out of school); 4 interviews with 2 parents of the sampled adolescents, and 2 of non-sampled adolescents (while combining fathers and mothers); and 4 interviews with key persons (teachers, social workers, and others who consistently work with adolescents, from both genders). This resulted in a target of 24 participants per district for the one-on-one interviews. Overall, the sample totalled around 132 participants for the interviews, as summarized in Table 2 below.

Table 2: Number of Participants per Category and Site

District	Adolescents		Key persons		Parents		Total		
	Boys	Girls	Men	Women	Men	Women	Men	Women	Overall
Ilala	02	06	04	04	01	07	07	17	24
Mvomero	03	05	04	04	03	05	10	14	24
Ngorogoro	04	04	04	04	04	04	12	12	24
North-A	04	04	06	02	05	03	15	09	24
Uyui	07	05	06	06	06	06	19	17	36
Total	**20**	**24**	**24**	**20**	**19**	**25**	**63**	**69**	**132**

Notably, out of 132 participants for the one-on-one interviews, only 57 (29 men and 28 women) were interviewed on *respect.*

In addition to the interviews, 21 focus group discussions (FGDs)—(10 FGDs for adolescents and 11 FGDs for parents)—were conducted. For the FGDs, 3 participants (adolescents or parents) were selected to join the other 4 who participated in the interviews. Ultimately, FGDs in each village consisted of 5 to 7 participants.

2.4 Data Collection Methods and Tools

- **In-depth interviews**: One-on-one interviews with adolescents, parents, and key persons were conducted to determine their understanding of *respect* in the Tanzanian context. Researchers used an interview guide that was developed prior to data collection.

- **Focus Group Discussion (FGD)**: Discussions with adolescents and parents were conducted in order to cultivate a deeper understanding of the issues that emerged from the interviews. Researchers developed and used specific FGD guides for each site and its interviews.

2.5 Training of Research Teams and Fieldwork

In each district, there was need for an experienced qualitative researcher to take the lead in interviewing and for a research assistant to provide support in terms of logistics, recording, and note taking. At least one of the researchers needed to be fluent in the language of the study location. To ensure the collection of quality data, a 2-day researcher-training session (covering 4 hours per day) was conducted via Zoom on October 19 and 21, 2020. The training emphasised the background and objectives of the ALiVE project, the research approach and methodology, data collection methods and tools, recording and note-taking techniques, ethical issues, and more.

Before going into the field, the research assistants were provided with resources to finalize preparatory work that included notifying local authorities, listing, sampling, and notifying the sampled participants. Data collection was conducted in the 5 districts between November 2 and 15, 2020. The exercise lasted two days in each village. The first day was spent on the in-depth interviews, while the second day was reserved for the FGDs, which were conducted at a safe and central location within the village. Interviews and FGDs were audio-recorded and hand-written for backup and to ensure accuracy during translation or transcription.

2.6 Coding System and Data Analysis

A coding system was established to analyse the 57 interviews on *respect* following the method of thematic analysis. Thematic analysis is "a method for identifying, analysing and reporting patterns (themes) within data" (Braun & Clarke, 2006, p. 79).

The analysis was centrally conducted for all the interviews and FGDs from the three countries. For the analysis of the interviews, we established a coding system based on *contextual (descriptive) variables*, including (a) category of informants, (b) sex of the participants, (c) country, and (d) districts. In *quantitative* terms, the contextual variables were analysed descriptively (in terms of frequency and percentage) using Microsoft Excel and Dedoose.

The coding system also considered *content variables* related to (e) definition and process described by the participants, (f) subskills, (g) dispositions and values, (h) behaviours, (i) related skills, (j) support systems and factors for enhancing *respect*, and (k) methods for assessing the skill in adolescents. In *qualitative* terms as recommended by Gibbs (2018) and using Dedoose program (version 8.3.41.), we performed an analysis of the subjects' understandings of *respect* as presented in the interviews, paying specific attention to elements of contextualisation in contrast with what has been found in the literature review.

These predetermined categories emerged from the analysis of five interviews (at least 1 from each category) conducted by nine research assistants in order to achieve inter-rater reliability in the coding system. Apart from these predetermined categories, others emerged from the main topic of *respect*; this report thus addresses the local perspective of the skill structure. The analysis process involved the identification of patterns of similar ideas, concepts, or topics in order to establish the connection and integration of information with the theoretical foundation (Miles & Huberman, 1994) as well as a suggested indication or evidence for contextualisation. The codes were created in accordance with the criteria for qualitative evaluation: dependency, transferability, credibility, and verifiability (Duffy, 1987).

Furthermore, the *synthetic analysis* followed the three stages pointed out by Thomas and Harden (2008): the free "line-by-line" coding of the primary interviews (including sentences or

paragraphs as the analysis unit), the organization of these "free codes" into related areas to construct "descriptive themes," and the development of "analytical themes" (p. 4). The analytical themes go beyond the findings of the primary interviews and develop additional concepts, understandings, or hypotheses. The analytical themes are then related to the recommendations for assessment, intervention, and policymaking in order to contextualise *respect* in East Africa.

In addition, the researchers used the *triangulation* technique (Flick, 1992, 2004) to search, identify, select, evaluate, and summarise data from interviews, based on pre-defined criteria and emergent categories.

Finally, *data reduction* was applied through a mixed-method analysis: (a) the initial subgroup classification of the interviews is based each participant's category (adolescents, parents, and key persons), sex, and district; and (b) data reduction involves techniques of extracting and coding data. These mixed-method analyses were carried out using the Dedoose program, which allows for the analysis of the frequency of the codes in terms of the demographic information of the participants and allows for the integration of qualitative and quantitative data. In this regard, three types of descriptive analysis were conducted: code co-occurrence, cross-tabulation of the code and participants' characteristics, and cross-tabulation of the code and 2 or more participants' characteristics.

Notably, for each of the quotations in the findings, we have included a code that helps in identifying the category of the participant. In each code, the first letter represents the country (Tanzania), the second letter represents the category of participants (e.g., 'A' for adolescent, 'P' for parent, and 'K' for key person), and the number represents the number assigned to the participant.

2.7 Ethical Considerations

The research team upheld approaches that address ethical considerations in dealing with different categories of participants. These approaches include obtaining informed consent, ensuring the confidentiality of information obtained from the participants, compensating the participants (both monetarily and non-monetarily), and ensuring voluntary participation. Precautions were taken to adhere to the COVID-19 guidelines issued by the Ministry of Health at that time, especially those of not exceeding 15 persons for every gathering, wearing masks, physical distancing, and the washing and sanitizing of hands.

3 FINDINGS

3.1 General Characteristics of the Participants

Overall, 57 participants (29 men/boys and 28 women/girls) were interviewed on *respect*. Twenty of these were adolescents (12 boys and 8 girls), 18 were parents (5 men and 13 women), and 19 were key persons (12 men and 7 women). Furthermore, the average ages (in years) of the participants were 15.9 for adolescents (15.8 for boys and 16.0 for girls; SD=1.3), 42.4 for parents (50.3 for men and 39.8 for women; SD=12.5), and 35.1 for key persons (35.5 for men and 34.9 for women; SD=7.6).

3.2 Codes and Central Themes in Respect

3.2.1 Definition

A contextualized definition and understanding of *respect* was the first category identified during the coding process. It captures the codes and the analysis of the definitions of respect as given by the participants.

Several codes were identified by participants to explain their understanding of the value of *respect* as derived from their social and cultural context as well as their lived experiences. The codes include the following (see the table below).

Table 3: Codes That Emerged as Definitions of Respect

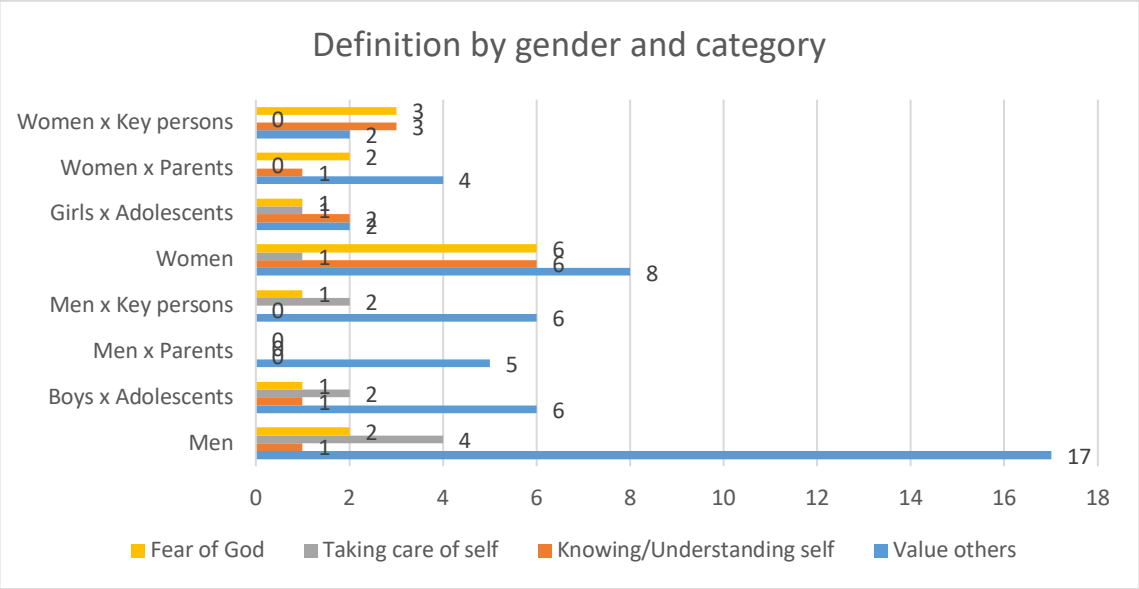
CATEGORY: DEFINITION	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Value others	19	33.33	25	16.03
Knowing or Understanding self	6	10.53	7	4.49
Taking care of self	4	7.02	5	3.21
Fear of God	7	12.28	8	5.13
Obedience	31	54.39	60	38.46
Discipline	31	54.39	49	31.41
Kindness or Friendliness	10	17.54	11	7.05
Responsibility	18	31.58	31	19.87
TOTALS	**57**[1]		**156**[2]	

[1] This refers to the total number of participants who were interviewed on respect. It is not the sum of the observed frequencies, since more than one code in the theme could emerge from the same participant.

[2] This refers to the total number of excerpts that emerged in the definition of respect. It is not the sum of observed frequencies, since one excerpt could contain more than one of these codes.

The total number of excerpts in the main definition codes by gender and category of participants can be observed in Figure 1 below.

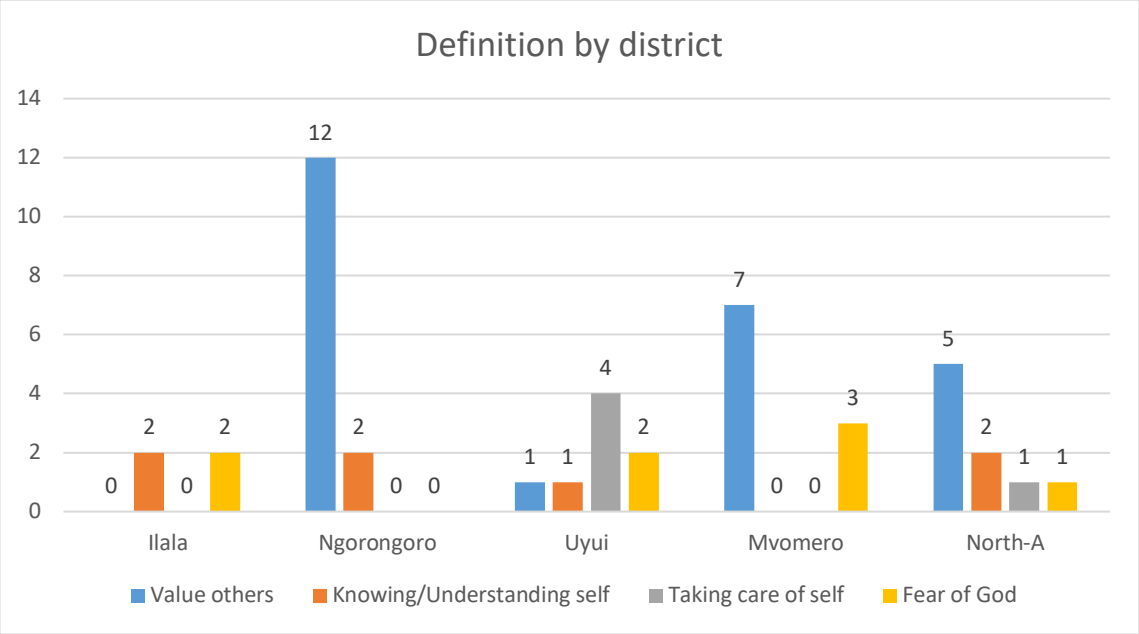
Figure 1: Frequency of Excerpts That Include Fear of God, Taking Care of Self, Knowing or Understanding Self, and Value Others, by Gender and Category of the Participants



As can be observed in Figure 1, the most prominent definition of respect among both men and women participants across the categories of participants (parents, key persons, and adolescents) is *value others*.

When we analyse the same codes with respect to the definition of respect by the different study sites (refer to Figure 2), further interesting findings emerge. Valuing others is still the most prominent code in defining respect. This is particularly relevant in Ngorongoro district.

Figure 2: Frequency of Excerpts That Include Value Others, Knowing or Understanding Self, Taking Care of Self, and Fear of God, by Gender and Category



While valuing others was the main code that defined respect, it is also clear from the analyses that respect has many other meanings (T-K-18)[3] depending on the culture and prevailing social norms (T-K-06). Valuing others is understood as a "culture of appreciating people" (T-K-28) within the community, demonstrated by "love" and "care" (T-A-11), showing "kindness" (T-P-39), "courtesy" (T-A-01, T-A-05, T-K-37, T-P-01, T-P-03), and a "a habit of compassion" (T-K-40).

To many participants, respect is about the "good behaviour" (T-K-42, T-P-20) and "good character" (T-K-31) that a community considers acceptable (T-K-10) and that people demonstrate "within the community in which they live" (T-K-31). This was well captured by adolescents in a focus group discussion in Dakawa-Mvomero, Morogoro; they defined respect as "a state of a person whose behaviour is good and . . . lives well with people" (TA-FGD-06). To these adolescents, "you will know a respectful person" when you see their "behaviours," their "character," and "when he does his things, when he fulfils his/her duties" (TA-FGD-06). Good behaviour that was frequently used by participants to define respect include discipline (T-A-36, T-A-23, T-A-17, T-A-10, T-A-09, T-K-04, T-K-07, T-K-18, T-K-27, T-K-31, T-K-35, T-K-37, T-K-42, T-P-01, T-P-03, T-P-22, T-P-27, T-P-39), obedience (T-A-24, T-A-23, T-K-07, T-K-22, T-K-28, T-K-34, T-K-40, T-P-32), the "habit of caring for the elderly and loving the little ones" (T-K-40), doing what is "pleasing to the eyes of people" and "acceptable to the community" (T-A-10, T-K-10), greeting (T-K-18, T-K-40), and "appropriate dressing" (T-K-22, T-K-35).

[3] The first letter represents the country (Tanzania), the second letter represents the category of participants (e.g., 'A' for adolescent, 'P' for parent, and 'K' for key person), and the number represents the number assigned to the participant.

To many participants, respect is synonymous with discipline and obedience—a position that also came up in the focus group discussions. For instance, a group of parents describing the role of obedience in their understanding of respect noted that "when you instruct any child, he or she [a respectful one] goes without complaining and brings what you had sent him/her for" (TP-FGD-05).

According to another participant, "when you tell someone something and they obey (T-P-10)," then they are respectful. A parent says the following:

> My child, do not go anywhere today, only stay at home. Out of respect, the child will just stay at home. When she/he is asked to cook she/he will cook. When he/she is asked to go to some place then he/she will go; when she/he is told to go to school then he/she will go; and when she/he is told to go to the school of Islamic studies then he/she will go; when a person is asked to demonstrate good deeds then a person will; and when they are told not to do evil things they don't do evil. (T-A-37)

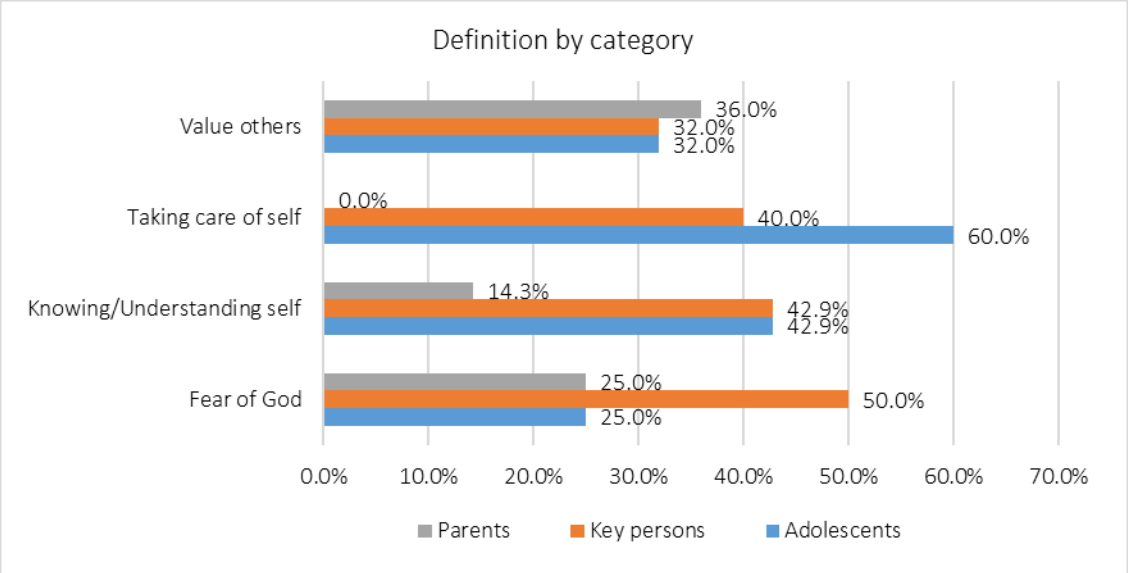
From this perspective, respect is thus "being obedient and listening to what you are being told by others" (T-K-07) and doing the "things that you are told to do" (T-K-42) in the "required" way (T-A-11), regardless of whether the person instructing is your "junior or senior" (T-A-01). As one parent said, "To us the word respect is to tell someone something, and that someone will listen to you very well without giving you back a bad response" (T-P-38).

The concept of knowing oneself (T-K-22) and one's basic limits (T-K-34) was also reported as crucial for one's understanding and demonstration of respect. This is because respect begins with self-value (T-A-11) before one can value others. Self-value, understood as "self-respect" (T-A-32) and "self-discipline" (T-A-37) are some of the indicators of whether a person knows who they are. In valuing oneself, one is able to attract respect, as one participant emphasised: "if you respect yourself, I will also respect you" (T-A-32), but "if I care for you but you do not care about me" (T-A-32) then it is difficult for one to continue giving this kind of care.

Finally, some descriptive analyses were conducted to respond to the research questions regarding the differences between the main codes identified in defining respect by category of participants and gender.

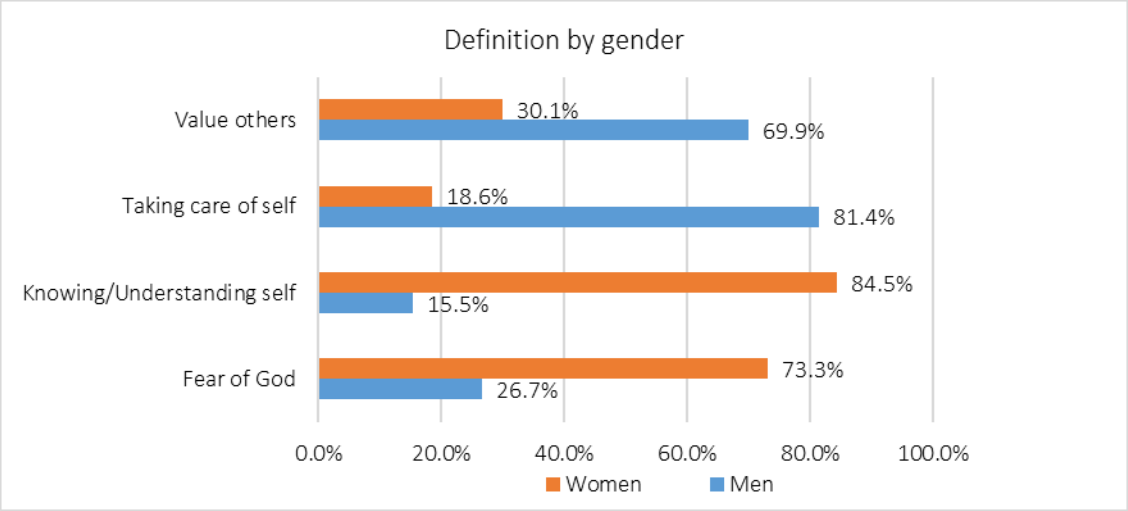
As shown in Figure 3 below, almost all the main codes relating to the definition of respect emerged from all categories of participants (key persons, parents, and adolescents), except "taking care of self," which did not emerge from the category of parents. Notably, "fear of God" and "taking care of self" were mostly reported by the key persons and adolescents, respectively.

Figure 3: Percentage of excerpts that include fear of God, knowing or understanding self, taking care of self, and valuing others by category of participants



Furthermore, all codes emerged from both men and women categories as shown in Figure 4. As can be observed, more women than men mentioned aspects such as being a good person, taking care of self, and fear of God. On the other hand, more men than women mentioned knowing or understanding self as being the definition of respect.

Figure 4: Percentage of excerpts that include fear of God, knowing or understanding self, taking care of self, and valuing others by gender of the participants



In summary, respect was demonstrated to be a value whose understanding "varies from society to society" (TP-FGD-06). A proper understanding of one's "community and how to live in it" (T-K-22) along with an understanding of the "language used in the community" (T-A-41) is key to a proper and contextualized understanding of respect and its subsequent demonstration. The contextual factors often set the social parameters within which a person operates and interacts with others in a manner that will be considered socially acceptable and respectful.

3.2.2 Subskills

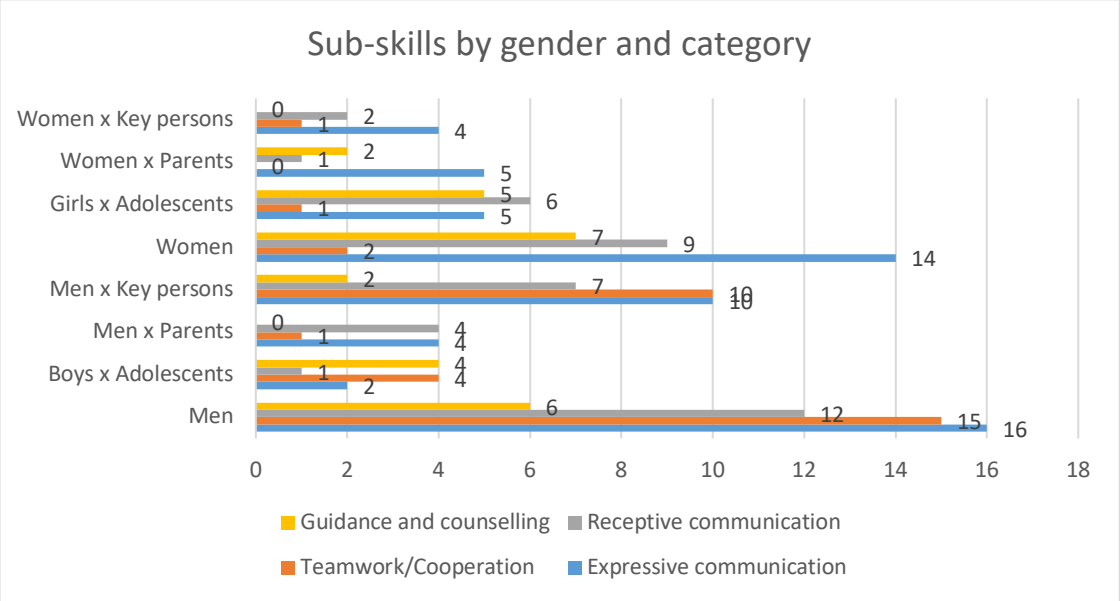
A number of codes emerged from the study explaining and describing the sub-skills necessary for someone who demonstrates the value of respect. Table 4 below presents in detail the different codes along with the excerpts and number of participants who reported those codes.

Table 4: Codes that emerged as sub-skills and related skills of respect

CATEGORY: SUB-SKILLS AND RELATED SKILLS	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBERS	%
Guidance and counselling	12	21.05	13	16.25
Relationship skill	3	5.26	4	5.00
Expressive communication	25	43.86	30	37.50
Receptive communication	12	21.05	21	26.25
Teamwork or Cooperation	12	21.05	17	21.25
Self-confidence	5	8.77	5	6.25
Planning	2	3.51	2	2.50
TOTALS	**57**		**80**	

The total number of excerpts in the main codes of sub-skills of respect by gender and category of participants can be observed in Figure 5 below.

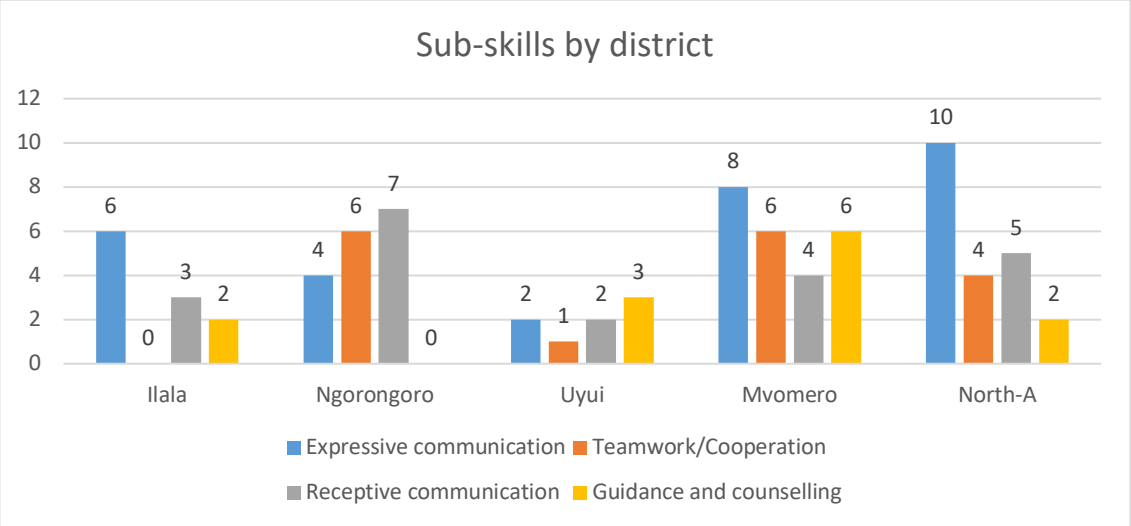
Figure 5: Frequencies of excerpts that include guidance and counselling, receptive communication, teamwork or cooperation and expressive communication by gender and category of the participants



As can be observed in Figure 5 above, the most prominent sub-skills of respect among both men and women participants across the categories of participants (parents, key persons and adolescents) are “expressive communication”, “receptive communication” and “teamwork”.

When we analyse the same codes in regard to the sub-skills of respect by the different sites where the study was conducted (see Figure 6), more interesting findings are revealed. “Expressive communication” is still the most prominent sub-skill of respect in almost all the districts, except in Ngorongoro where the most mentioned sub-skill is “receptive communication”.

Figure 6: Frequencies of excerpts that include expressive communication, teamwork or cooperation, receptive communication and guidance and counselling by district



Most participants reported communication skills as the key sub-skill in both expressing and receiving respect and in enhancing relationships with people at different levels. Communication skills can be either expressive or receptive. "Expressive communication" according to a number of participants involves proper speech, use of gentle and polite language in conversations and interaction with colleagues and being positive and not harsh (T-K-04, T-K-27, T-P-03, T-P-09, T-P-28, T-P-30). As one adolescent captured it, expressive communication is a key sub-skill because it helps teenagers to know which kind of language and words are appropriate for what category of persons (T-A-41). For instance, "in the presence of parents I need to use this type of words, or with my classmates I can use this type of words" (T-A-41).

To the adolescents, expressive communication also involves the ability to provide in a "slow and polite way" (T-A-32) a response to an adult who asks you to do something which is not right. Culturally, obedience to elders is a sign of respect, but to this adolescent, not all that comes from adults can be good and helpful, sometimes an adult can ask you to do something which is clearly wrong, in which case, communication skills come in handy in maintaining the cultural boundaries of respect while also keeping oneself out of potential trouble.

Expressive communication to some Key persons does not mean too many "conversations" (T-K-35) rather, it is "sensible conversation that is good" (T-K-31) and engaging, but also well "filtered" (T-K-28) to capture the audience one is communicating with. It enhances self-awareness and self-confidence especially among adolescents and in a way helps them protect their peers from harm and bad behaviour because: "when they notice one of their colleagues has behaviour which is immoral in the community they report to the teacher: 'teacher, our

colleague has this behaviour'" (T-K-37). "This can help save the adolescent with bad behaviour from retrogressing into worse codes of conduct. In the end, it will help them to be responsible both at school and even at home" (T-A-37).

To some participants, expressive communication enhances effective interpersonal relationships since "everyone can speak and listen to each other, if you do not listen to each other while speaking, that is not respect" (T-P-38). Respect, according to this participant, is the ability to value the opinion of others while being careful to present your own opinions in a way that honours the person you are communicating with. A participant had this to say about this: "I can't give random words for example such as indecent insults . . . but I can ask someone their situation while standing in a good way, and talk to them while calm and cheerful, and don't have any bad words" (T-P-43).

This builds interpersonal communication skills which enhances one's ability to be more respectful and at the same time gain more respect from others as they learn to communicate positively with appropriate language instead of "rude words or throwing insults at people" (T-A-42). The skill of crafting and appropriately expressing words is thus very instrumental in developing the value of respect both for teenagers and adults in any given community.

Other than expressive communication, some participants reported that a key relational skill necessary in nurturing respect as a value is the "ability to be receptive and responsive" (T-A-13) to communication. Being receptive and responsive to communication involves being a good "listener" (T-A-03, T-A-32, T-A-41, T-K-07, T-K-18) especially to elders without interruption. For instance, "When an older person is talking, she (a teenager) will be silent listening to him/her, until the older person finishes talking then she will speak" (T-A-03).

Receptive communication is also demonstrated by "following" and implementing instructions (T-A-13, T-A-32, T-K-26) from elders, which is quite similar to the understanding of respect as obedience by many participants (as stated in the definition). One key person captured what it means to follow instructions:

> When you call him, he always responds. When you call him, he does not get angry. When you give him a job, he goes and acts immediately, more so being responsive, in class even at home. (T-K-40)

According to one participant, following instructions enables a teenager to "have enough respect in the community, and the community will choose him/her as a role model when they have good behaviour" (T-K-18).

Another key sub-skill that emerged from the interviews as critical to developing and nurturing the value of respect is "Guidance and counselling". Described as teaching and educating

“adolescents to avoid bad groups"(T-A-29) and “have good manners" (T-A-27) and telling them that “what you are doing is wrong" (T-A-24), guidance and counselling was presented by participants in all categories as a key skill needed by both adolescents, key persons and parents in nurturing the value of respect. Guidance and counselling can take the form of teaching especially on “how they should respect others’(T-A-26), the “norms and customs of the family” (T-P-01), the importance of good manners like “proper dress code” (T-A-27) and the use of language especially on which words to speak under what circumstances and to which audience (T-A-41). All these will help them not only “correct if they are doing wrong” (T-A-01), but it will also help them learn to respect both themselves and the people they interact with. Guidance and counselling is also an effective way for adolescents to “help each other” (T-A-41) develop the right language for use when at home, school or with peers.

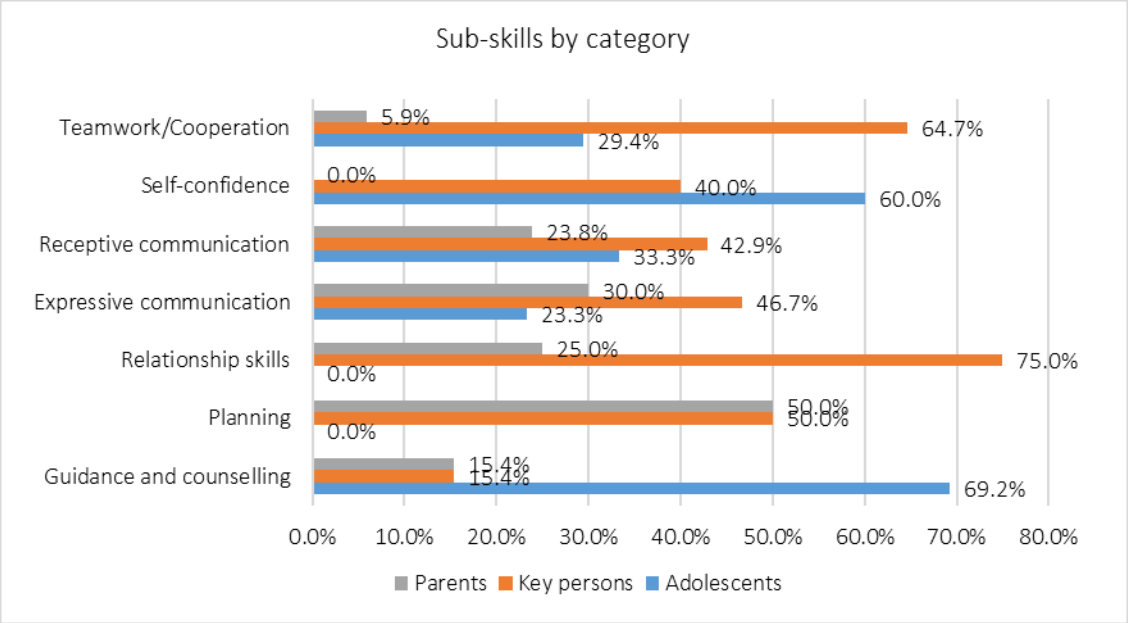
Findings also revealed that a key sub skill necessary for the demonstration of respect as a value is “teamwork or cooperation” (T-A-09, T-A-10, T-A-29, T-K-06, T-K-31). To these participants, teamwork and cooperation draws adolescents together and provides them with opportunity to learn from one another. As they cooperate, “they help each other” . . . “guide themselves” . . . and seek out for the well-being of each other. If someone has not attended school, they go out to establish the reasons for their not being in school” (T-K-37).

This cooperation and team work enhances respect among the adolescents within the different communities providing them with an environment for “youth that will make them learn and respect themselves” (T-K-37).

Lastly, some descriptive analyses were conducted to respond to the research questions in regards to the differences between the main codes identified as sub-skills of respect by category of participants and gender.

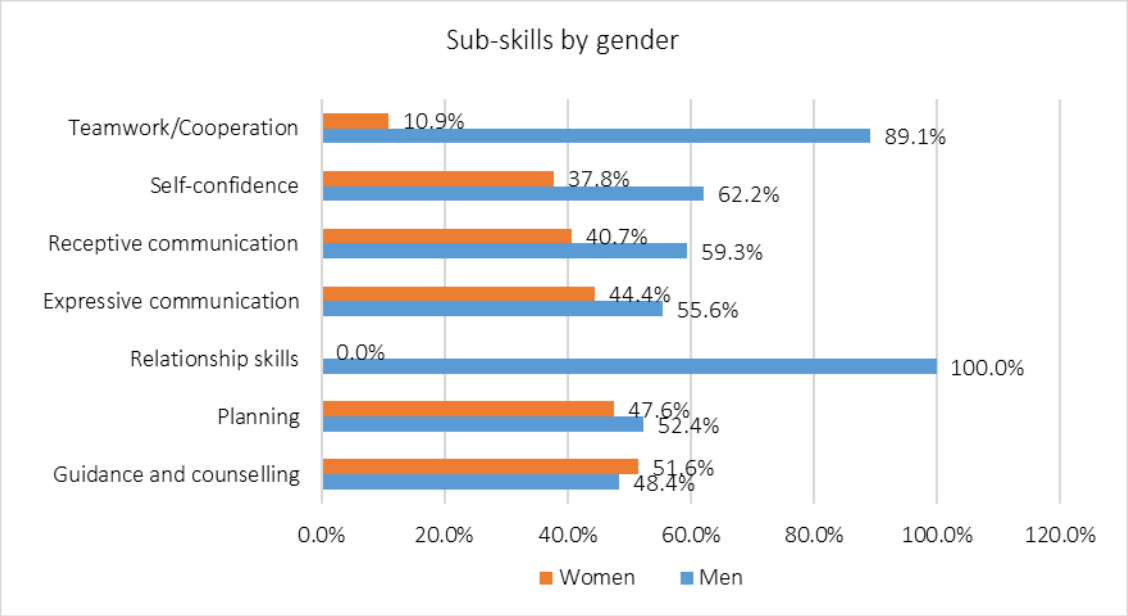
As shown in Figure 7 below, almost all the main codes relating to the sub-skills of respect emerged from all categories of participants (key persons, parents, and adolescents), except “planning” and “relationship skills” which did not emerge from the category of adolescents while “self-confidence” did not emerge among the parents.

Figure 7: Percentage of excerpts that include teamwork, self-confidence, receptive communication, expressive communication, relationship skills, planning, and guidance and counselling by category of participants



Furthermore, almost all codes emerged from both men and women categories, except relationship skills which did not emerge among the women participants. As can be observed in Figure 8 below, more men than women mentioned sub-skills such as teamwork, self-confidence, receptive communication, expressive communication.

Figure 8: Percentage of excerpts that include teamwork, self-confidence, receptive communication, expressive communication, relationship skills, planning, and guidance and counselling by gender of the participants



In summary, the different categories of participants provided unique and contextualized views, drawn from individual life experiences on what skills are critical to someone who is respectful.

3.2.3 Behaviours and values

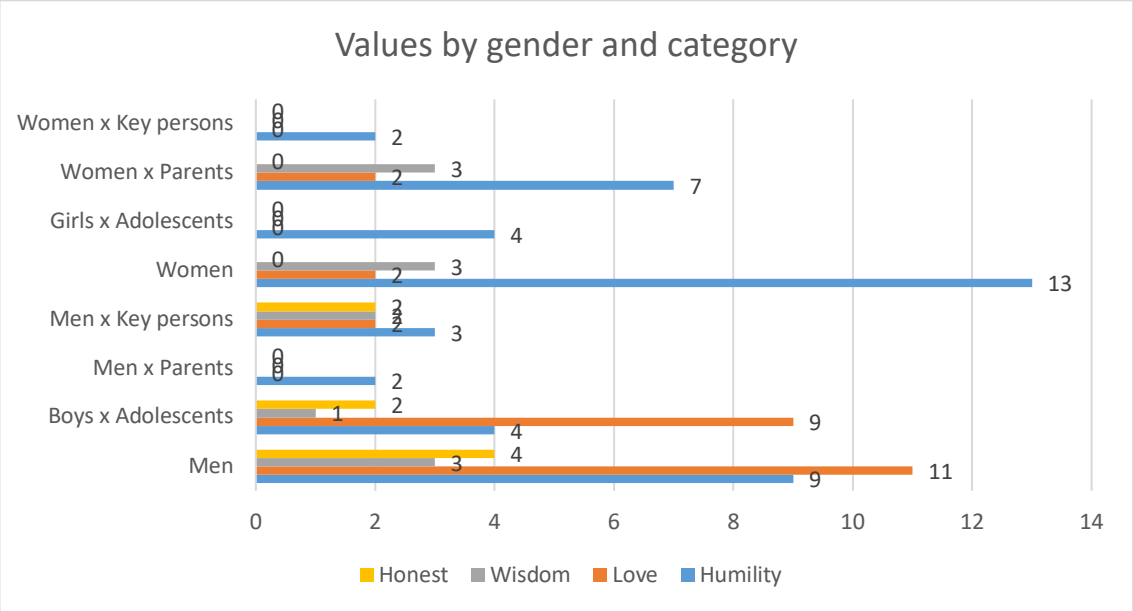
A number of codes were identified by participants to represent the behaviours and values understood to convey respect as exhibited by adolescents and adults in their everyday life. The table below describes the different codes with the number of participants that reported them along with the excerpts per code.

Table 5: Codes that emerged as behaviours and values of respect

CATEGORY: BEHAVIOURS AND VALUES		PARTICIPANTS (SOURCES)		EXCERPTS	
		NUMBER	%	NUMBER	%
Behaviours	Positive Conduct	53	92.98	129	64.82
	Obedience	31	54.39	60	30.15
	Discipline	31	54.39	49	24.62
	Exemplary	1	1.75	1	0.50
TOTALS		**57**		**199**	
Values	Humility	17	29.82	22	53.66
	Love	10	17.54	13	31.71
	Trust or Honesty or Truth or Faithfulness	4	7.02	4	9.76
	Wisdom	6	10.53	6	14.63
TOTALS		**57**		**41**	

The total number of excerpts in the codes of values of respect by gender and category of participants can be observed in Figure 9 below.

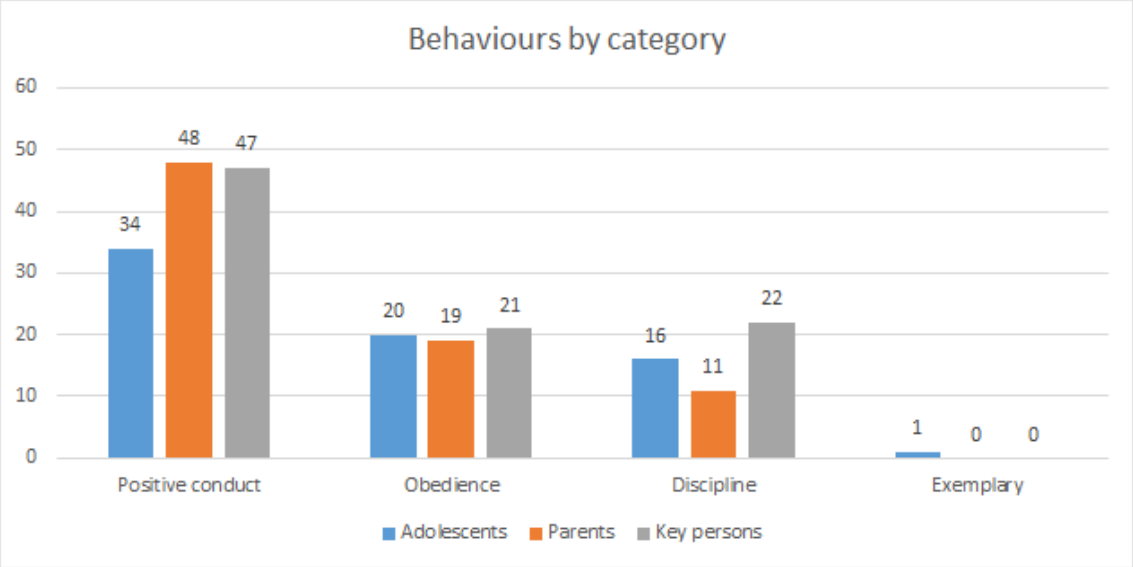
Figure 9: Frequencies of excerpts that include trust or honesty, wisdom, love and humility by gender and category of the participants



As can be observed in Figure 9 above, the most prominent values of respect among both men and women participants across the categories of participants (parents, key persons and adolescents) are “humility” and “love”.

The study participants identified intrinsic values like love, wisdom, humility and trust or honesty or truth as key to respect alongside behaviour or traits like discipline and obedience as a means to achieving respect. To many participants, respect is viewed and understood through the lenses of positive behaviour. Behaviour depicts a person’s way of life and are “very important qualities for youths to have respect” (T-A-36). Positive conduct, obedience and discipline ranked top as codes that described the behavioural traits characteristic of a person with respect as can be seen from Figure 10 below.

Figure 10: Frequencies of excerpts that include positive conduct, obedience, discipline and exemplary by category of the participants



The participants identified several behavioural traits which according to the different communities and societies within Tanzania are considered respectful. These include the following:

“Decency and appropriate dress code” (T-A-10, T-A-23, T-A-24, T-A-44, T-K-16, T-K-22, T-K-35, T-P-01) is to these participants a key indicator of respect. “Being smart” in appearance (T-K-27), wearing a “decent attire” (T-A-10), “putting on” according to social norms (T-K-06) and “walking straight” (T-P-31) are all taken to mean decency and appropriateness in dress code. These behavioural traits demonstrate that one is “self-respecting” and “well behaved” (T-A-27, T-A-42). Decency is also seen from one’s language and talk. A respectful person is considered by some participants as someone who does “not curse people” (T-A-37) or “speak

foul language" (T-K-06) or "make insults in front of teachers and others" (T-A-41, T-A-42). Rather, they "use polite language" (T-A-09, T-K-06, T-K-27) and make "decent statements even when talking to their fellows [peers]"(T-K-22). This perspective was also emphasised in a focus group discussion where parents noted that a respectful child can be seen from "how they dress, how they talk to their fellow friends . . . the accent and language they use . . . tells you that the young man is respectful, for he cannot use hard words" (TP-FGD-07).

"Greeting" is believed by some participants to be a key behavioural trait for respectful people (T-K-18, T-K-28, T-K-40). As captured by one participant, "a respectful child greets every person, grandparents, and neighbours" (T-P-16) and does not pass people without greeting them. Greeting elders when coupled with "helping them", (T-K-18) in many cultures is a basic trait for respect. While many cultures stress "greeting" and "helping of elders" as a key trait for respectful persons, those same cultures also emphasize that respect should be offered to everyone. A key informant stressed this saying greetings should be given to "the teacher, the parents as well fellow students without isolating any. For instance, greeting only teachers and disregard the students, that is a no" (T-K-37).

But like one participant captured it, "most of the teens nowadays are forced . . . into this basic necessity of greeting or helping elders" (T-K-18), which is a sign that the value of respect has eroded significantly in many societies. In a focus group discussion, a group of adolescents from Morogoro described "obedience, greeting, good language" as key behaviour traits that adolescents should embrace if they are to be seen as respectful in their community.

To some participants, dedication to work and duties (T-K-16), following instructions (T-A-13, T-A-32, T-K-26) and abiding by the moral codes of behaviour acceptable by the community (T-A-29, T-K-42) are some behavioural traits characteristic of teenagers who are respectful. Some of the behaviours accepted by the community were captured by a parent describing a well behaved and respectful teenager as one who:

> Respects himself, he is not drinking alcohol, he listens to the parents, he does the duties assigned by his parents, for instance if he is ordered by parents "Mwajuma, there is a vessel there that needs to be washed", he will go without any argument. But others with no respect will have more arguments than even the parent. (T-P-38)

Or "When someone sends you, you go when they tell you something important you do because that person loves you very much. For example, the young person who is sent everywhere [is loved] more" (T-A-42).

As one participant stated, "you will know a person with respect when [you see them] taking seriously what he/she is being told to do" (T-P-38). Such a teenager, "listens [to] the guidance from the parents because their guidance is wisdom" (T-P-38), and considers everything they

are being told. They "follow instructions accordingly" (T-K-18), are "calm, does class work, is God-fearing, responsive and cares about time (T-K-34). They do not have time to "sit outside with people talking about other people" (T-A-42). Even at home, such a teenager "does not quarrel with her parents nor does she use bad language on her teachers" (T-A-42). At school, such a teenager, when asked a question in class is disciplined enough to provide a response even when "she does not know [the answer], she can get up and say she does not know" (T-A-41) without feeling shame or guilt.

In most cases, for such a teenager, "When you give her [an]instruction to do something, she does exactly as told. For example, when she is asked to do library cleaning in the morning, you will find that she has done effectively at the right time" (T-K-42).

To these participants, following instructions and doing what your parents or elders tell you to do is respectful, and the opposite is equally true: "In order to understand if a teen has respect, s/he must fulfil those things that go in hand with obedience . . . discipline . . . and responsibility, [because]in our tribe [culture] we are used to being proactive" (T-K-16).

Equally important is the fact that, following instructions enables a teenager to have respect in the community sometimes elevating one to a position of a role model (T-K-18) within the community or at school.

In summary, positive behaviour can be enhanced through role modelling both at home and in school. The way one lives with their children, how they talk and listen to them, and how they guide and instruct them can enhance positive behaviour in the children which will nurture respectful and socially acceptable behaviours.

3.2.4 Dispositions

The following codes emerged in the theme of disposition: "willingness to be corrected or advised", "responsibility", "kindness or friendliness", "hard work" and patience, as per the table below.

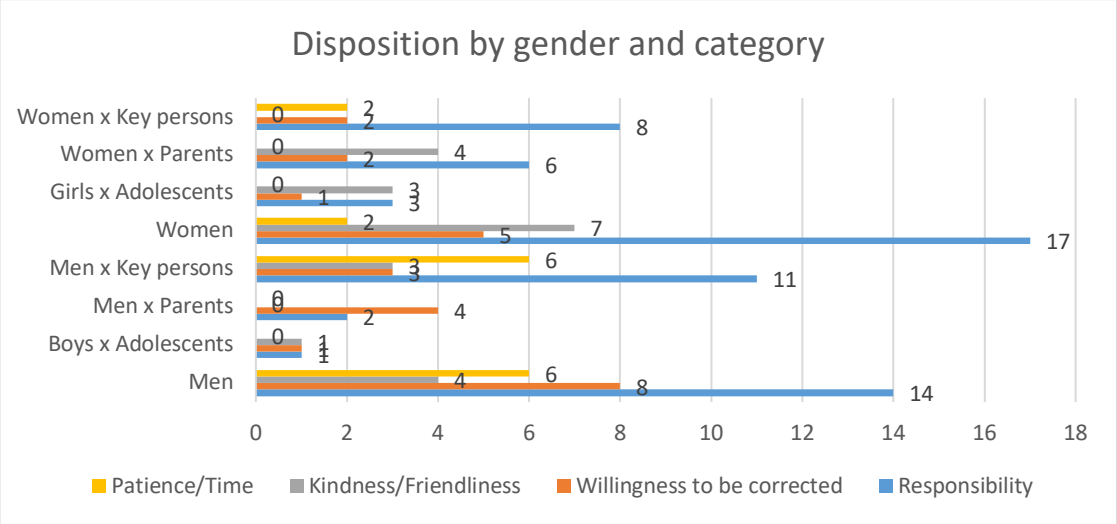
Table 6: Codes that emerged as dispositions of respect

CATEGORY: DISPOSITIONS	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBERS	%
Responsibility	18	31.58	31	53.45
Kindness or Friendliness	10	17.54	11	18.97
Willingness to be corrected or advised	11	19.30	13	22.41

Hard work	3	5.26	3	5.17
Patience	5	8.77	8	13.79
TOTALS	**57**		**58**	

The total number of excerpts in the main codes of dispositions of respect by gender and category of participants can be observed in Figure 11 below.

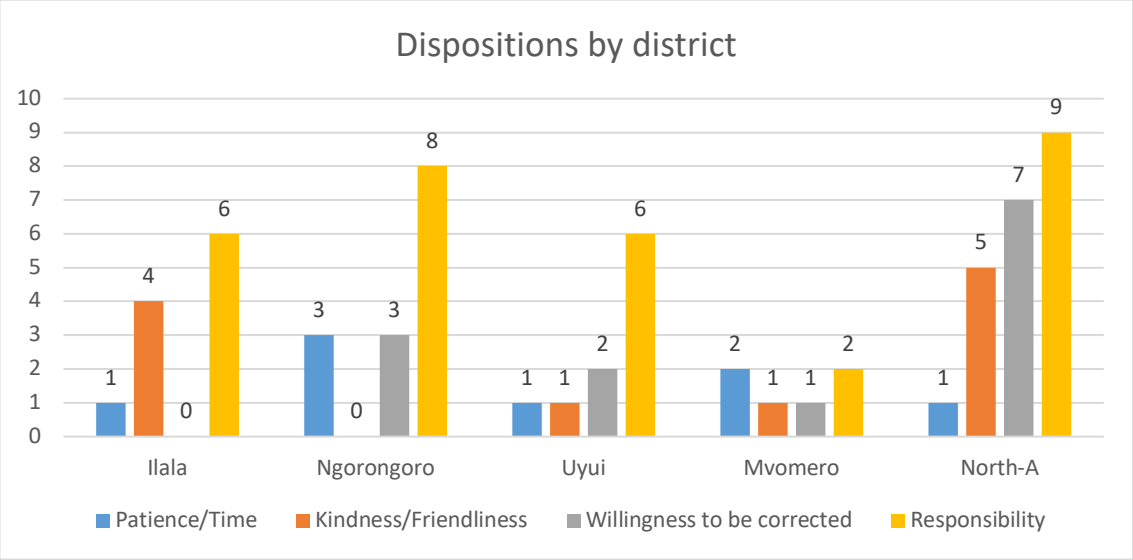
Figure 11: Frequencies of excerpts that include patience, kindness, willingness to be corrected or advised and responsibility by gender and category of the participants



As can be observed in Figure 11 above, “responsibility” is the most prominent disposition of respect mentioned by the participants.

When we analyse the same codes in regard to the dispositions of respect by district, “responsibility” still emerged as the most stated disposition in almost all the study districts.

Figure 12: Frequencies of excerpts that include patience, kindness, willingness to be corrected or advised and responsibility by district



From the codes that were used to determine the dispositions of respect among adolescents, parents and key persons, participants captured "responsibility" as a key disposition for respect as a value (T-A-03, T-A-10, T-A-11, T-K-01, T-K-34, T-K-40, T-P-09, T-P-13). Responsibility was understood to mean "dedication to one's work and tasks" (T-K-16, T-K-22, T-K-43), "fulfilling or performing one's tasks as assigned" (T-K-16, T-K-31, T-P-13), "doing what is supposed to be done" (T-K-42), "accepting work" (T-P-35), "completing household chores" (T-P-16), "caring" (T-K-40) and "handling others' responsibilities as your own" (T-P-09).

Having a sense of responsibility is necessary for all categories of participants (parents, adolescents and key persons), not just adolescents. One key person captured this idea:

> As a teacher, I am responsible for my work, secondly being close to the villagers, students and fellow teachers, refraining from using harsh words to students, teachers but also villagers, but also to cooperate with the villagers, students and teachers in advancing education . . . and in the community, to greet the little ones and to greet the older ones and to greet my little ones with a smile and cheerfully. (T-K-40)

"Kindness and friendliness", for a number of participants, is a key disposition for respect as a value. Kindness or friendliness to these participants means "courtesy" (T-A-01, T-A-05, T-A-27, T-P-01, T-P-03), "generosity" (T-P-22), "being gentle" (T-A-27) and "compassionate" (T-K-40). They are those habits of the heart that make relationships trustworthy and truthful.

"Willingness to be advised or corrected" also emerged as a key disposition for respectful people. To some participants, young people who "realize their mistake" (T-K-16), "listen to elders" (T-K-07, T-K-26), "accept and receive advice" (T-A-24, T-P-38), and "look for counsel" (T-A-37) are demonstrating respectful tendencies.

> When I correct him, it means that he does not repeat that thing any more. And when maybe he has done a wrong thing, he says before you ask him, he tells you mom, I have done 1, 2, 3, 4 . . . Please forgive me. So as a mother, when I know that he has realized his mistakes then you just correct him. (T-K-16)

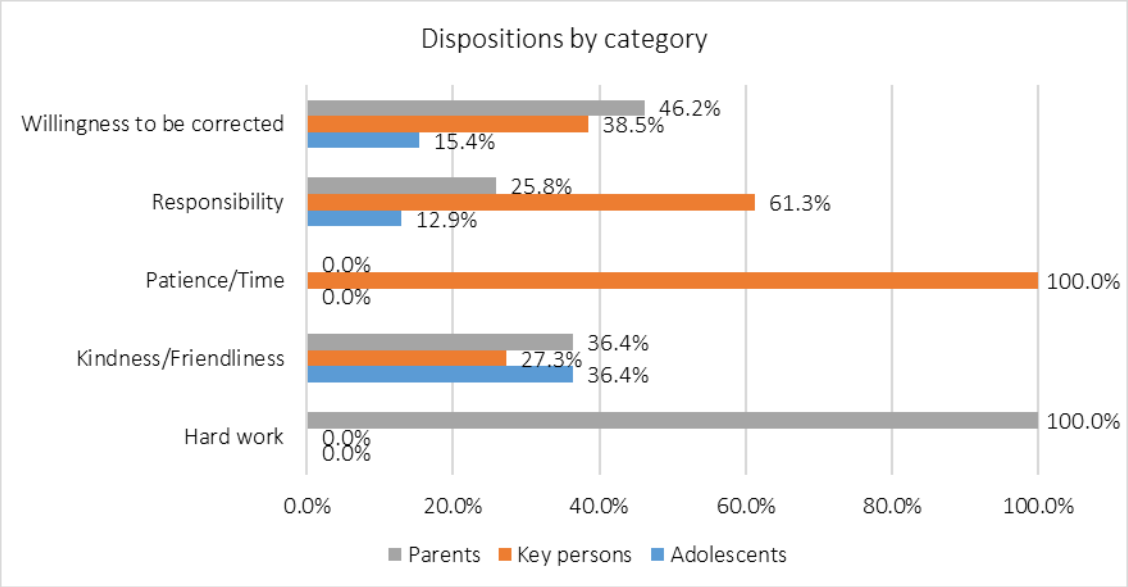
To one participant, there is a correlation between "listening to teachers and passing exams" (T-K-40). In most cases, young people who listen to teachers and follow their advice "are interested in reading" (T-P-43) and if they are listening to and obeying their parents as well, then they will keep on track and "not lose their way" (T-P-13) in their academic and life goals.

"Hard work" also emerged as a key disposition for respect among the participants. "Young people with respect tend to greet and work hard" (T-P-35), they plan their work and stick to the time schedule (T-P-31) and most times, they stick with an assignment until they complete (T-P-43). Their hard work is also demonstrated by helping elders in the field with their work (T-P-43) and fulfilling all their responsibilities and obligations (T-P-13).

Finally, some descriptive analyses were conducted to respond to the research questions in regards to the differences between the main codes identified as dispositions of respect by category of participants and gender.

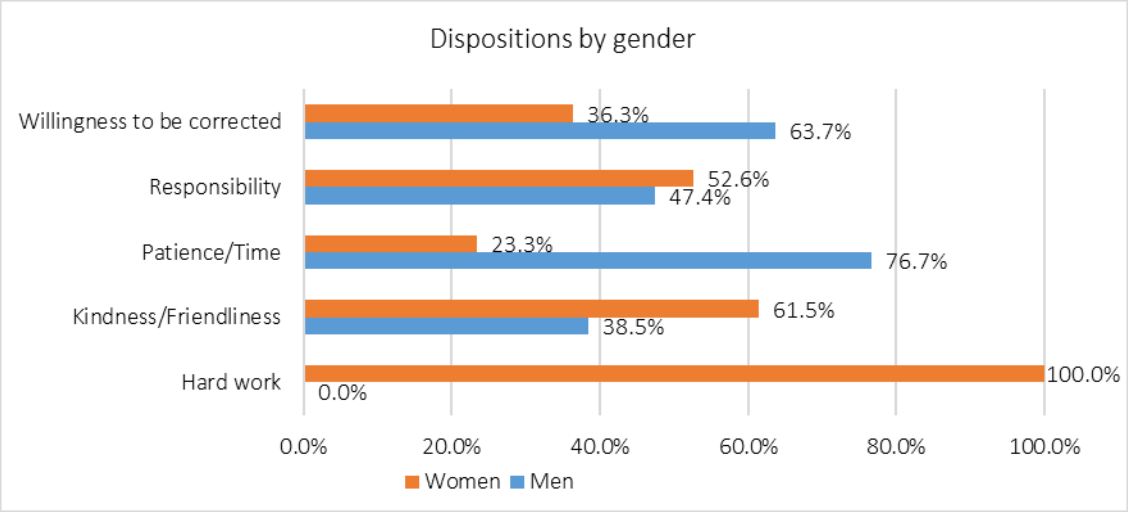
As shown in Figure 12 below, the code "hard work" did not emerge from the category of adolescents and key persons while the code "patience/time" did not emerge among the categories of adolescents and parents. The rest of the codes emerged from all categories of participants.

Figure 13: Percentage of excerpts that include willingness to be corrected, responsibility, patience, kindness and hard work by category of participants



Furthermore, almost all codes emerged from both men and women categories, except "hard work" which did not emerge among the men participants. As can be observed in Figure 13 below, more men than women mentioned dispositions such as "patience" and "willingness to be corrected" while more women than men mentioned "kindness" and "responsibility".

Figure 14: Percentage of excerpts that include willingness to be corrected, responsibility, patience, kindness and hard work by gender of the participants



In conclusion, “respect” according to the participants is demonstrated through a willingness to be advised or corrected, a sense of responsibility, kindness or friendliness, patience and hard work. All categories of participants (key persons, adolescents and parents), both men and women share these views.

3.2.5 Support systems and enabling factors

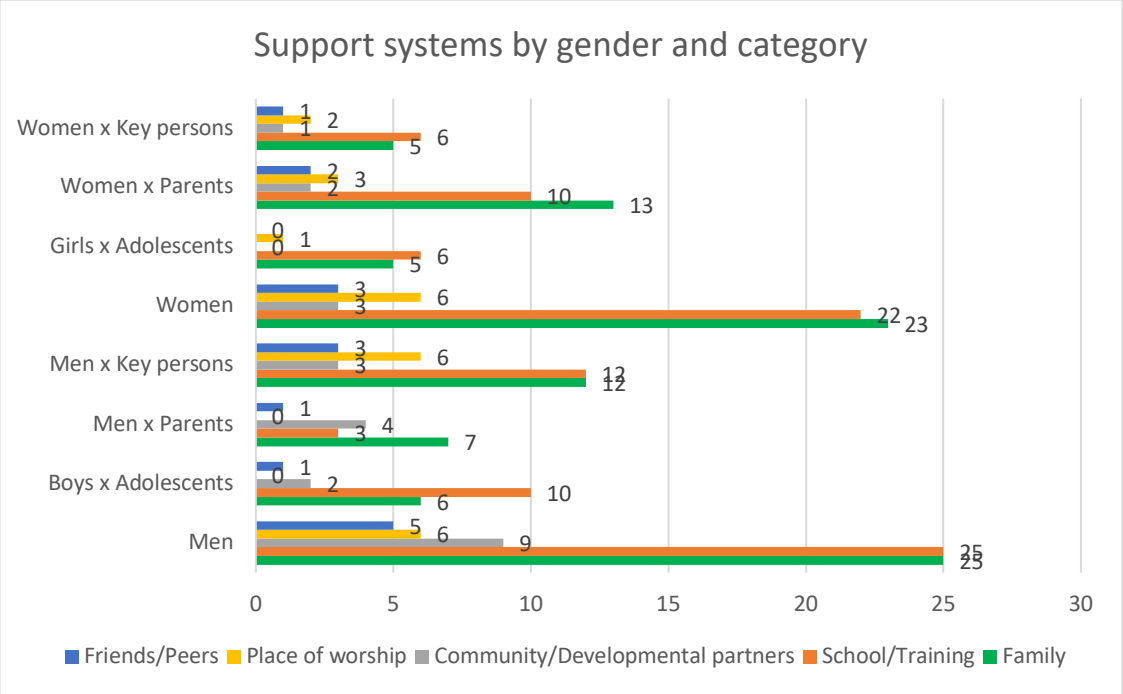
The following codes emerged in the theme of support system and enabling factors: “family”, “school or training”, “community or development partners”, “friends or peers”, “place of worship”, “media”, and “reading”, as per the table below.

Table 7: Codes that emerged as support systems of respect

CATEGORY: SUPPORT SYSTEMS	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBERS	%
Family	41	71.93	48	64.00
School or Training	43	75.44	47	62.67
Community or Development partners	11	19.30	13	17.33
Place of worship	12	21.05	12	16.00
Friends or Peers	8	14.04	8	10.67
Reading	1	1.75	1	1.33
Media	1	1.75	1	1.33
TOTALS	**57**		**75**	

The total number of excerpts in the main codes of support systems of respect by gender and category of participants can be observed in Figure 14 below.

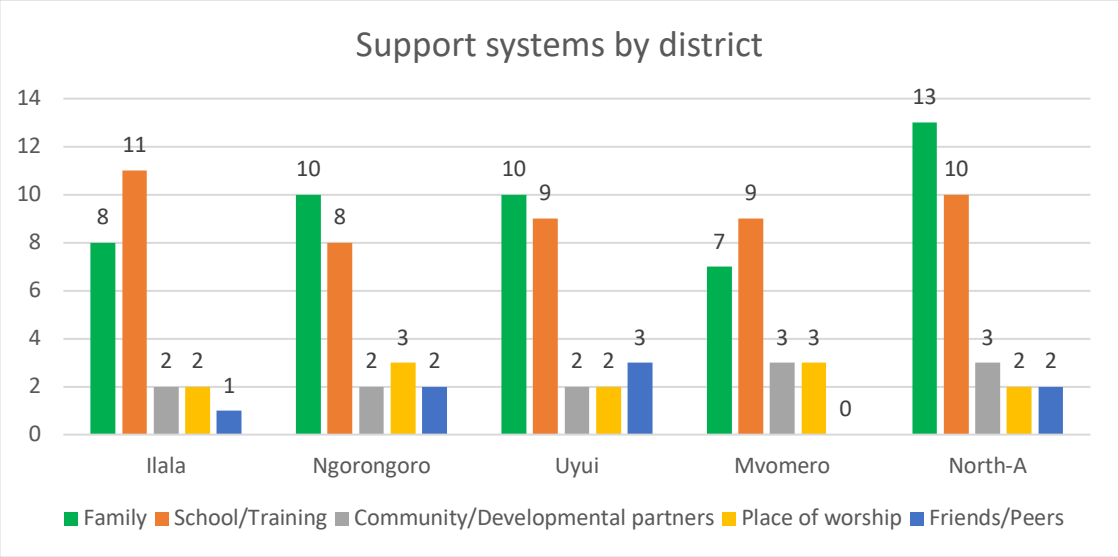
Figure 15: Frequencies of excerpts that include friends or peers, place of worship, community or development partners, school or training and family by gender and category of the participants



As can be observed from the above figure, the most frequent support systems of respect among both men and women participants across the categories of participants (parents, key persons and adolescents) are “family” and “school or training”.

When we analyse the same codes in regard to the support systems of respect by the different sites where the study was conducted, remarkable findings are noted. “Family” and “school or training” are still the most prominent support systems of respect mentioned in all the districts.

Figure 16: Frequencies of excerpts that include family, school or training, community or development partners, place of worship and friends or peers by district



Nurturing respect cannot be done in isolation, but within a community with social support systems like family, schools, peers, place of worship among others. These are enabling factors which enhance the creation of an environment for adolescents that will make them learn to respect themselves and others.

From the table, many participants captured "family" as the key support system/enabling factor in children developing the value of respect. This, according to one participant, is due to the fact that it is the mandate of families to:

> Put their children together and educate them to have good respect! Parents tell us: "My child when you go out there, do your best to demonstrate good behaviour, so you don't negatively affect other children who are respectful. When you are told a thing you have to listen even if I'm not the one telling you, as long as it is another elder you have to listen to what you are told, you don't provoke/throw bad words at them. (T-A-37)

This implies therefore that respect, "is built from an early stage" (T-A-42) starting from home (T-P-38) with parents and immediate family members taking an active role in "upbringing" (T-A-10), "formation and care" (T-P-13), "teaching" (T-A-11) "guiding" (T-A-09) and "disciplining" (T-P-15) their children throughout childhood and as they progress to adulthood. Parents nurture the value of respect in their children when they teach their children the "norms and customs of the family, [which] will help them correct" (T-P-01) any wrong behaviours early enough. As one participant captured it: "We normally say, "bend the fish [while] still fresh"

(*Samaki mkunje angali mbichi*, a Swahili phrase) so it is important for the parents and guardian to find the way to help their children" (T-K-35).

Through teachings, the children are able to "slowly and progressively grow" in respect (T-P-38). A child who does not receive training on respect from home "will face a lot of problems in the world" (T-K-07). But a "good family foundation is an important quality for young people to be able to learn and develop respect" (T-K-34). Lessons on respect learnt from home can lay a strong foundation for the development of other values and skills with respect being a stepping stone to such an achievement. In addition to teaching, parents and significant adults in a child's life can model a life of respect which children and teenagers can emulate. If parents are to succeed in this role, they need to learn to value and respect themselves also. It is not good for parents to "argue until the neighbours know [hear]" (T-A-38) as this will bring shame and embarrassment as opposed to respect and honour to the family. By living exemplary lives in front of their children, parents will have the moral authority to "advise their children to avoid bad groups from the streets" (T-K-15) and they will listen thereby developing respect (T-A-37).

"School or training" also emerged as a key support system or enabling factor in nurturing and developing respect. "The education given in school" (T-A-37) coupled with a good learning environment within the school is a recipe for respect among adolescents. As stated by one participant:

> Most of the teenagers when at home they do have respect, but from the education given to them in the schools they start having respect. You can ask him to do a certain thing and s/he does it but when they are at home and the parents ask him/her to do the same thing they refuse. So, I can say schools help to a certain extent but I can also say that parents play both parts of helping or not helping him/her to be respectful. (T-K-42)

This participant acknowledges the fact that homes lay a foundation for respect, but the schools build on this foundation often improving on it and making it better and stronger. A participant emphasised this by saying:

> Do you know children go to school with some norms from home then the school will contribute to shape them, so a child can abandon some behaviour from home which is not good and adopt other behaviours from school after getting educated such that when they come back home they will have already adopted new behaviours from school? (T-P-15)

Schools can model a culture that supports and enables the development and nurturing of the value of respect. Such a culture would ensure that the learning environment is neat and respectful even to the learners and that learners are valued and their decisions sought on matters which affect them:

> Because they too have their own decision to make. For instance, “we want to study, so which hall should we use?” they will tell you, “we do not want to study in that class, because when we are in that class some student will come and disturb us, let’s find the class which is calm for us so as we can learn,” so you leave them to make a decision. (T-K-37)

While school or training plays a key support/ enabling role in developing and nurturing the value of respect, they cannot do this without support from the family. To one key person, the participation of parents cannot be replaced:

> We ask them to participate . . . together with the school committee . . . so as to share with them the challenges affecting their children. If students have no respect, we can all decide what to do. But as I said, collaboration is somehow hard in this community. For instance, if you ask the parents to come to take money even if it is the middle of the night, he/she will come but if it is about the progress of his/her child he/she will not come. (T-K-37)

It is therefore a collaborative role involving both parents, teachers and other stakeholders of the child, a collaboration where each party has to play their role effectively if disciplined and respectful children are to be formed through the education system.

A key code that also emerged as a support system or enabling factor for the value of respect is that of community or development partners. To one participant “respect is not built on the child or one person alone, it is built on the associations of elders, school teachers and the school of Holy Quran, but also by society” (T-K-40).

According to some participants, communities/ developmental partners can enable the development and nurturing of respect through established community cultures like “*Morani* age groups in Masai” (T-P-09) or the “*Madrasa*” (T-K-42). These cultures in most communities teach teens respect. For the Morani age groups in Masai for instance, “If you go against their lessons, your fellow Morani, will teach you a lesson” (T-P-09) just as the “Madrasa help in a very big way, teenagers to have respect” (T-K-42). Through the community, adolescents are able to learn “good behaviour from others” (T-A-14). The challenge however is that now many communities are embracing western concepts and cultures which prohibits local cultures from being effective. . As one parent captured: “we are not supposed to adopt the modern system of behaving, because by doing so we are going against Tanzanian morals, we are going against our norms and customs” (T-P-15).

> Such modern cultures and behaviours go contrary to what our cultures have set as the socially accepted code of conduct, thus affecting the way social values like respect are seen and treated. For instance, “previously, we did not dress as we dress now” (T-P-15). Even when a parent tries to reprimand their own child, the modern culture does

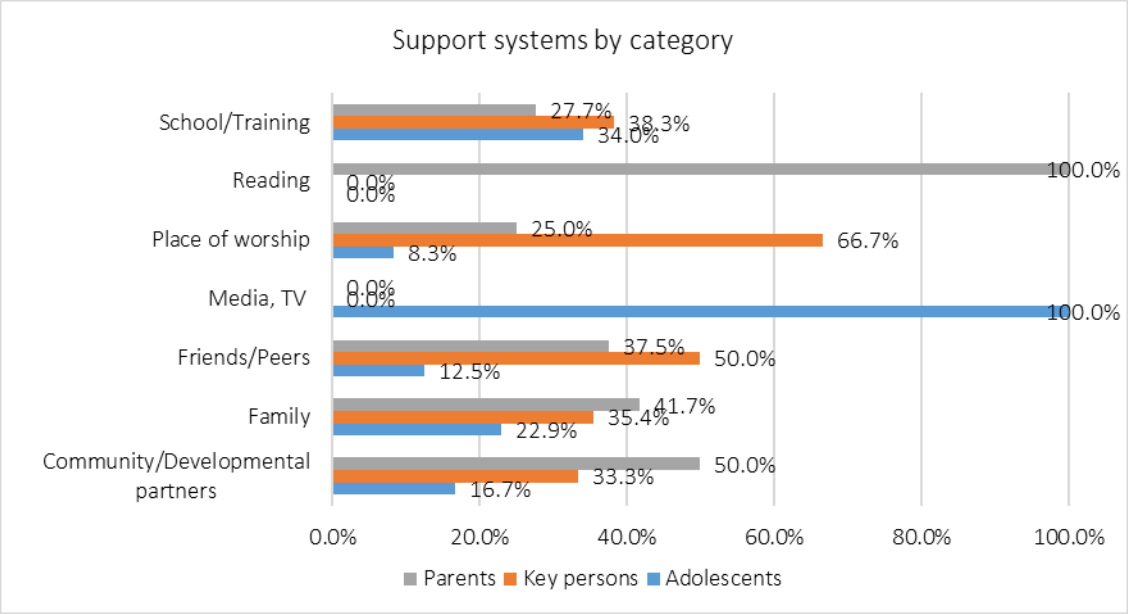
not allow that, instead “if a father reprimands a daughter due to bad dress code, she will be protected by her mother” (T-P-15) or sometimes, the law of human rights takes over, which sometimes becomes problematic. Like one parent stated, the government and other entities should take this very seriously in order to “restore the lost respect that we used to have” (T-P-15). It is not helping the young generation if:

> We are observing women when we go in town . . . and realize that she is naked, as if they are not Tanzanian, so, the government should look into it and make a law to stop it, to stop importing such clothes and to stop business people to sell such clothes, I think will be good, they will behave . . . it is as if we are not in Tanzania, it's like we are in Europe. (T-P-15)

For some participants, places of worship are an enabling factor for the value of respect (T-A-13, T-K-11, T-K-18, T-K-28, T-K-31, T-P-05, T-P-22, T-P-43). It can be very fruitful if parents “involve their children in the faith” (T-K-28) because the “fear of God” (T-K-31) can help young people refrain from bad behaviours. Even as one participant stated, “talking, guidance and teaching young people can only bear much fruit when God/Allah gives enlightenment to the listeners” (T-P-43).

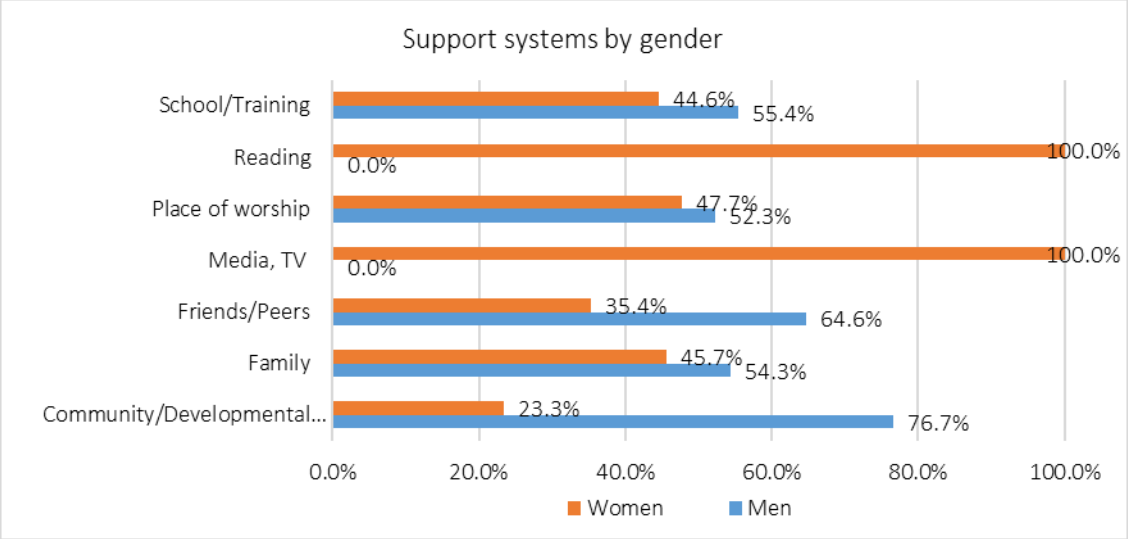
Notably, almost all codes emerged from all categories of participants (key persons, parents and adolescents) except “media” which did not emerge from the categories of key persons and parents while “reading” did not emerge among adolescents and key persons. These results can be observed below:

Figure 17: Percentage of excerpts that include school, reading, place of worship, media, friends or peers, family and community or development partners by category of participants



Furthermore, almost all codes emerged from both men and women categories, except “media” and “reading” which did not emerge among the men participants.

Figure 18: Percentage of excerpts that include school, reading, place of worship, media, friends or peers, family and community or development partners by gender of the participants



In conclusion, all categories of participants (adolescents, parents and key persons) identified family, school or training, community or development partners, and places of worship as

support systems or enabling factors in nurturing and developing the value of respect. Each factor however, does not work in isolation but leans on the other for support. Parents need the help of schools and places of worship as much as schools need the input of parents for them to function effectively. The bottom line therefore is for all these support systems to work together in order to enhance the development and nurturing of the value of respect among adolescents.

3.2.6 Methods of assessment

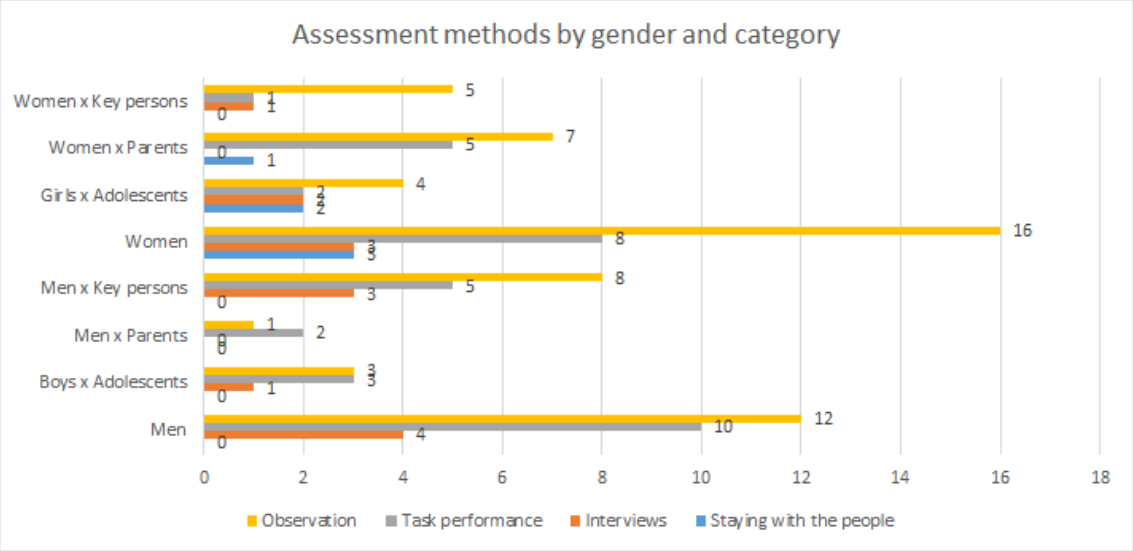
The following codes emerged in the theme of methods of assessment: “task performance”, “observation”, “interviews” and “staying with people”, as per the table below.

Table 8: Codes that emerged as assessment methods for respect

CATEGORY: ASSESSMENT METHODS	**PARTICIPANTS (SOURCES)**		**EXCERPTS**	
	NUMBER	**%**	**NUMBERS**	**%**
Observation	28	49.12	28	57.14
Task performance	18	31.58	18	36.73
Interviews	7	12.28	7	14.29
Staying with people	3	5.26	3	6.12
TOTALS	**57**		**49**	

The total number of excerpts in the main codes of assessment methods of respect by gender and category of participants can be observed in Figure 18 below.

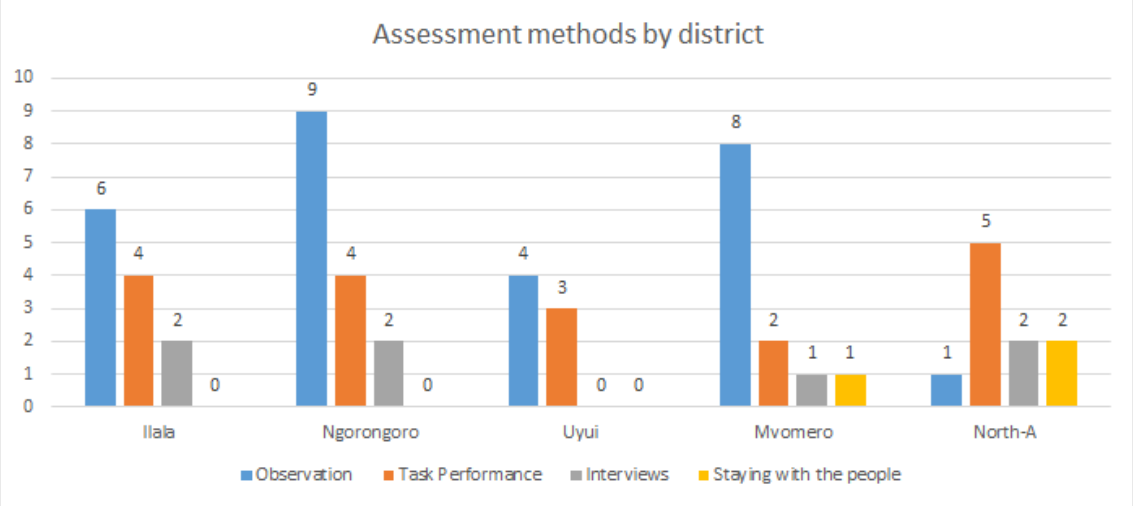
Figure 19: Frequencies of excerpts that include observation, task performance, interviews and staying with people by gender and category of the participants



As can be observed in Figure 18 above, the most frequent assessment methods of respect among both men and women participants across the categories of participants (parents, key persons and adolescents) are “observation” and “task performance”.

When we analyse the same codes in regard to the assessment methods of respect by the different sites where the study was conducted (refer to Figure 19), “observation” and “task performance” remain the most prominent methods mentioned in almost all the study districts.

Figure 20: Frequencies of excerpts that include observation, task performance, interviews and staying with people by gender and category of the participants



"Task performance" emerged as the most stated method that one can use to test if a young person is respectful. To several participants, task performance entails asking someone to perform an activity, as one of them said: "when you give a child an activity to do, a respectful child will perform the duty with all her heart without being forced" (T-K-18). Another participant said: "if you want to know if someone has respect, you can know by telling [them] to do certain tasks or you tell him/her to go somewhere" (T-P-39).

For some participants, task performance could be used in conjunction with "observations or interviews" as one of them said: "I think you can tell her to listen to a little child and watch her answer, if she is respectful she will listen to him/her" (T-A-03). The code co-occurrence between task performance and other methods such as interviews/ observations is elaborated by the following excerpt:

> To be close to them and try to ask them to do something. To ask a question and they answer, e.g. to ask them: "what did people learn in class today?" Even if I was in the class, my intention is just to know if a person I asked a question has respect. (T-A-37)

A young persons' conduct could also be observed in order to test whether they have respect as one of the parents said:

> By his/her sitting style, dressing code, he/she doesn't like clothes which don't show respect such as short skirts, trousers. He doesn't cross where there are elders. He/she doesn't have to sit close to adults. If he/she doesn't have anything to do then he/she is supposed to go and study. (T-P-16)

It also emerged from a few participants that one can use others' perceptions in order to ascertain whether a young person has respect: "evaluate how the surrounding community says about him" (T-A-14).

In summary, participants suggest use of task performance, observations or interviews in order to test if a young person has respect.

4 CONCLUSIONS

From the study, it emerged that the understanding of the value of respect in Tanzania draws deeply from the socio-cultural context besides the lived experiences of the participants. Societal norms, values and codes of conduct set the parameters for what is considered respectful. The most common understanding of respect thus relates to discipline, obedience and other behavioural traits such as proper dress code, appreciating other people, greeting

elders, submission to authority, showing kindness and a demonstration of what the society expects which is considered respectable.

A respectful person according to the Tanzanian participants is predisposed to kindness, willingness to learn from others to be better, friendly and is responsible and accountable to the people in their lives.

The study also revealed that adolescents who are respectful exhibit certain sub-skills which ultimately enhance both their self-respect and their ability to respect others. These sub-skills include relationship skills, communication skills, guidance and counselling skills, teamwork or collaboration skills, self-confidence, and planning. These skills play a key role in supporting effective interpersonal relationships which is a key element in the value of respect.

From the study, four key support systems or enabling factors emerged which can enhance development and expression of the value of respect among adolescents and youth. These are family, school, places of worship, and community. These support systems, when working together, provide a solid base for the development of true values within any given community. In the Tanzanian context, these enabling factors provide both a framework and support for communities and families to raise and nurture the value of respect in their children and adolescents.

The study also identified four methods through which the assessment of the value of respect can be conducted within an educational environment. This can be through providing students or learners with tasks whose performance can be observed and findings recorded. Other methods include interviews and staying or living with someone over a period of time to assess and establish how they demonstrate the value of respect under different circumstances.

4.1 Limitations of the Research

The findings presented in this report should be read in light of the limitations presented throughout the planning and data collection and data analysis processes.

Regarding the data collection process, how the interviewers asked the questions in some way influenced the responses of the participants. Due to the big number of interviews, different styles of conducting the interviews were used. For instance, some direct styles elicited particular responses due to the inclusion of leading explanations.

Moreover, two other difficulties were encountered in this process; the lack of familiarity with the participants and the challenge of interacting with the adolescents. Probably, specific skills may have been necessary when interviewing adolescents.

The need to use the English language to ensure a common understanding of the sources, and to share the findings with the scientific community and other stakeholders posed a challenge to the participants in respect of understanding of the questions, especially with adolescents and parents. Most of them responded to the questions in their local languages with the added complexity of translations. The challenge of using the English language as a medium of communication and the need for translation into the local languages meant that during the interviews some nuances and cultural connotations of the words used might have been lost in the process. The findings of this report were checked by two Tanzanian researchers for cultural sensitivity.

Regarding the process of data analysis, the complexity of the study including different skills in different countries, affected the treatment of the documents and the codebook. It was impossible to foresee all the challenges encountered during the coding and analysis. Qualitative analysis required a systematic and collaborative process among the researchers involved in reading, analysing and coding the sources. Given the big number of interviews for such a qualitative study, a big number of researchers was involved in this process, increasing the challenges as well as the richness of the analysis. Nevertheless, different strategies were implemented to guarantee the reliability and trustworthiness of the findings. On the other hand, interviews were analysed in two rounds by the team in order to achieve sufficient inter-rater reliability. Constant comparison and communication were facilitated among the raters through daily meetings to share challenges, doubts and suggestions.

Lastly, it would have been beneficial to conduct a second round of interviews with the participants to verify whether their understanding of respect was included in the findings of this report.

4.2 Recommendations for Future Research and Assessment

A unique understanding of respect in Tanzania's context has emerged out of this study. This should open a new avenue of research in order to develop more contextualised studies on life skills and values based on different cultures and contexts.

New strategies and methods of assessment should be informed by these new contextualised studies and concepts. Authentic knowledge about the nature of a skill as used in a particular culture could inspire new ways of assessment.

Certain unique aspects of this study seem to interrogate the appropriateness and importance of conducting an inductive process. Therefore, more studies including a qualitative participatory approach as a first step in developing assessment tools, are recommended. This finding supports the benefit of the mixed-methods approach in assessment studies.

More iterative processes would be also recommended in future studies to verify the preliminary findings.

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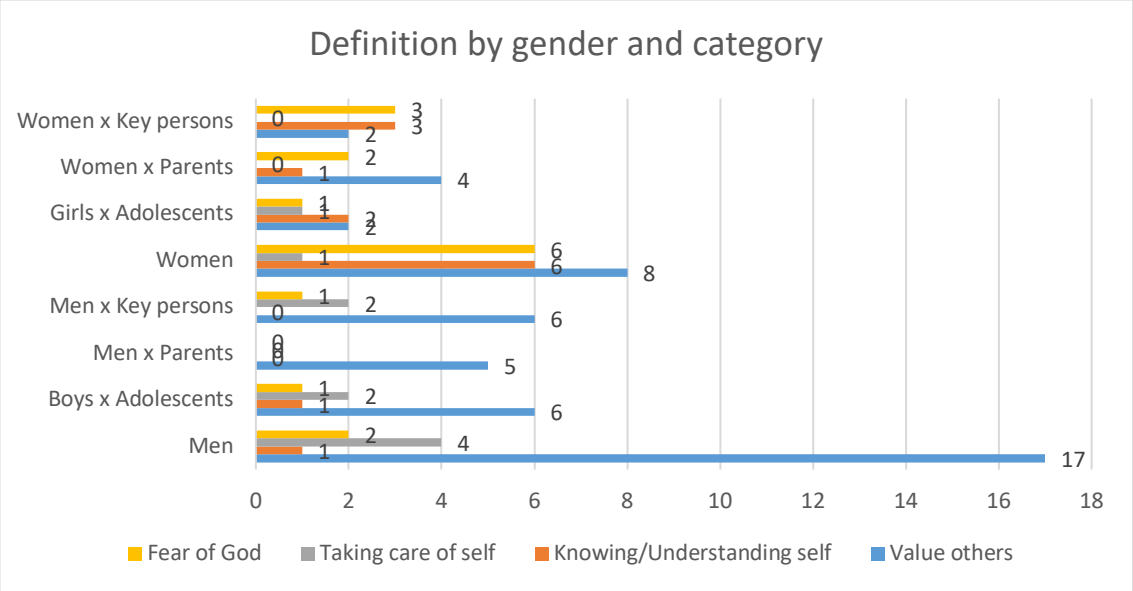
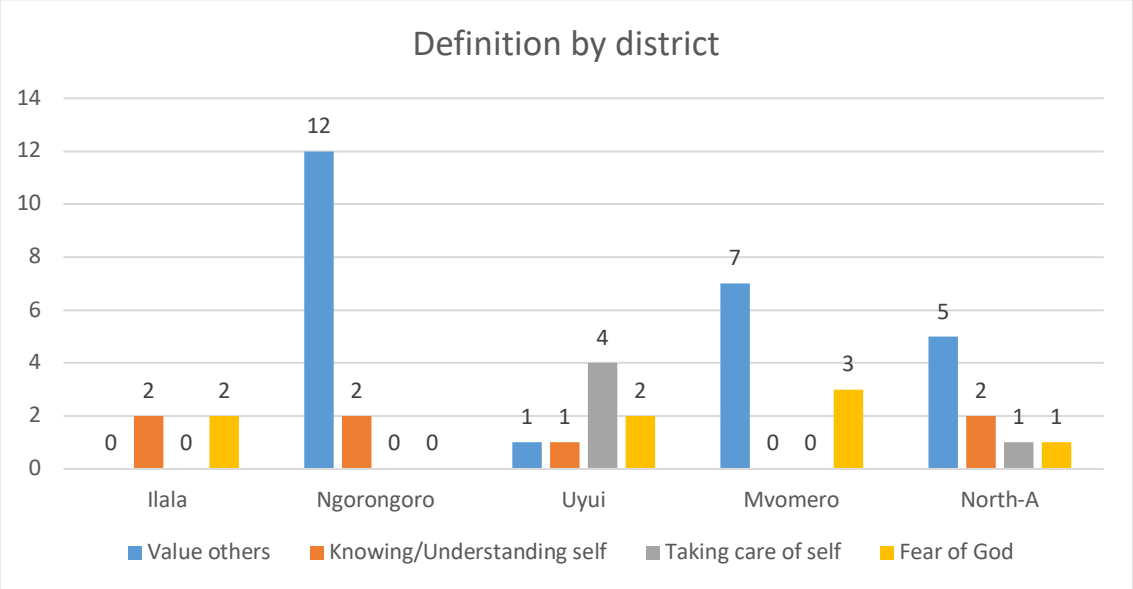
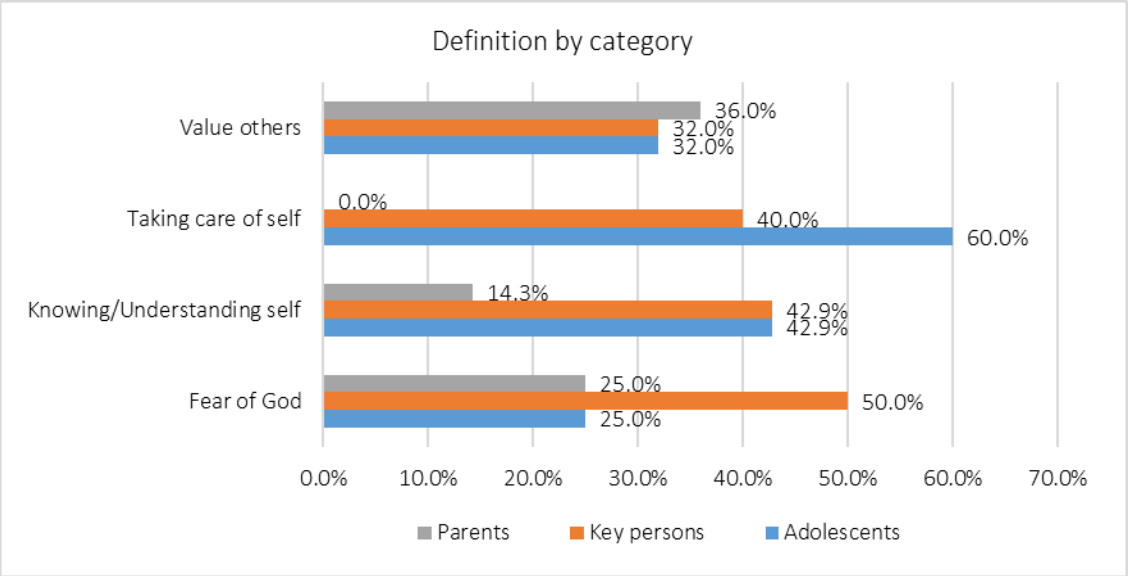
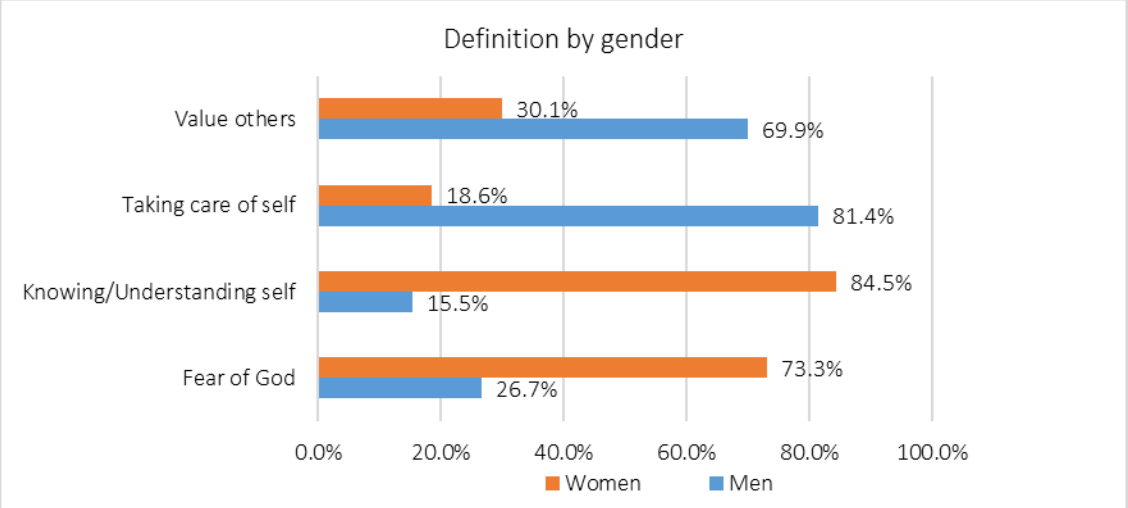
APPENDICES

Appendix 1: Descriptive analysis of the main definition codes by descriptors

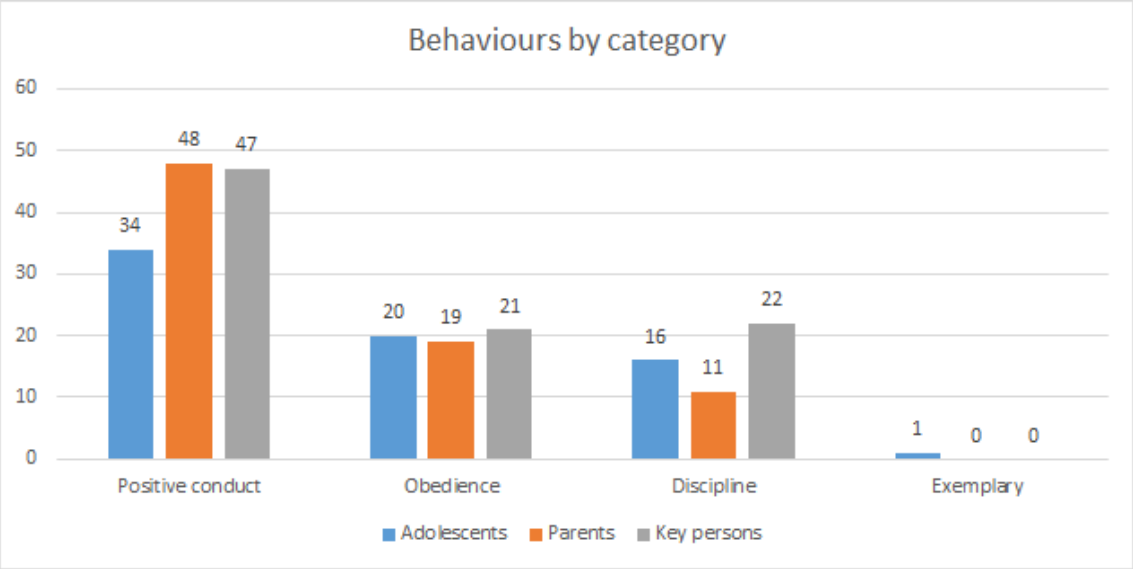


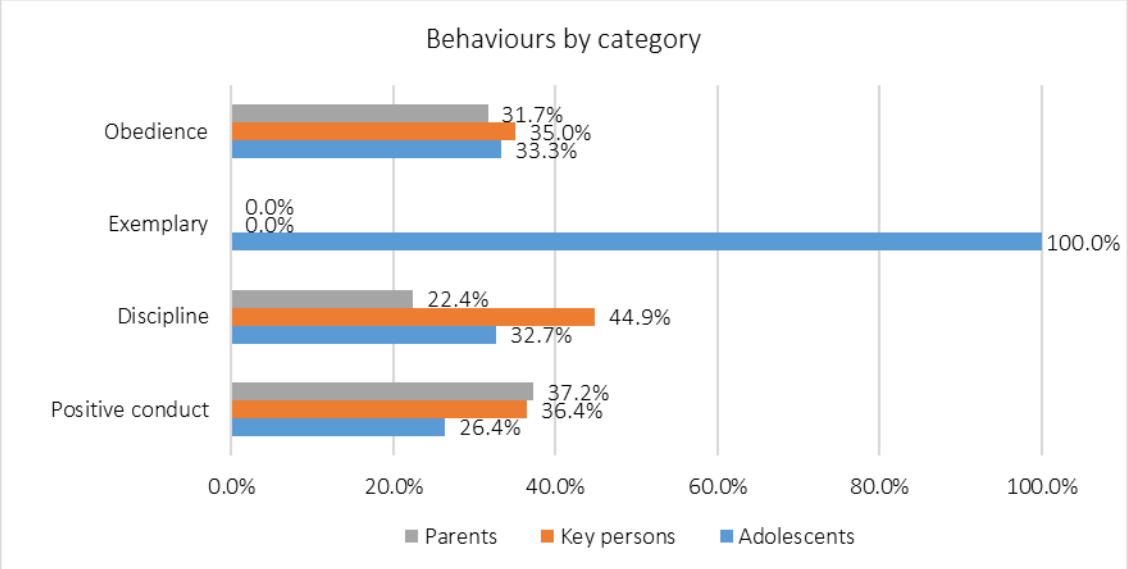


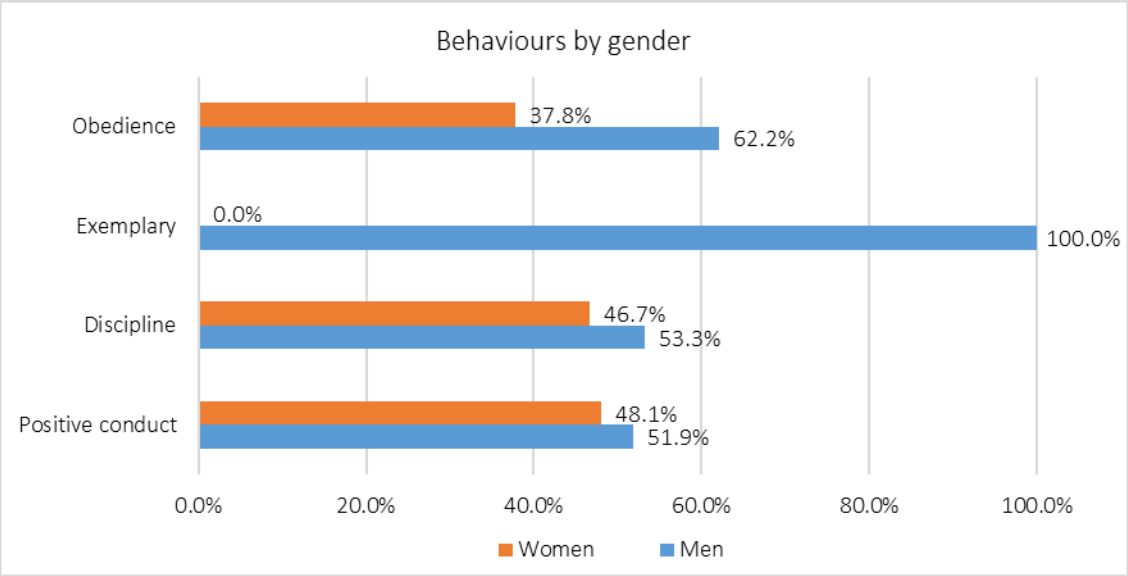

Definition by category
Value others
Taking care of self
Knowing/Understanding self
Fear of God
36.0%
32.0%
32.0%
0.0%
40.0%
60.0%
14.3%
42.9%
42.9%
25.0%
50.0%
25.0%
0.0%
10.0%
20.0%
30.0%
40.0%
50.0%
60.0%
70.0%
Parents
Key persons
Adolescents


Definition by gender
Value others
Taking care of self
Knowing/Understanding self
Fear of God
30.1%
69.9%
18.6%
81.4%
84.5%
15.5%
73.3%
26.7%
0.0%
20.0%
40.0%
60.0%
80.0%
100.0%
Women
Men

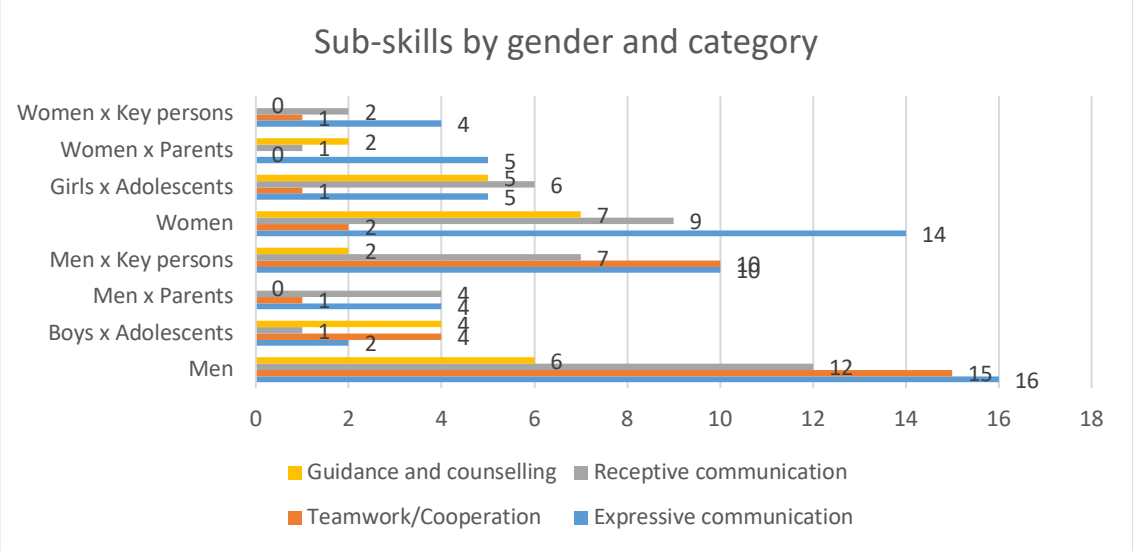
Appendix 2: Descriptive analysis of the behaviours codes by descriptors

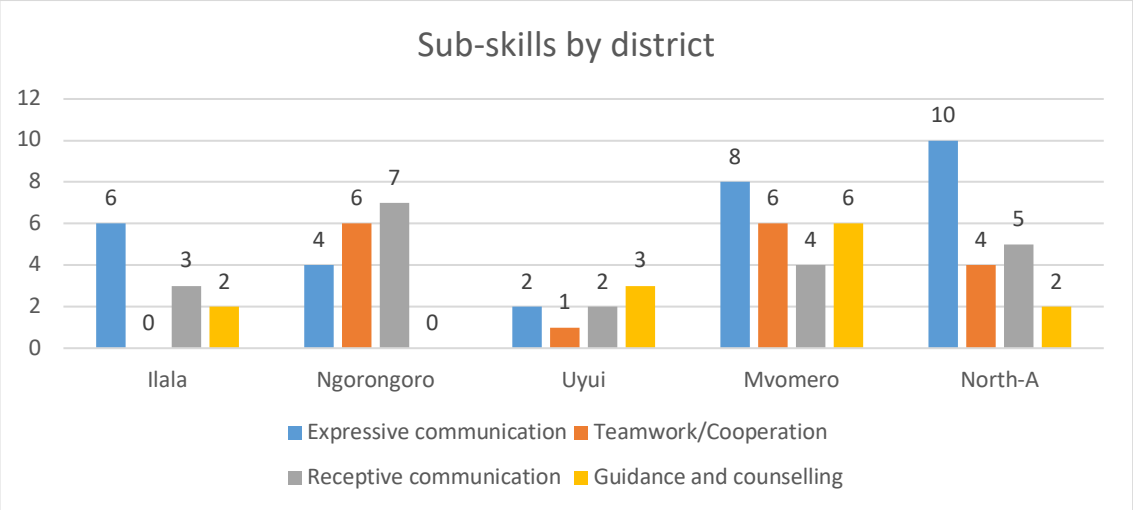


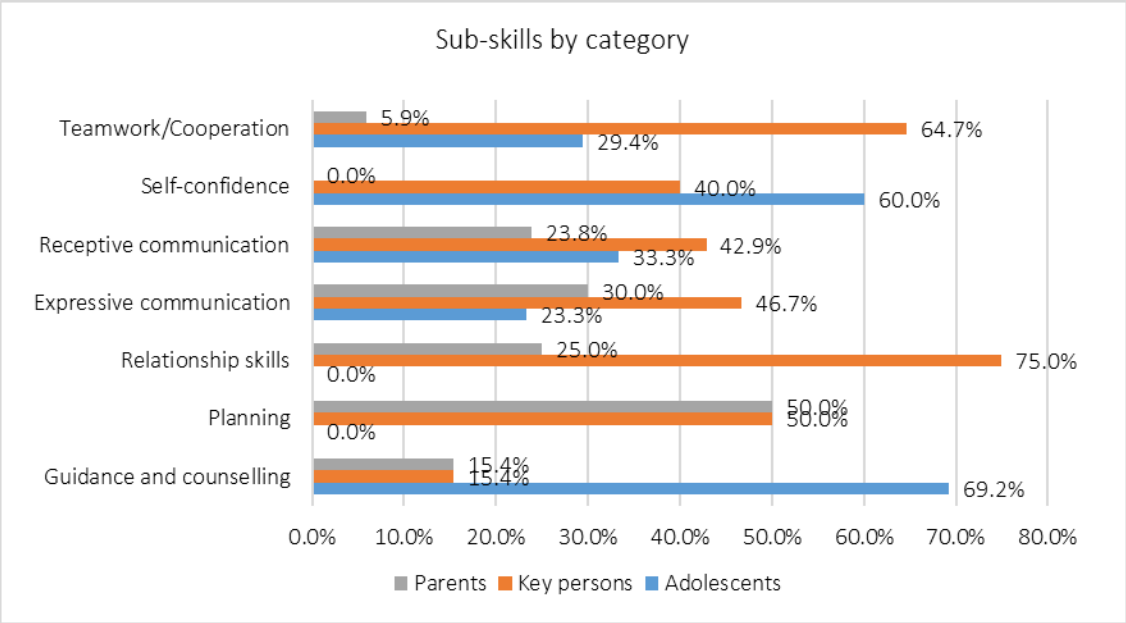


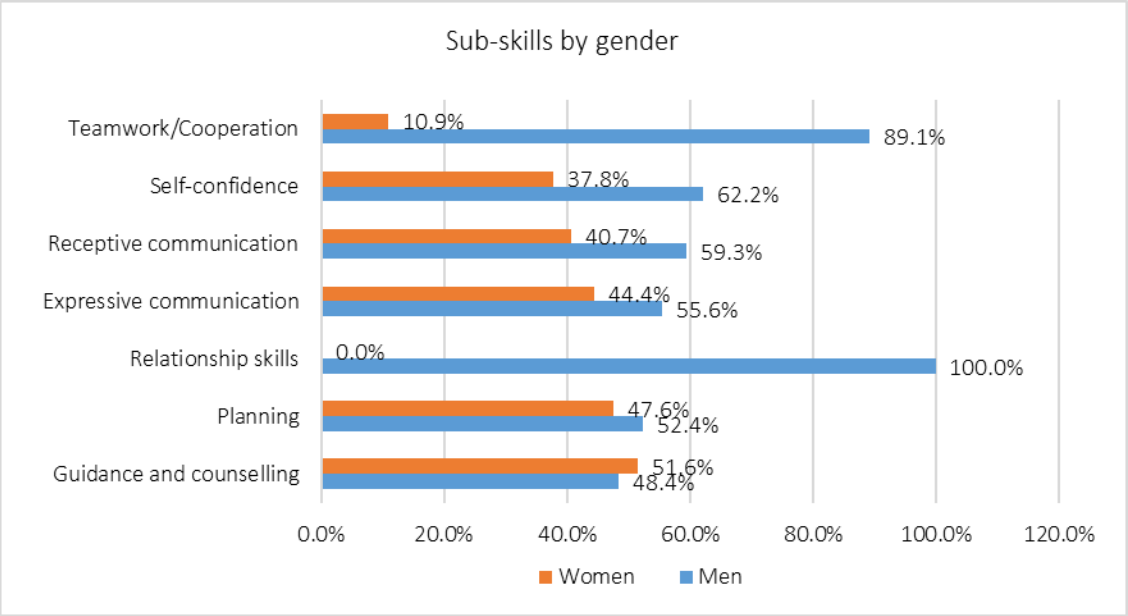


Appendix 3: Descriptive analysis of the sub-skills codes by descriptors

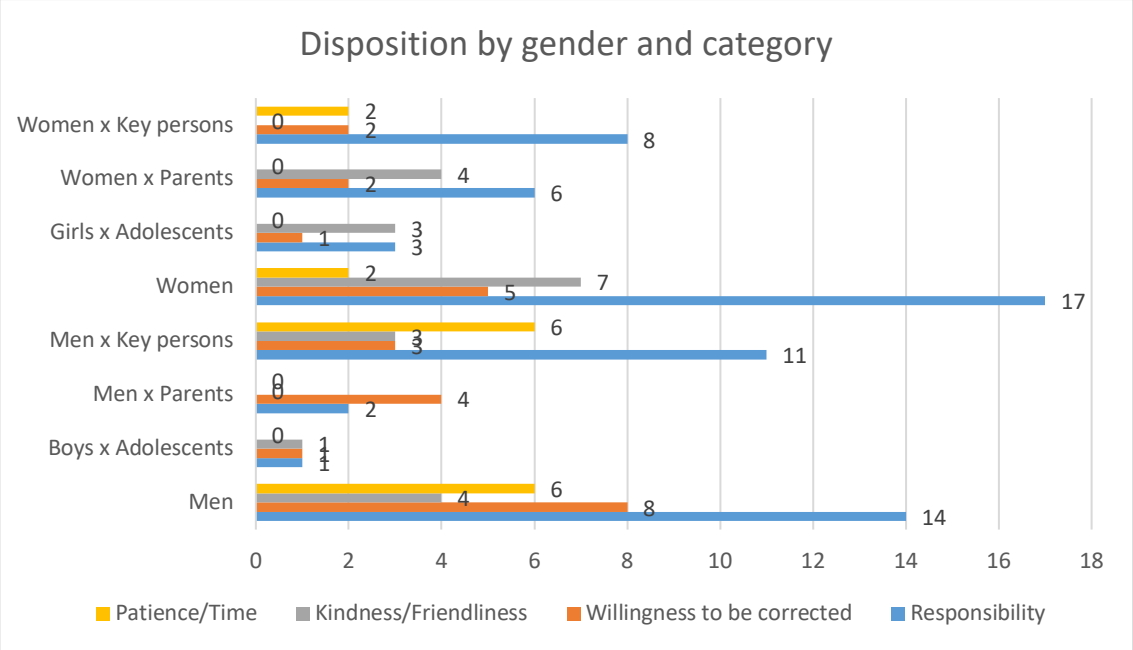


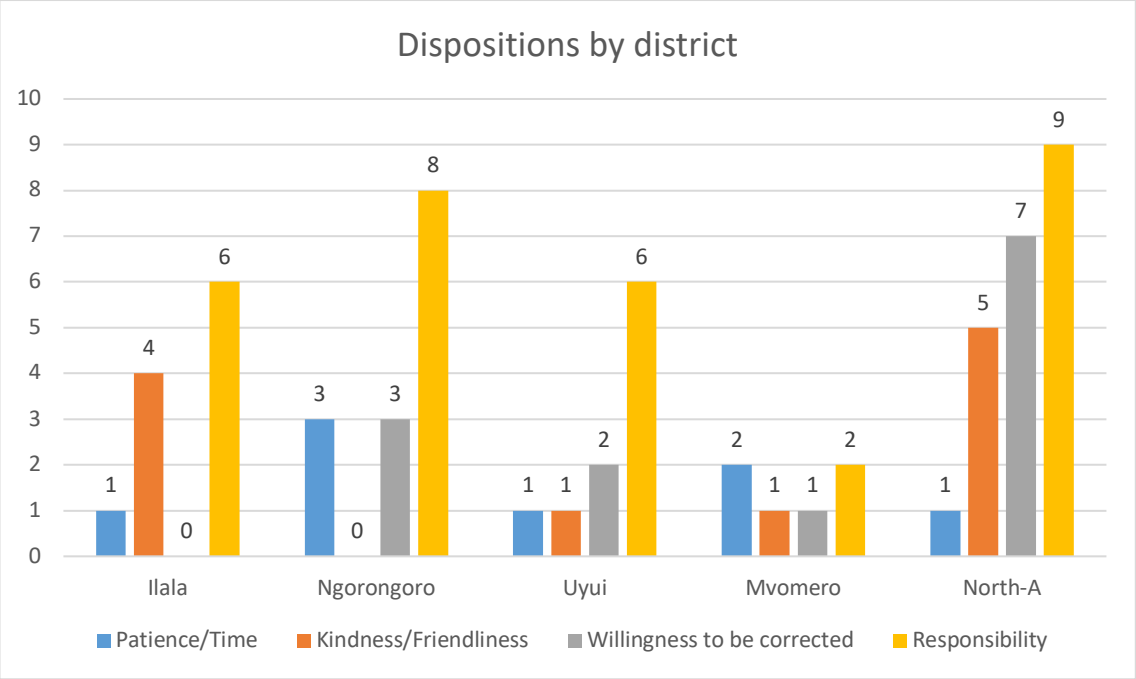

Sub-skills by district
12
10
8
6
4
2
0
6
0
3
2
4
6
7
0
2
1
2
3
8
6
4
6
10
4
5
2
Ilala
Ngorongoro
Uyui
Mvomero
North-A
Expressive communication
Teamwork/Cooperation
Receptive communication
Guidance and counselling

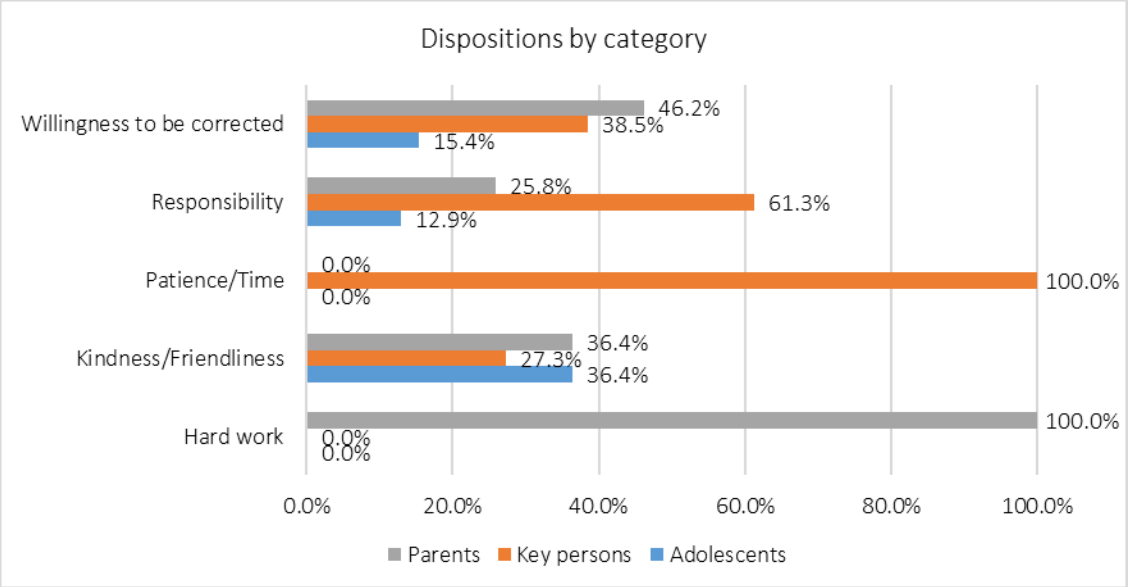

Sub-skills by category
Teamwork/Cooperation
5.9%
64.7%
29.4%
Self-confidence
0.0%
40.0%
60.0%
Receptive communication
23.8%
42.9%
33.3%
Expressive communication
30.0%
46.7%
23.3%
Relationship skills
25.0%
75.0%
0.0%
Planning
50.0%
50.0%
0.0%
Guidance and counselling
15.4%
15.4%
69.2%
0.0%
10.0%
20.0%
30.0%
40.0%
50.0%
60.0%
70.0%
80.0%
Parents
Key persons
Adolescents

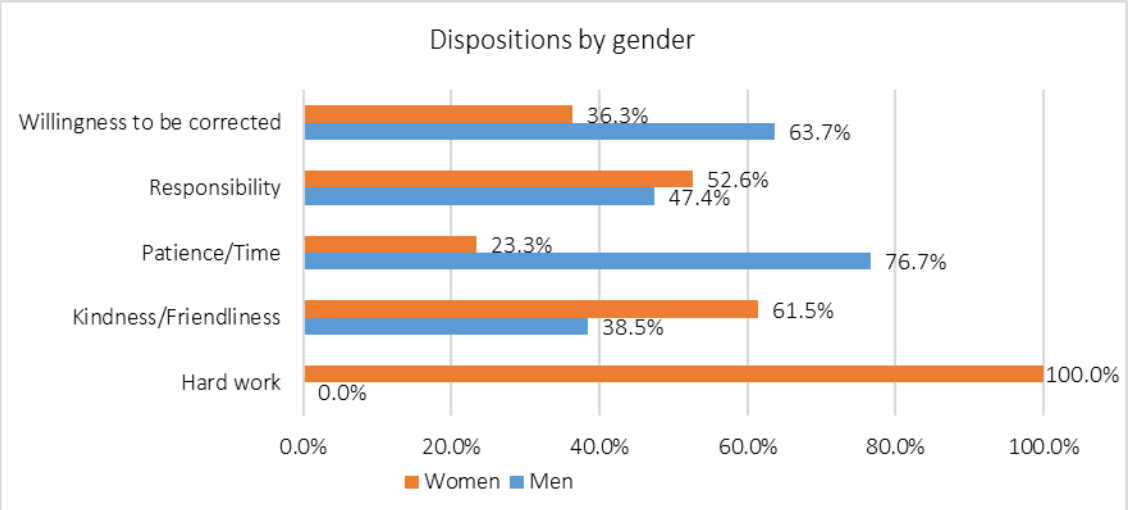


Appendix 4: Descriptive analysis of the dispositions codes by descriptors

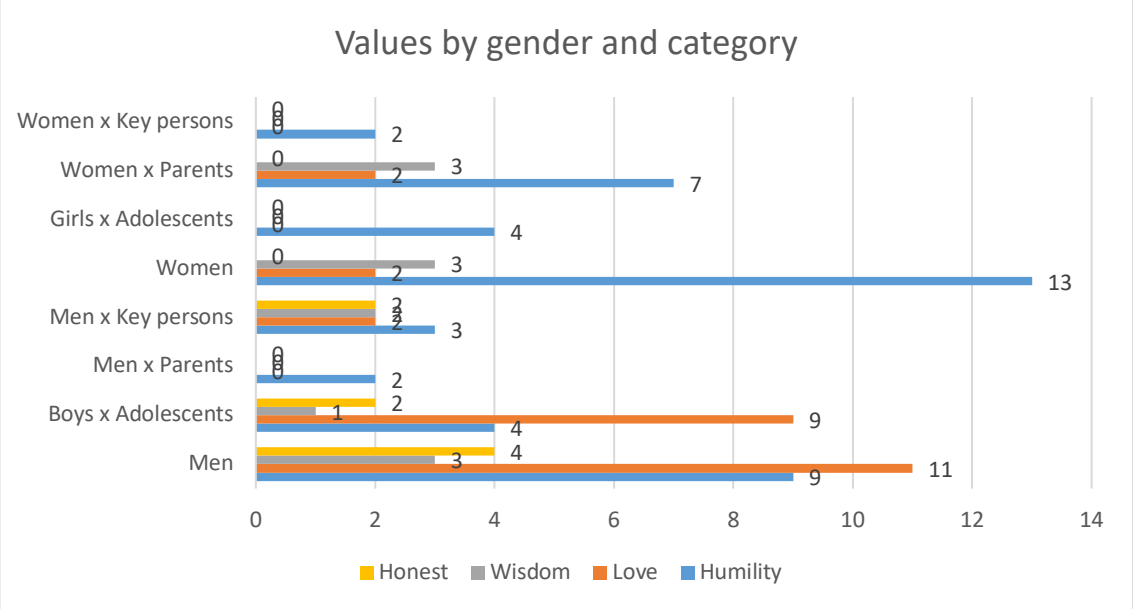


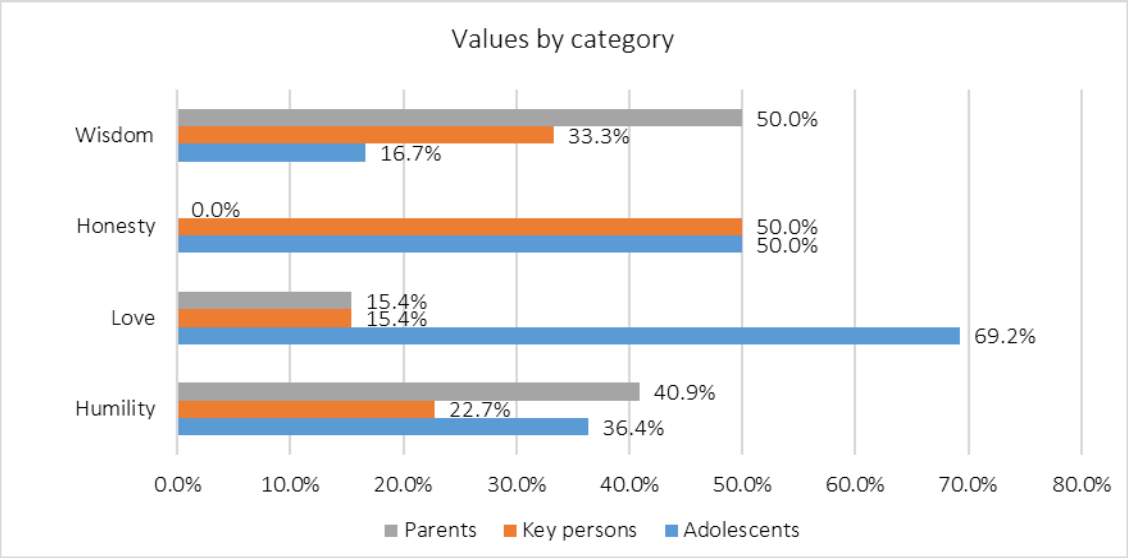

Dispositions by district
10
9
8
7
6
5
4
3
2
1
0
1
4
0
6
3
0
3
8
1
1
2
6
2
1
1
2
1
5
7
9
Ilala
Ngorongoro
Uyui
Mvomero
North-A
Patience/Time
Kindness/Friendliness
Willingness to be corrected
Responsibility

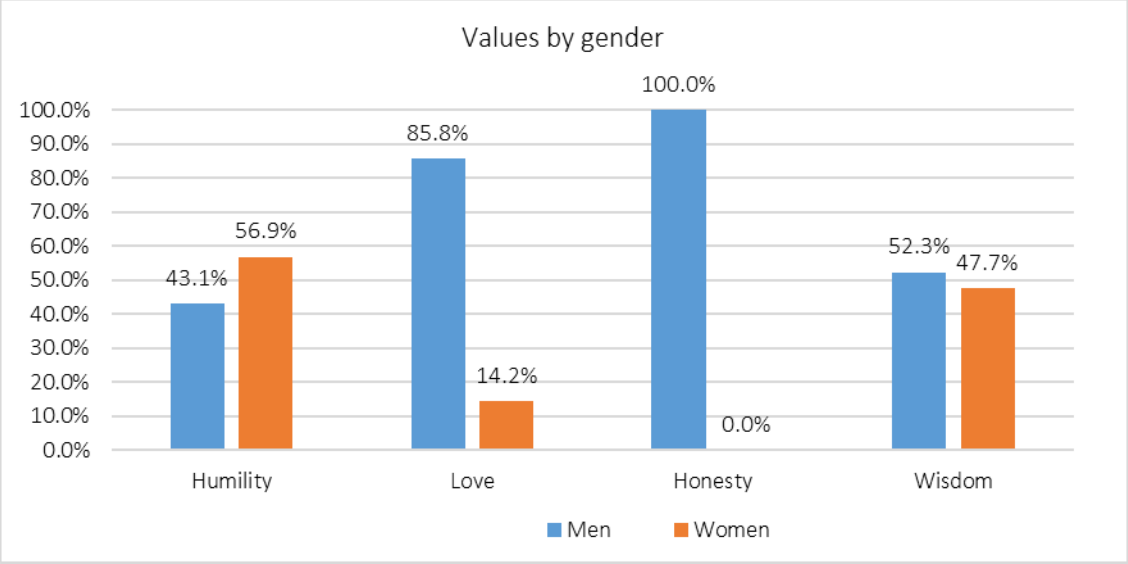

Dispositions by category
Willingness to be corrected
46.2%
38.5%
15.4%
Responsibility
25.8%
61.3%
12.9%
Patience/Time
0.0%
100.0%
0.0%
Kindness/Friendliness
36.4%
27.3%
36.4%
Hard work
100.0%
0.0%
0.0%
0.0%
20.0%
40.0%
60.0%
80.0%
100.0%
Parents
Key persons
Adolescents

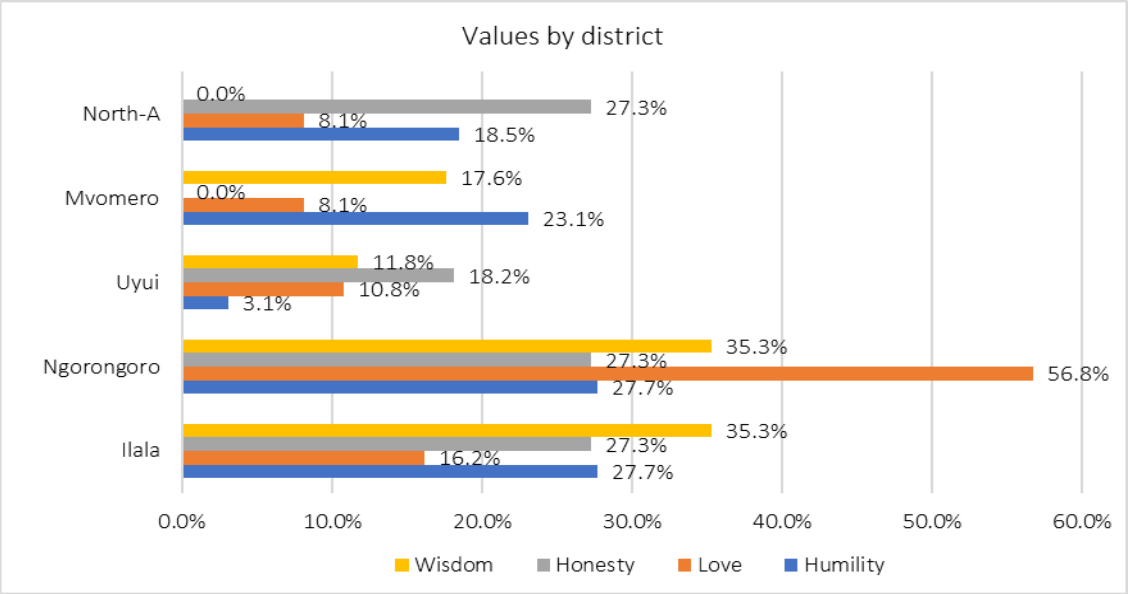


Appendix 5: Descriptive analysis of the values codes by descriptors

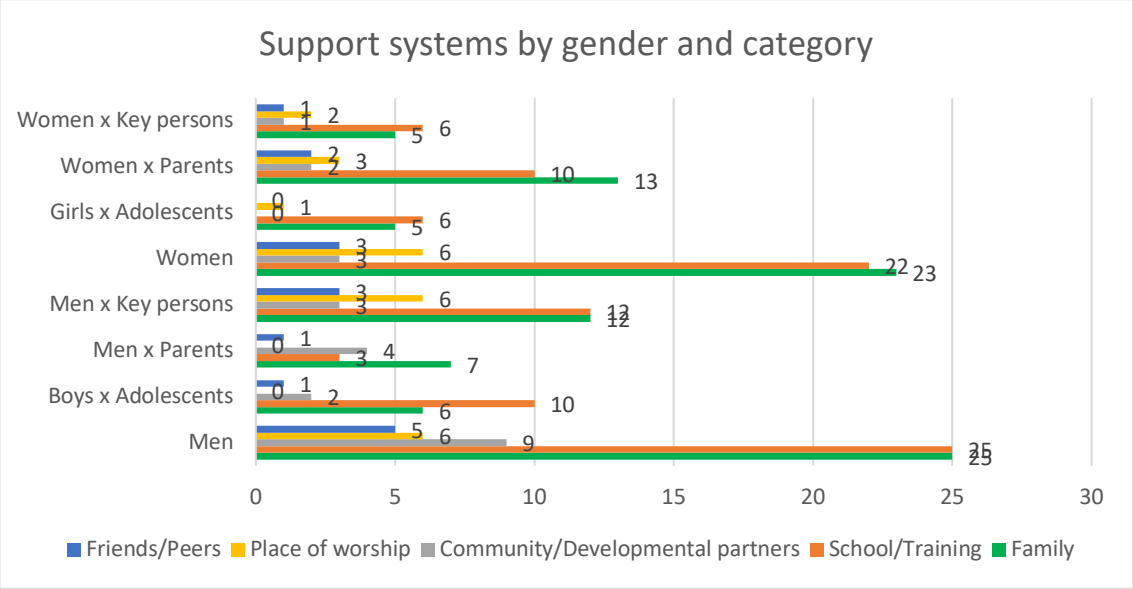


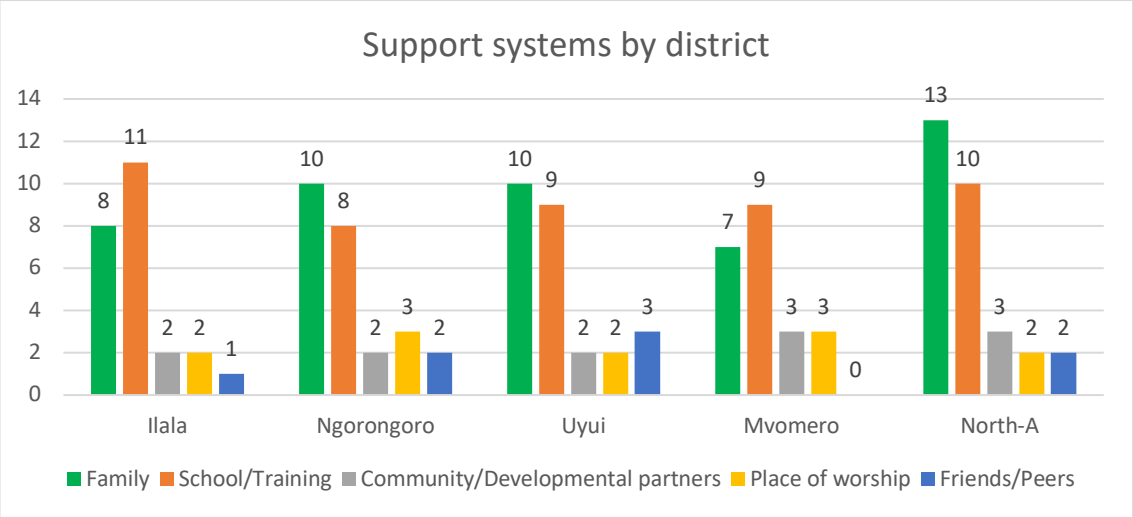

Values by category
Wisdom
Honesty
Love
Humility
50.0%
33.3%
16.7%
0.0%
50.0%
50.0%
15.4%
15.4%
69.2%
40.9%
22.7%
36.4%
0.0%
10.0%
20.0%
30.0%
40.0%
50.0%
60.0%
70.0%
80.0%
Parents
Key persons
Adolescents

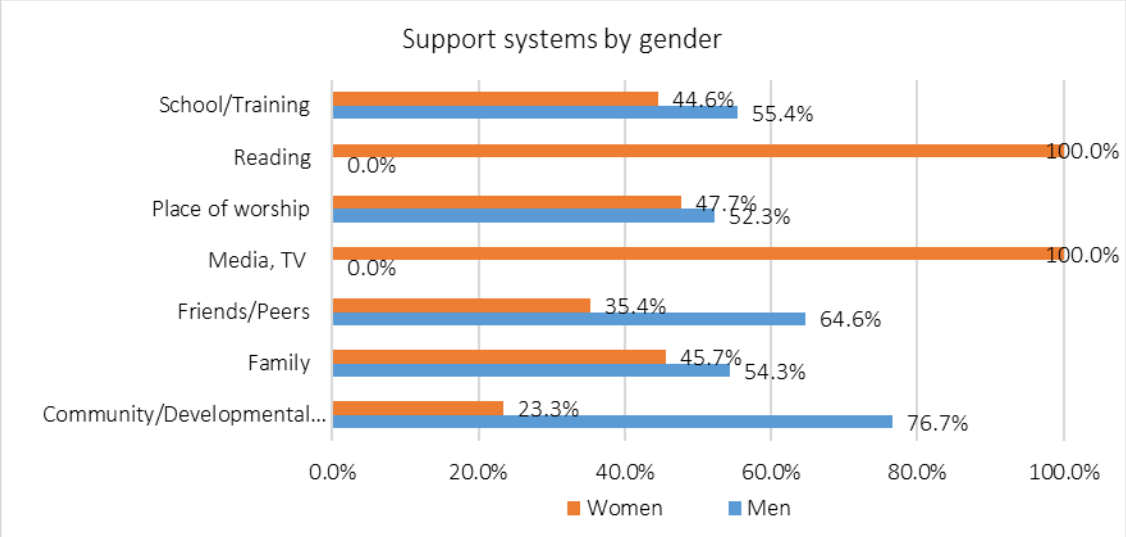

Values by gender
100.0%
90.0%
80.0%
70.0%
60.0%
50.0%
40.0%
30.0%
20.0%
10.0%
0.0%
43.1%
56.9%
85.8%
14.2%
100.0%
0.0%
52.3%
47.7%
Humility
Love
Honesty
Wisdom
Men
Women

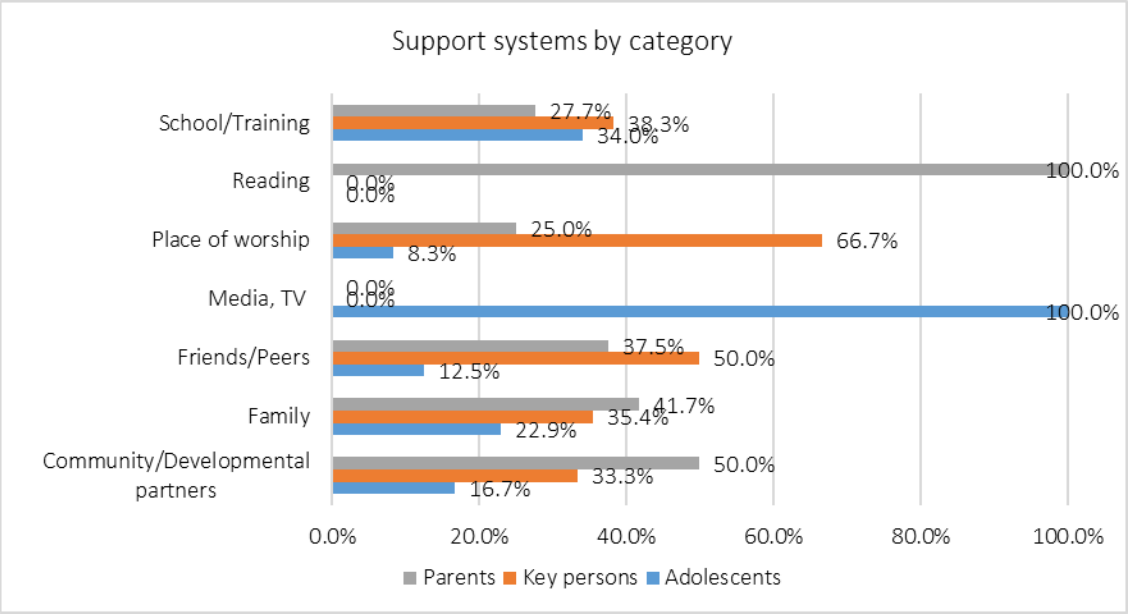


Appendix 6: Descriptive analysis of the support system codes by descriptors

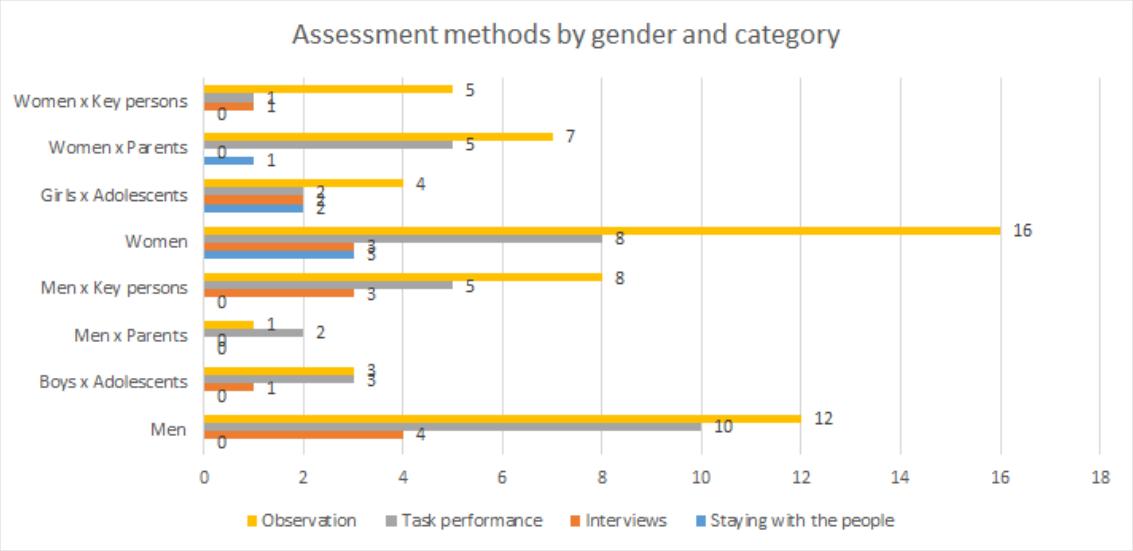


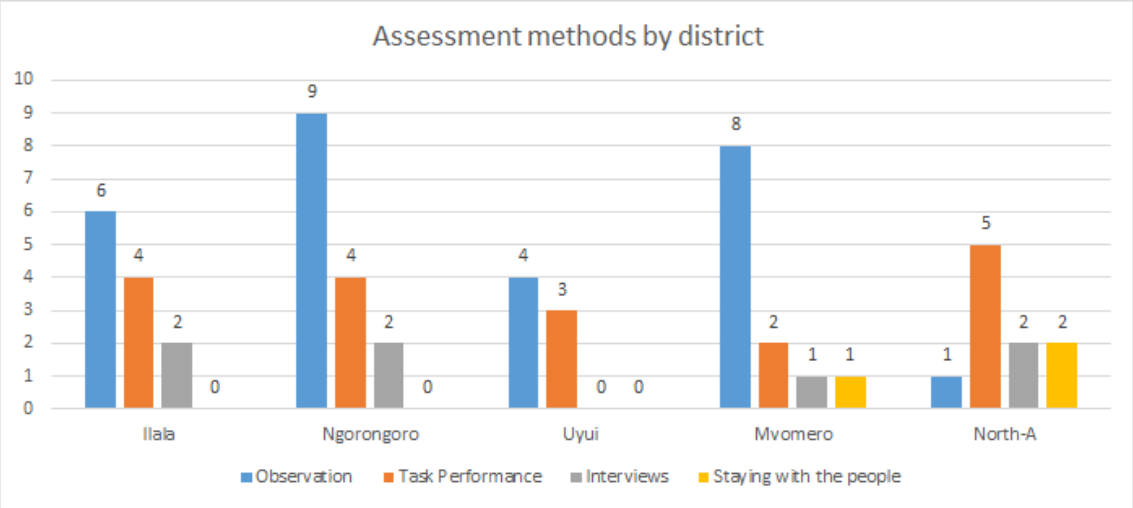

Support systems by district
14
12
10
8
6
4
2
0
8
11
2
2
1
10
8
2
3
2
10
9
2
2
3
7
9
3
3
0
13
10
3
2
2
Ilala
Ngorongoro
Uyui
Mvomero
North-A
Family
School/Training
Community/Developmental partners
Place of worship
Friends/Peers

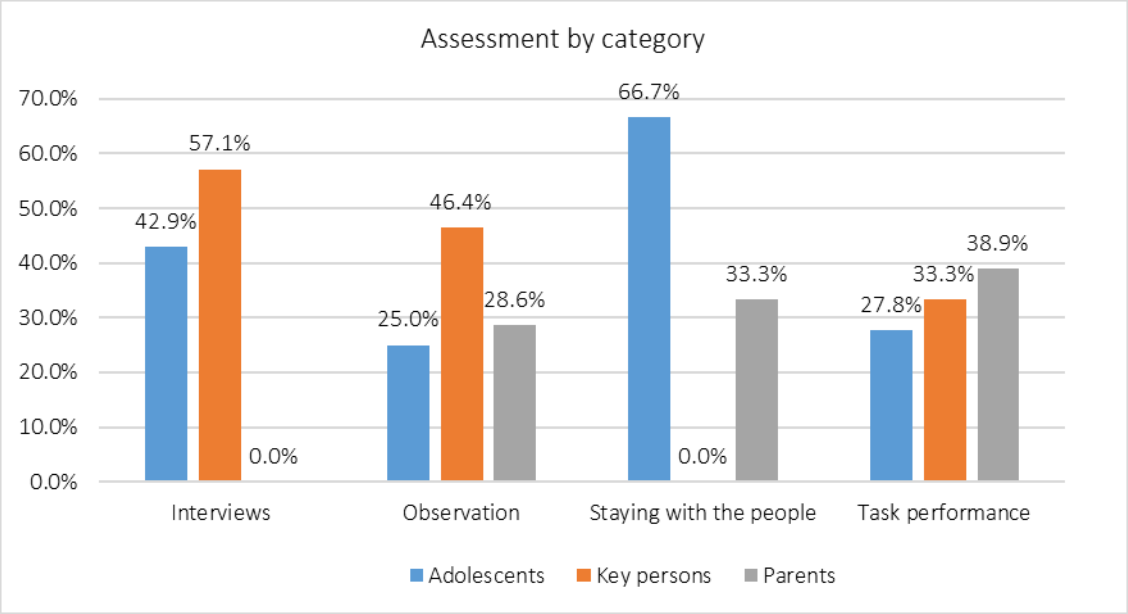

Support systems by gender
School/Training
Reading
Place of worship
Media, TV
Friends/Peers
Family
Community/Developmental...
44.6%
55.4%
0.0%
100.0%
47.7%
52.3%
0.0%
100.0%
35.4%
64.6%
45.7%
54.3%
23.3%
76.7%
0.0%
20.0%
40.0%
60.0%
80.0%
100.0%
Women
Men

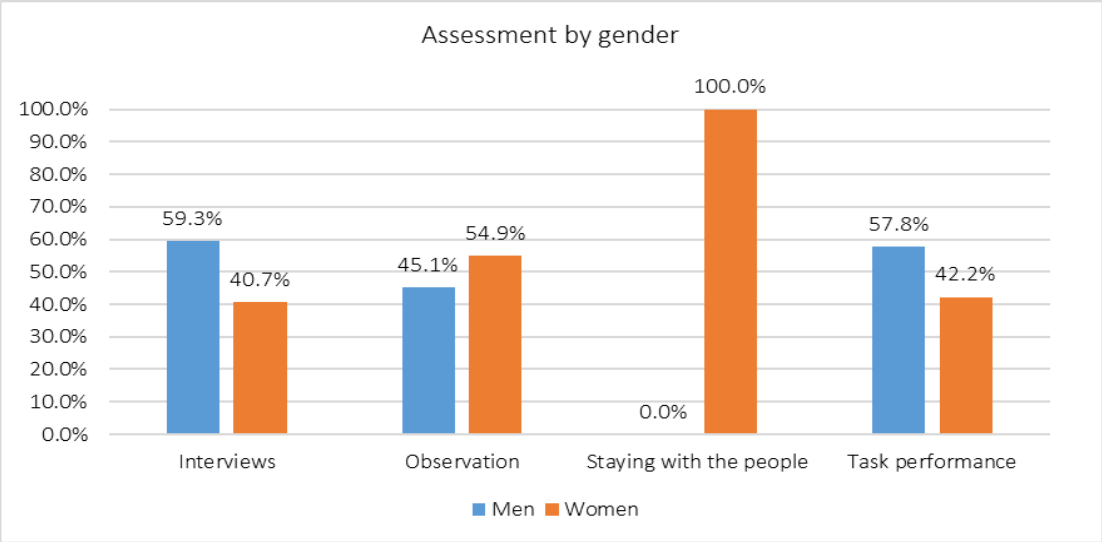


Appendix 7: Descriptive analysis of the assessment methods codes by descriptors




Assessment methods by district
10
9
8
7
6
5
4
3
2
1
0
6
4
2
0
9
4
2
0
4
3
0
0
8
2
1
1
1
5
2
2
Ilala
Ngorongoro
Uyui
Mvomero
North-A
Observation
Task Performance
Interviews
Staying with the people


Assessment by category
70.0%
60.0%
50.0%
40.0%
30.0%
20.0%
10.0%
0.0%
42.9%
57.1%
0.0%
25.0%
46.4%
28.6%
66.7%
0.0%
33.3%
27.8%
33.3%
38.9%
Interviews
Observation
Staying with the people
Task performance
Adolescents
Key persons
Parents


Assessment by gender
100.0%
90.0%
80.0%
70.0%
60.0%
50.0%
40.0%
30.0%
20.0%
10.0%
0.0%
59.3%
40.7%
45.1%
54.9%
0.0%
100.0%
57.8%
42.2%
Interviews
Observation
Staying with the people
Task performance
Men
Women

Wellspring
Philanthropic Fund

echidna giving

imaginable
futures

LUIGI
GIUSSANI
INSTITUTE
OF HIGHER
EDUCATION

uwezo
UGANDA

Zizi Afrique
Foundation

GIRLS LIVELIHOOD & MENTORSHIP INITIATIVE

Milele Zanzibar Foundation
Kuongeza Maendeleo. Accelerating Progress.