RELI
Regional Education
Learning Initiative

ASSESSMENT OF LIFE SKILLS AND VALUES IN EAST AFRICA - ALiVE

Self-awareness

Collaboration

Problem-solving

Respect

UNDERSTANDING SELF-AWARENESS IN THE UGANDAN CONTEXT: AN ETHNOGRAPHIC STUDY

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

SELF-AWARENESS - UGANDA

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 Kenya, Tanzania, and Uganda. 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 hub for knowledge, 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 of age, 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, 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 *self-awareness* in Uganda in order to determine the skill structure and derive the best tools for a large-scale assessment of s*elf-awareness* 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 Uganda define and understand *self-awareness*?

(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 *self-awareness* skills?

(vi) What are the common methods identified and used by the participants to assess *self-awareness* skills 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 Uganda. 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 Uganda, which were sampled based on their status as rural or urban, their economic activity (pastoralist, core-urban, agricultural), and their distance from Kampala. 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 capital city	Region: Central District: Kampala
Core rural characteristics, agriculture-rich, and within 100 km from capital city	Region: East District: Jinja

Core rural, agricultural-rich, 300–400 km from capital city	Region: North District: Oyam
Core rural, pastoralist areas, 400–800 km from capital city	Region: North (Karamoja) District: Moroto
With different characteristics from all mentioned above	Region: West District: Kikuube

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 others). 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. The sample totalled around 120 participants for the interviews. Given the prevailing challenges, however, the study reached a total of 116 participants in the interviews. The foregoing information is summarized in Table 2 below.

Table 2: Number of Participants Interviewed per Category and Site

District	Adolescents		Key persons		Parents		Total		
	Boys	Girls	Men	Women	Men	Women	Men	Women	Overall
Jinja	04	04	04	04	03	05	11	13	24
Kikuube	03	05	05	03	00	08	08	16	24
Moroto	04	04	04	04	03	05	11	13	24
Kampala	04	04	03	05	04	04	11	13	24
Oyam	04	04	06	02	05	03	15	09	24
Total	19	21	22	18	15	25	56	64	120

Notably, out of 120 participants for the one-on-one interviews, only 95 participants (45 men and 50 women) were interviewed on *self-awareness*.

In addition to the interviews, 20 focus group discussions (FGDs)—(10 FGDs for adolescents and 10 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. FGDs in each village ultimately consisted of 5 to 7 participants.

2.4   Data Collection Methods and Tools

- **Interviews**: One-on-one interviews with adolescents, parents, and key persons were conducted to determine their understanding of *self-awareness* skills in the Ugandan 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 about 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, and sampling, and notifying the sampled participants. Data collection was conducted in the 5 districts between October 23 and November 6, 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 in order to analyse the 95 interviews on *self-awareness* 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) district. 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 *self-awareness* skills, 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 understanding of *self-awareness* 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 the inter-rater reliability in the coding system. Apart from these predetermined categories, others emerged from the main topic of *self-awareness*; 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 generate additional concepts, understandings, or hypotheses. The analytical themes are then related to the recommendations for assessment, intervention, and policymaking in order to contextualise *self-awareness* skills 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 based on each participant's category (adolescents, parents, and key persons), sex, and district; and (b) data reduction, which 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 analyses were carried out: 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

(Uganda), 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, 95 participants (45 men and 50 women) were interviewed on *self-awareness*. Thirty-two of these were adolescents (14 boys and 18 girls), 31 were parents (11 men and 20 women), and 32 were key persons (20 men and 12 women). Furthermore, the average ages (in years) of the participants were 15.6 for adolescents (15.9 for boys and 15.2 for girls; SD=1.6), 41.6 for parents (37.6 for men and 43.7 for women; SD=10.8), and 34.9 for key persons (35.0 for men and 34.8 for women; SD=8.6).

3.2   Codes and Central Themes in Self-Awareness

3.2.1 Definition

The codes that emerged during the analysis of this theme include *knowing or understanding self*, *taking care of self*, *finding solutions*, *being a good person*, and *facing problems*, as shown in the Table below:

Table 3: Codes That Emerged as Definition of Self-Awareness

CATEGORY: DEFINITION OF SELF-AWARENESS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Knowing or Understanding self	52	54.74	67	58.26
Taking care of self	26	27.37	39	33.91
Finding solutions	6	6.32	7	6.09
Being a good person	5	5.26	5	4.35
Facing problems	1	1.05	1	0.87
Total	**95**[1]		**115**[2]	

Figure 1 below shows the total number of excerpts in each code by gender and category of participants.

Figure 1: Frequency of Excerpts That Include Knowing or Understanding Self, Taking Care of Self, Finding Solutions, and Being a Good Person, by Gender and Category
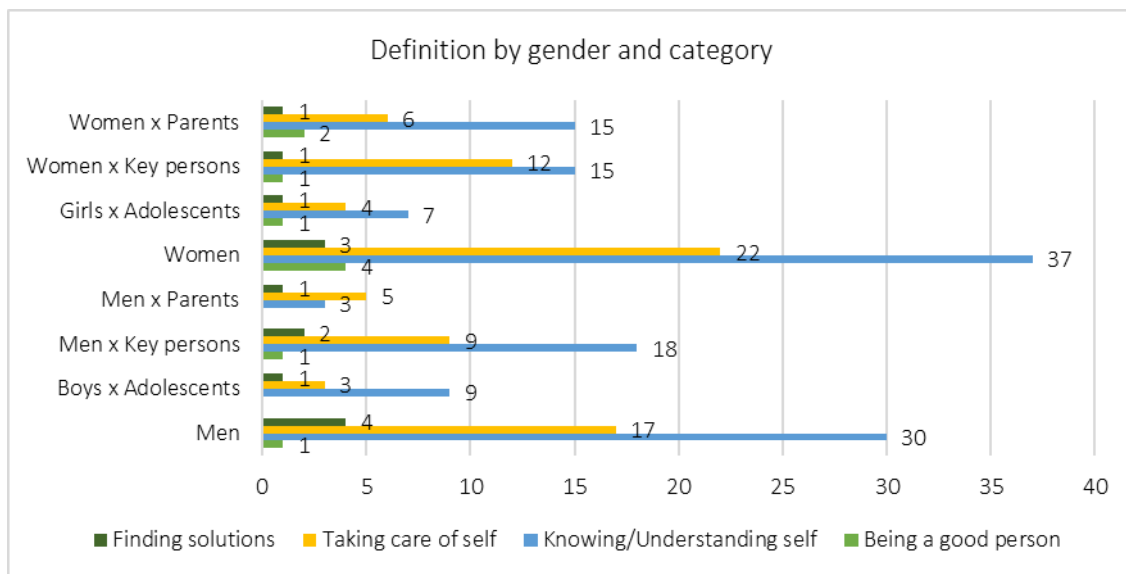
The most common definition of self-awareness among both men and women participants across all categories is *knowing or understanding self*, as can be seen in Figure 1 above.

Further analysis of the same codes of the definition of self-awareness by the different study sites revealed that *knowing or understanding self* was still the most common code in defining self-awareness, except in Moroto, where self-awareness was frequently defined by the code *taking care of self* (refer to Figure 2).

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[1] This refers to the total number of participants who were interviewed on self-awareness. 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 self-awareness. It is not the sum of observed frequencies, since one excerpt could contain more than one of these codes

Figure 2: Frequency of Excerpts That Include Knowing or Understanding Self, Taking Care of Self, Finding Solutions, and Being a Good Person by Study District
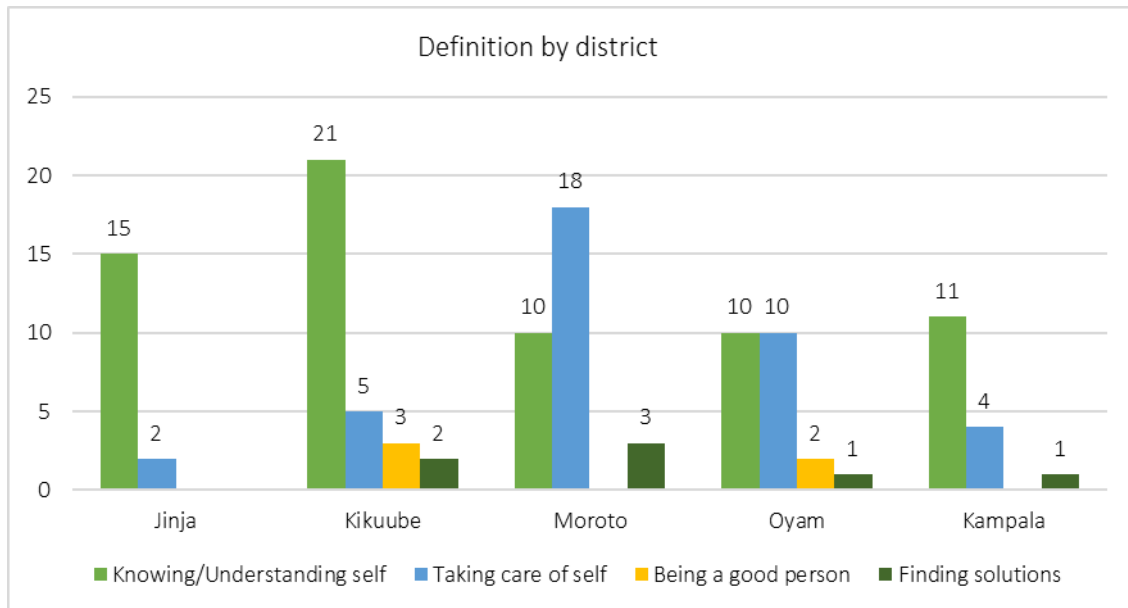
According to most participants, self-awareness is defined as having knowledge about oneself or understanding oneself. This includes a clear understanding of one's rights, roles and responsibilities, capabilities, strengths and weaknesses, desires and goals, feelings, likes and dislikes, and one's self-perception in relation to the community or society (U-K-11, U-K-16, U-K-12, U-P-10, U-A-36, U-A-05, U-K-40).[3] One participant summarised this as follows: "self-awareness is all about knowing yourself. Who am I? What makes me happy? What makes me annoyed?" (U-P-08).

Some participants interpret self-awareness as an individual's cognizance of the way they live, their life, and knowing how the people around them could affect their way of life. As expressed by one of the participants, "self-awareness means someone is knowledgeable and he is aware of what is going on or taking place in his/her life and neighbourhood. Someone knows that maybe, having such friends or peers can influence me to do this and that" (U-K-06).

Furthermore, self-knowledge involves "understanding the body's state and its changes" (U-A-19, U-K-18, U-K-26) and "knowledge of one's sex" (U-A-17). This is summarised by a parent who said the following:

> I would explain self-awareness as knowing yourself, for example, your sex. . . . Knowing yourself all around, what is within you, how you are moving on and how you are created. For example, I am created as a woman. I am aware of myself. All what I have within me, the breasts. (U-P-20)

Knowledge of oneself is further indicated as the "understanding of one's character and behaviours" (U-K-13, U-P-06) and how a person "relates with others" (U-K-08). One of the key persons said the following:

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[3] The first letter represents the country (Uganda), 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

Self-awareness is the perception of one's behaviour, the way you do things. It can also be the way you react to situations or how you interact with people. I can talk about interpersonal relationships, how you behave when you are in the public. (U-K-04)

Related to character and behaviour, some of the participants perceived self-awareness as an individual's ability to consistently adhere to their values such as self-respect and being able to make decisions without the influence of others: "It's like knowing yourself, knowing what you want, and being able to stand with your values like being religious, respecting self and others, respecting other people's properties and being able to decide on your own" (U-K-07).

Related to character and behaviour, self-awareness was also defined as "being a good person" (U-K-09). It includes doing "good deeds" (U-A-25, U-P-28) and conducting oneself in a way that does not offend others in the community, which could translate into being an example to the rest. One of the participants said this:

You shouldn't annoy other people; you should be a person of the people. If someone comes to you with their issue, you should help them handle it and advise them accordingly. And you should be well behaved so that you act as an example to others, so people in the community will say to each other, "But why don't you act like this person?" (U-K-13)

"Taking care of self" is another way in which participants understood self-awareness (U-A-21, U-K-19, U-P-26), as one of them stated: "self-awareness is the way I can stay in the community while taking good care of myself where if one sees me, takes me as a good an example" (U-K-31). It includes eating right and taking medication and the awareness of the consequences of unbecoming conduct, thus guarding against such outcomes. One of them said the following:

Maybe [when] I fall sick, I have to ensure that I get treatment. Then we have to protect ourselves [against] acquiring some diseases like the Coronavirus [COVID-19] that has come. You hear some people say, "Me I can't put the jerrycan for washing hands," . . . but I know . . . that sickness does not inform the body that it will attack on a given day, so I have to protect myself. (U-K-13)

Participants also acknowledged that a person can become more self-aware through health testing or screenings, as seen in this quote: "You can also be aware of yourself through testing. If you test and know your status you will get to know whether your health is good or not" (U-K-37). Related to this is "maintaining proper personal hygiene," which emerged as another aspect of taking care of oneself (U-A-19, U-K-37, U-P-32). One of the participants said, "then the other thing is bathing yourself, cleaning the environment where you are, that means you are aware of where you belong" (U-K-19). Moreover, being able to identify and seek out the necessary materials to maintain proper hygiene is considered an aspect of self-awareness, as one of the participants noted: "Whenever that girl is in her periods, she always asks for sanitary pads" (U-P-07).

Additionally, taking care of oneself is expressed as the recognition of the measures necessary to improve one's circumstances, as one participant stated: "self-awareness is when maybe I look for work in order to take care of my life" (U-P-30).

Some participants define self-awareness as a person's ability to "find solutions" (U-A-31, U-K-31, U-P-19) to problems, as one of them stated: "self-awareness is when you find someone in problems and be aware enough to provide them with anything. Or it can also mean finding people fighting and deliberately separating them without bias" (U-A-32).

Finally, some descriptive analyses have been conducted to answer the research questions about the differences between the main codes identified in defining self-awareness by gender, category of participants, and sites.

As shown in Figure 3, nearly all codes used to define self-awareness emerged from all the categories of participants, except "facing problems," which emerged from key persons only.

Figure 3: Percentage of Excerpts That Include Codes of the Definition of Self-Awareness by Category
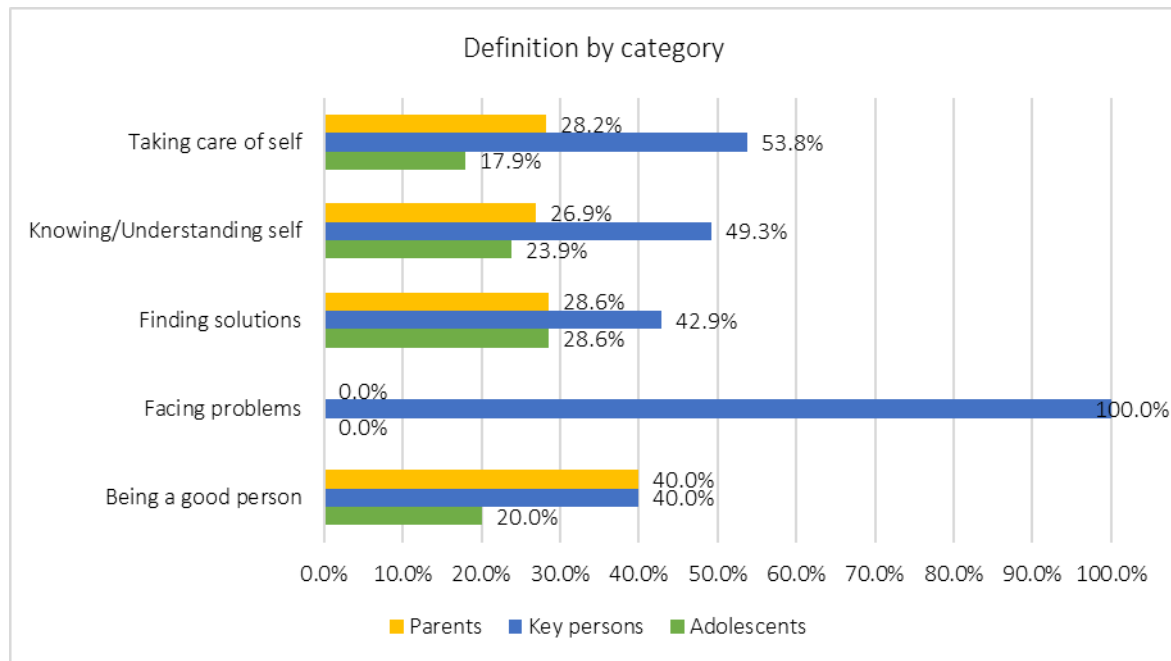
Besides facing problems, which emerged from men only, all codes were mentioned by both men and women. More women mentioned "being a good person," whereas more men mentioned "finding solutions" as a definition of self-awareness (refer to Figure 4).

Figure 4: Percentage of Excerpts That Include Codes of the Definition of Self-Awareness by Category

Definition by gender

Taking care of self — Women 51.4%, Men 48.6%
Knowing/Understanding self — Women 50.2%, Men 49.8%
Finding solutions — Women 38.0%, Men 62.0%
Facing problems — Women 0.0%, Men 100.0%
Being a good person — Women 76.6%, Men 23.4%

■ Women ■ Men
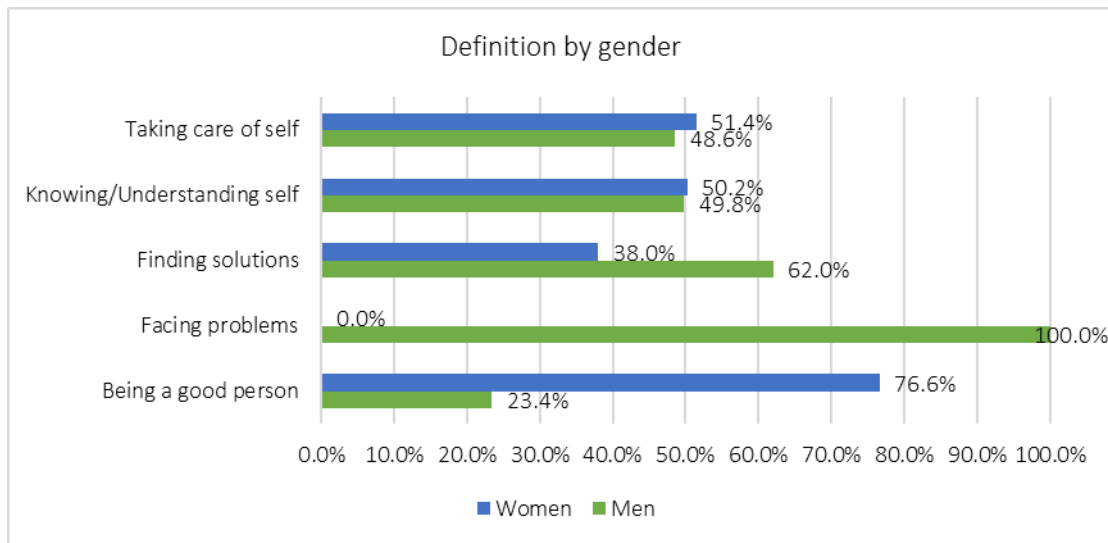
In summary, Ugandan participants define self-awareness as knowing or understanding one's character, behaviours, values, desires, goals, feelings, strengths, weaknesses, and capabilities. It is further associated with the understanding of how one was created, taking good care of oneself, as well as being able to resolve personal challenges or those of others.

3.2.2 Subskills

The codes that emerged during the analysis of this theme were *relationship skills*, *self-confidence*, *receptive communication*, and *guidance and counselling*, as shown in the table below:

Table 4: Codes That Emerged as Subskills of Self-Awareness

CATEGORY: SUBSKILLS OF SELF-AWARENESS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Relationship skills	22	23.16	25	21.55
Guidance and counselling	18	18.95	23	19.83
Receptive communication	17	17.89	18	15.52
Self-confidence or Self-esteem	17	17.89	25	21.55
Self-regulation	8	8.42	11	9.48
Expressive communication	7	7.37	7	6.03
Teamwork or Cooperation	7	7.37	7	6.03
Goal Setting	6	6.32	6	5.17

Empathy	5	5.26	6	5.17
Planning	4	4.21	4	3.45
Total	**95**		**116**	

Figure 5 shows the total number of excerpts in each code by gender and category of participants:

Figure 5: Frequency of Excerpts That Include Guidance and Counselling, Receptive Communication, Relationship Skills, and Self-Confidence, by Gender and Category
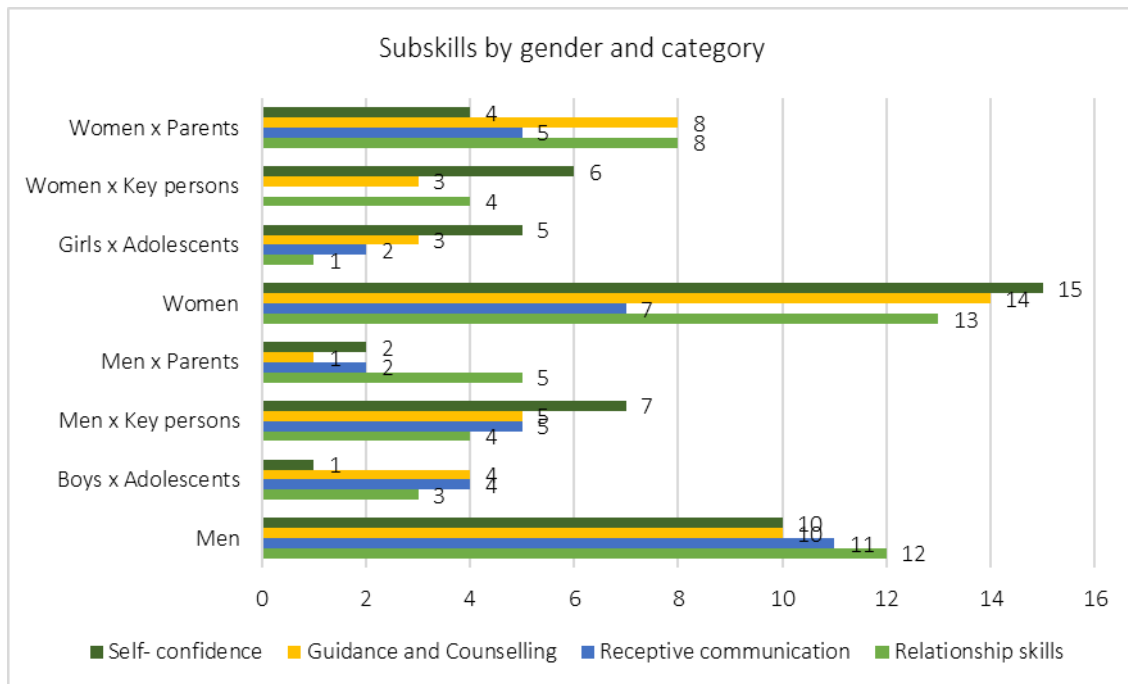
The most common subskills of self-awareness among both men and women participants across all categories are relationship skills, self-confidence, and guidance and counselling, as can be seen in Figure 5 above.

Further analysis of the same codes of the subskills of self-awareness by the different study sites revealed that the frequency with which the subskills of self-awareness were mentioned varied by district (refer to Figure 6).

Figure 6: Frequency of Excerpts That Include Guidance and Counselling, Receptive Communication, Relationship Skills, and Self-Confidence, by Study District
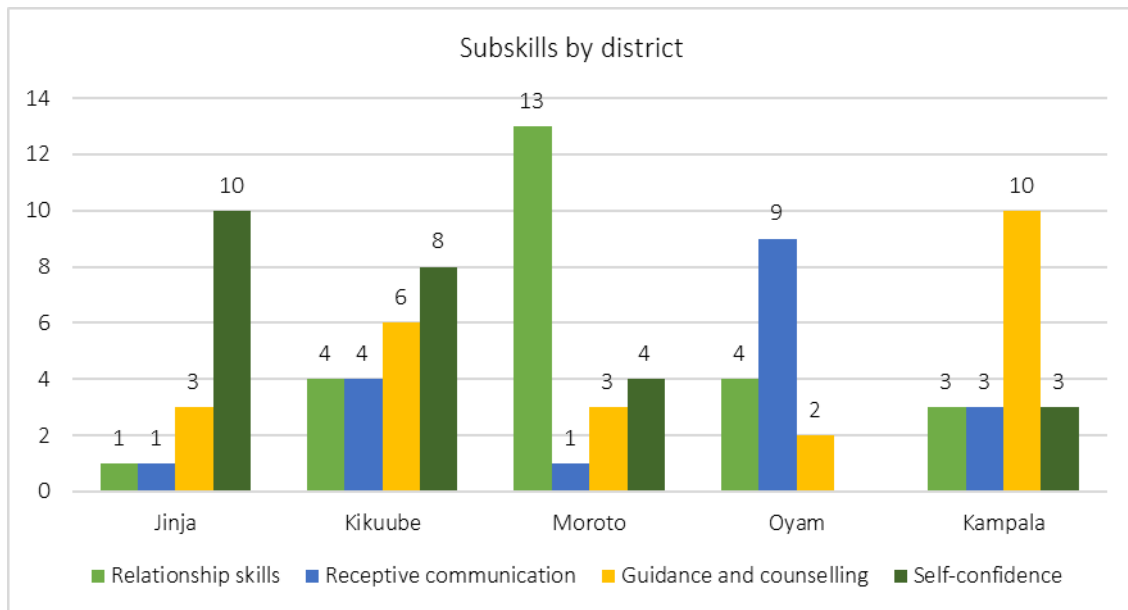
Relationship skills have been identified as necessary for one to become self-aware (U-A-12, U-K-15, U-K-22, U-K-23, U-K-37, U-P-30, U-P-28, U-P-33), as stated by one of the participants: "One of the ways I can become more aware of myself is maybe the way I associate with the rest" (U-P-20). Self-aware people are expected to demonstrate good relationship skills through clear communication, being social and interacting properly with others, and being able to create an environment for peaceful coexistence. One of them said, "a person who has self-awareness skills communicates clearly to others and also relates to others very well" (U-K-17).

Expressive and *receptive* communication skills are linked to relationship skills. According to several participants, receptive communication basically refers to "having good listening skills or being able to listen to others" (U-A-02, U-A-22, U-K-36, U-P-25, U-P-28). Participants perceived receptive communication skills as important for improving self-awareness among adolescents, as one of them said: "good listening skills which the adolescent has to practice" (U-K-30). Based on this participant's view, it is apparent that such a skill can be nurtured.

"Expressive communication" means "being able to listen and speak" (U-K-40), "communicating clearly or effectively" (U-K-17, U-P-15), and "being able to respond to questions" (U-A-13) in a respectful way. Furthermore, some participants consider this skill an indicator of self-awareness, as one of them said: "when you talk to him, he knows what you tell him. Then he's active and can pass the message to others" (U-K-21). Others, however, believe that "if someone is able to listen, communicate well, and is able to write and read" (U-K-11), then their self-awareness skills will improve.

"Guidance and counselling" is another ability exhibited by adolescents with strong self-awareness skills (U-A-10, U-K-04, U-P-15). According to these participants, self-aware individuals help their peers to deal with problems and challenges by giving good advice, as one of them noted: "I think the most important sign she has is solving issues, advising friends accordingly" (U-A-31). Furthermore, self-aware individuals always help colleagues improve their behaviour and character to fit in with those who are acceptable and admirable to a given community, as explained by one of the key persons:

> Giving good advice to their fellows. For example, there are boys in the village who are ever gambling, but gambling is bad. It can lead to stealing. But if one is self-aware, they will talk to you and tell you what you are doing is bad, gambling will lead you to theft. (U-K-13)

Another subskill the participants mentioned is "self-confidence" (U-A-05, U-K-11, U-K-07). This is evident in phrases relating to self-aware adolescents such as, "She is not shy, not scared to talk to others" (U-A-35); "can be assertive. . . . also, self-esteem" (U-P-20); "have a lot of self-belief" (U-A-16); and "When it comes to school, she confidently participates in all activities" (U-K-11). According to some participants, self-confidence is an indicator of strong self-awareness skills among young people, as evidenced in the following quote: "her self-esteem is absolutely high and that is the greatest attribute . . . making me think that she has a high level of self-awareness" (U-K-06). Furthermore, participants perceived self-confidence as an important skill for improving self-awareness and thus stressed a need to help adolescents develop their self-confidence.

According to some participants, self-confidence is evidenced in the way adolescents present themselves and articulate issues to others. They therefore regard those adolescents who are able to openly share their opinions, concerns, and challenges without fear as confident and self-aware, as one stated:

> You know most adolescents are very shy with issues of engagement [boy-girl relationships] in school and she might fear that if the boy is in school, then she will be embarrassed. But if she can come and tell you openly, I feel that she has strong self-awareness. The key point is that she is confident. (U-K-17)

To some participants, *self-confidence* is another meaning of self-awareness, as one of them said: "Self-awareness is when someone expresses themselves without fear" (U-P-07). Moreover, *self-confidence*, *self-esteem*, or *assertiveness* were mentioned as synonyms of self-awareness (U-K-15, U-K-36, U-K-06, U-K-16, U-K-17, U-P-07). They further implied that if adolescents have high self-esteem, they will be in position to appreciate who they are and will consequently make good personal decisions:

> An adolescent who is self-aware is not easily driven off. . . . A person who is not self-aware tends to lose track. . . . Secondly their esteem. People think that to be beautiful you have to be brown. So, a person who is dark skinned will give in easily

because of lack of self-esteem. If someone tells them that they are beautiful they get over excited but the moment you know that you are beautiful, you tend to be on track in all angles. (U-P-08)

Self-regulation, mainly stated as "self-control" (U-K-37, U-K-24, U-K-28, U-P-34) is another subskill that emerged from the participants. It should also be noted that to some participants, self-awareness means *self-regulation*, as one of them explained: "self-awareness is like the way you can control yourself. It is the way of . . . controlling yourself not to go beyond, just between so that you overcome other problems" (U-P-17). According to some participants, having a strong sense of self-awareness can result in an individual's ability to self-regulate: "when you are aware of yourself, you can also have self-control. And talking about self-control, I can talk about self-direction; you can direct your own actions" (U-K-04).

Goal setting is another subskill that came up. Participants noted that self-aware adolescents display a "sense of direction towards their desired future professions" (U-P-34) and believed that an adolescent can improve on his or her self-awareness "through setting a goal and achieving it" (U-K-11). The quotation below clearly shows a desire to achieve a set goal with an awareness of the possible hindrances that may derail its achievement if one is not focused:

> You know, one time I was interacting with him, and we were handling the issues of education when he was in Senior Three. . . . as we were interacting, it reached an extent where we were talking about a girl and a boy. I was trying to advise him on how he should continue with education. He said, I know who I am and I know the background of our family. I cannot be with these girls. I don't have anything at home, I need to finish education first. . . . if I went for somebody's daughter and I impregnated her, the backfire will come on me and I will miss my education. They will either take me to prison or make my parents use the little that they have for school fees to pay this girl. (U-P-19)

Setting goals is closely related to hard work, as one must invest appropriate efforts in achieving the set targets—a fact that some participants recognise, at least, based on what they expect self-aware adolescents to do. One of them said, "they are focused and set goals. They are like aware that they are not very bright but if they put in a lot of effort he/she can become a nurse" (U-P-08). Participants also acknowledge that despite the fact that it is necessary to set goals, they should be realistic, an attribute exhibited by self-aware adolescents, as one of them explained: "they don't set ambiguous goals. She will know her capacity stops here. I am able to do this. I can't do this" (U-K-04).

Cooperation was also identified both as a subskill that improves self-awareness and that is expected from those with self-awareness. Different phrases were used to mean cooperation, and these include "working together" (U-A-22, U-A-15, U-P-17, U-P-27), "being together with the community" (U-P-31), "teamwork" (U-P-14), "collaborating with others" (U-K-27, U-K-16), and "active participation in day-to-day activities such as agriculture" (U-K-25). Participants perceived cooperation as an essential skill that adolescents need if they are to improve their

self-awareness skills, as one of them said: "I feel that they should cooperate with one another" (U-K-17).

Finally, some descriptive analyses have been conducted to respond to the research questions about the differences between the main codes identified as subskills of self-awareness by gender, category of participants, and sites.

As shown in Figure 7, besides *planning*, which emerged from adolescents and key persons, the codes relating to subskills emerged from all the categories of participants.

Figure 7: Percentage of Excerpts That Include Codes of the Subskills of Self-Awareness by Category
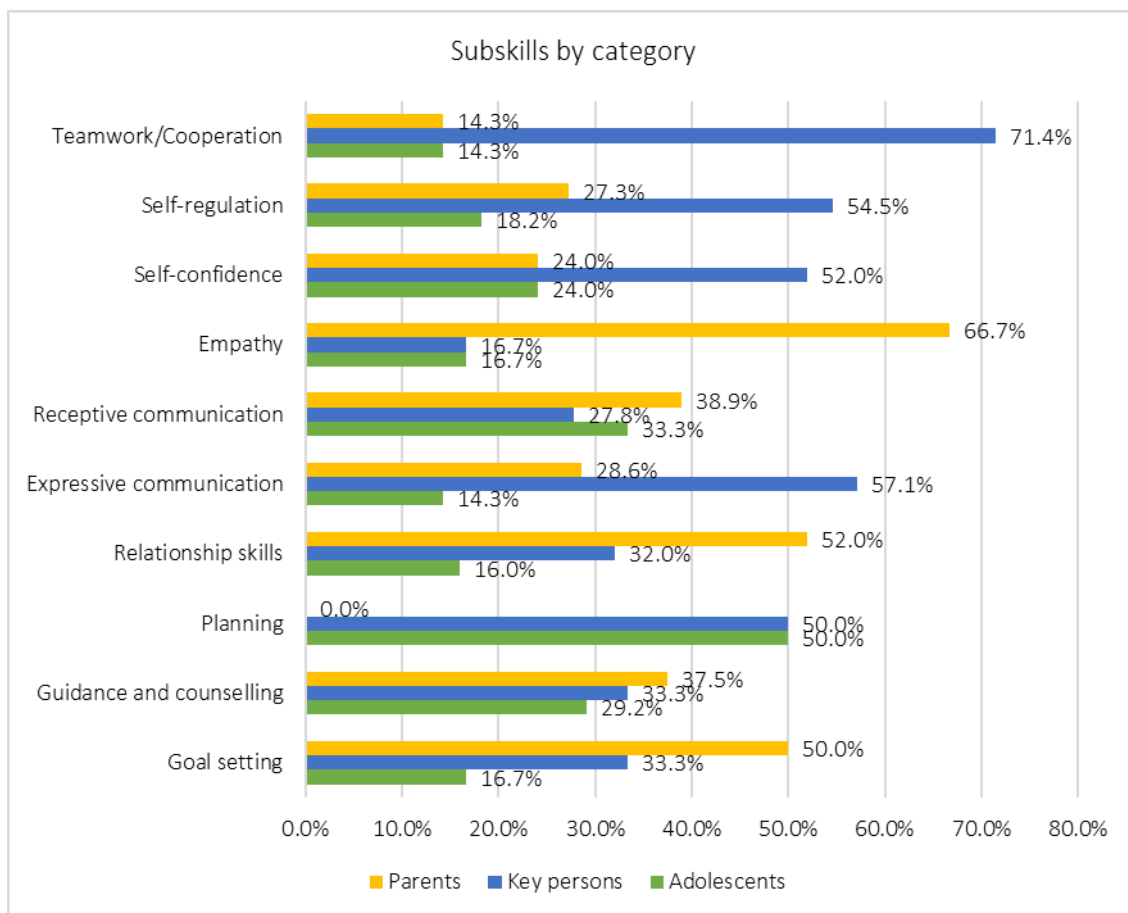
Furthermore, all codes were mentioned by both men and women participants. More women mentioned *empathy*, *expressive communication*, and *goal setting*, whereas more men mentioned *self-regulation*, *receptive communication*, and *teamwork or cooperation* (refer to Figure 8).

Figure 8: Percentage of Excerpts That Include Codes of the Subskills of Self-Awareness by Gender

Subskills by gender
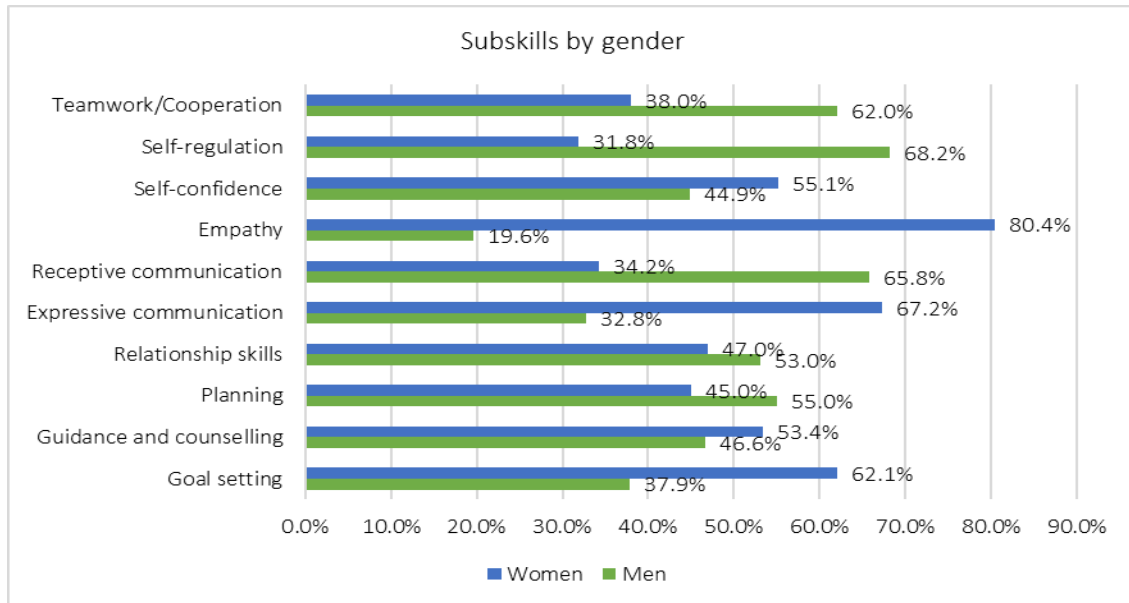
In summary, Ugandan participants acknowledge that for a person to be self-aware, that person should have self-confidence, good relationship skills, effective communication skills, self-regulation, guidance and counselling skills, goal setting and planning skills, cooperation skills, and empathy.

3.2.3 Dispositions

The codes that emerged during the analysis of this theme were *hard work*, *passion*, *responsibility*, and others, as shown in the table below:

Table 5: Codes That Emerged as Dispositions of Self-Awareness

CATEGORY: DISPOSITIONS OF SELF-AWARENESS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Hard work	29	30.53	34	25.00
Passion	26	27.37	33	24.26
Responsibility	20	21.05	26	19.12
Kindness or Friendliness	13	13.68	15	11.03
Willingness to be corrected or advised	10	10.53	14	10.29
Positive Attitude	9	9.47	10	7.35
Patience or Time	8	8.42	9	6.62
Self-reflection	8	8.42	8	5.88

Inquisitiveness	6	6.32	6	4.41
Leadership	4	4.21	4	2.94
Perseverance	3	3.16	3	2.21
Total	**95**		**136**	

Figure 9 below shows the total number of excerpts in each code by gender and category of participants:

Figure 9: Frequency of Excerpts That Include Hard Work, Responsibility, Passion, Kindness or Friendliness, Willingness to Be Corrected or Advised, and Positive Attitude, by Gender and Category
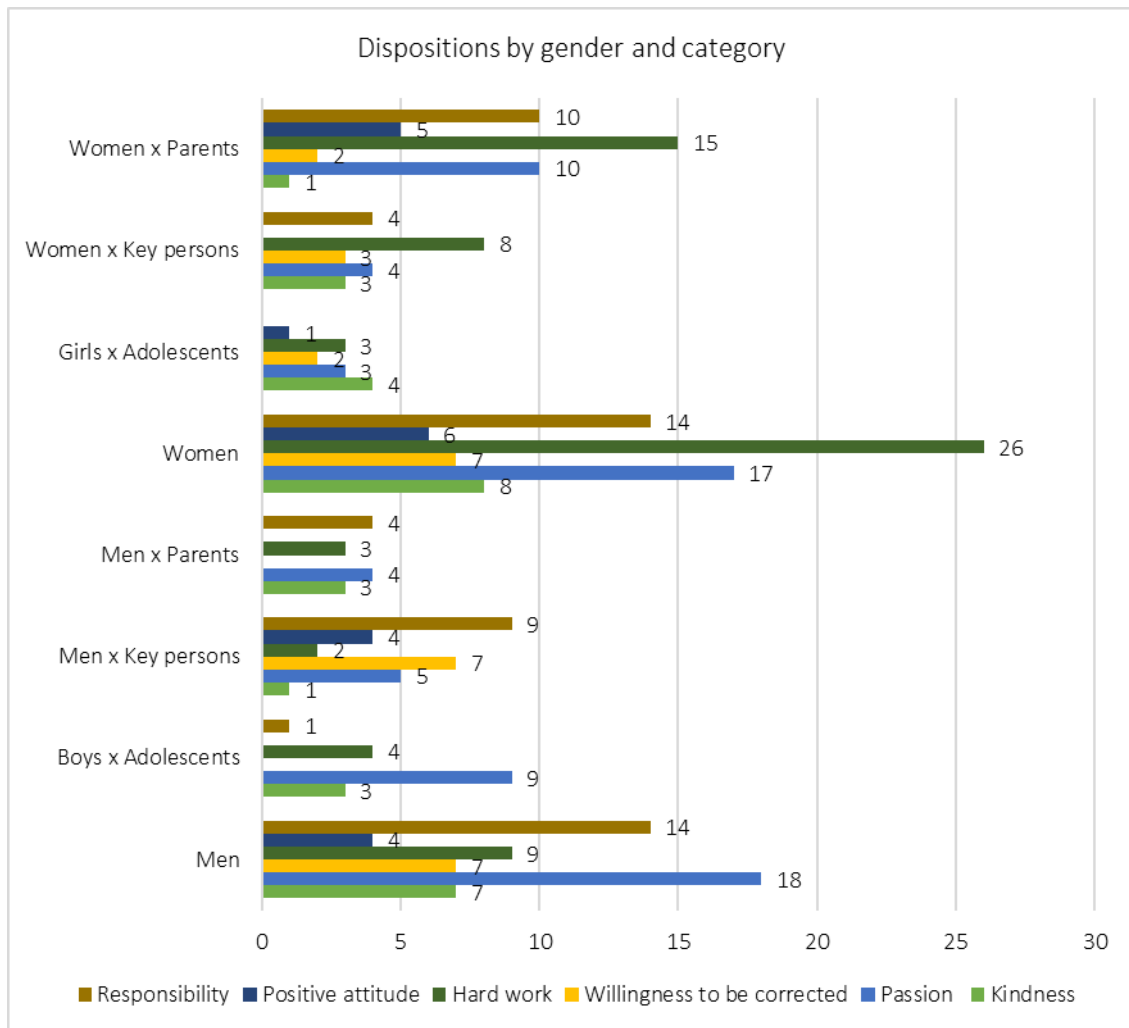
The most common dispositions of self-awareness among both men and women participants across all categories are hard work, passion, and responsibility, as can be seen in Figure 9.

Further analysis of the same codes of the dispositions of self-awareness by the different study sites revealed that *passion* was the most mentioned disposition in Kampala district; *hard work* was the most mentioned in Kikuube, Jinja, and Oyam districts; and *responsibility* was the most mentioned in Moroto district (see Figure 10).

Figure 10: Frequency of Excerpts That Include Hard Work, Responsibility, Passion, Kindness or Friendliness, Willingness to Be Corrected or Advised, and Positive Attitude, by the Study District
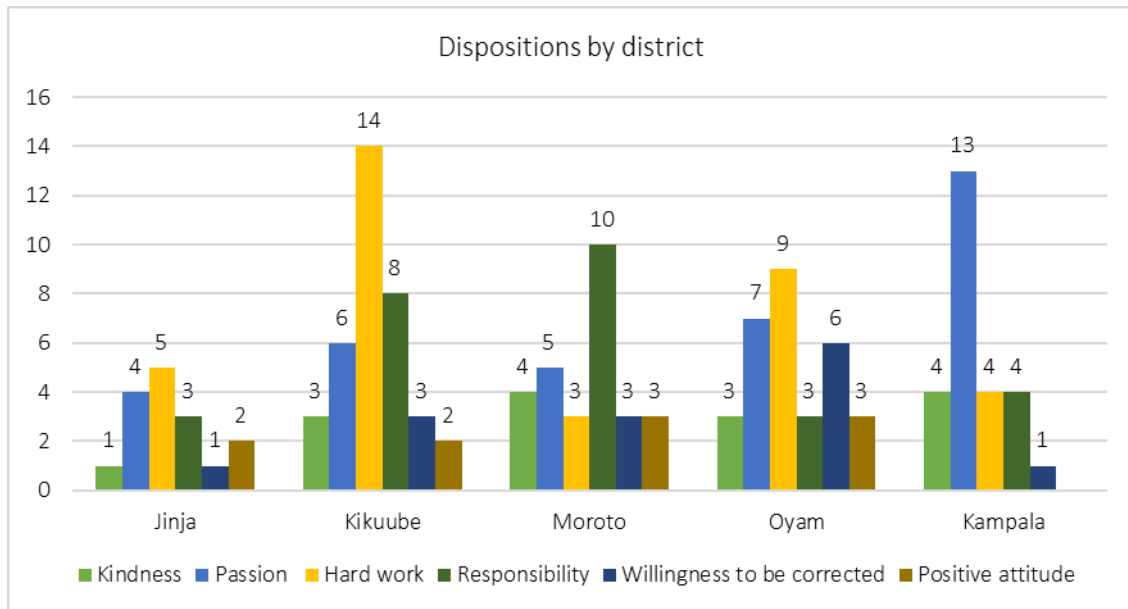
Dispositions refer to the human elements such as a person's beliefs, attitudes, and values that enable them to apply a particular skill efficiently and appropriately. "Hard work," as most participants mentioned, is one of the characteristics that show whether a person is self-aware. According to them, being hardworking is associated with an adolescent's active involvement in domestic chores, as one of the participants narrated: "then being hard working. Even if you leave her at home, you'll find when food is ready" (U-K-13). Another participant added, "he is hard working for example, he looks after animals" (U-P-15). Furthermore, some participants perceived hard work as a means to improve self-awareness skills: "the way you can become self-aware is by deciding to work hard to get yourself out of poverty; by working hard to get a job to increase on your earning or investments or farming" (U-K-12).

Some participants closely associate hard work with goal setting, where an individual's efforts toward a particular task are motivated by the desire to achieve a particular end, as seen in these quotes: "very hardworking, ambitious and willing to have a career" (U-P-31); and "he is self-employed and has built his own house. He is also active with his studies. [He] makes his own money to feed himself" (U-K-12). Furthermore, some participants believe that hard work is fuelled by the awareness of one's desires and skills, as one of them said: "knowing what you want and the skills you have somehow encourages you to work hard and achieve your goal" (U-A-FGD-01).

In addition, some of the participants perceive a self-aware adolescent as one who embraces reality and decides to find appropriate ways of managing the situation, as one of the parents stated: "The boy being a total orphan works tirelessly to provide for himself humbly through digging, going to the town centres to look for petty jobs to earn" (U-P-32). Other quotations that elaborate on this are shown below:

> He is aware he has neither father nor mother; he has to work hard to fend for himself. . . . he is aware that if he doesn't work no one will put food on his plate. . . . this boy does not have capital but goes around collecting empty plastic bottles [and] sells them so that he can survive. (U-P-39)

> I think he has strong awareness; the will to work hard and take care of the home by doing petty jobs to bring food and money. . . . he's well aware now that he is old so, after school he helps the elders. . . . now he knows it's helping each other, for example, working to buy school items. (U-K-32)

All these views indicate that being hardworking involves one's ability to take on responsibilities such as taking care of oneself or others, to improve one's circumstances. Moreover, "responsibility" is another disposition that was mentioned by several participants (U-K-30, U-K-13, U-K-32, U-K-12, U-K-22, U-P-01). Some of them interpreted self-awareness in terms of the responsibility the parents assume through taking care of themselves and their family members and providing opportunities for their children in the form of education with the hope of being cared for in their old age. One of the participants said the following:

> I understand self-awareness as taking care of my husband, taking care of your child from the early stages of birth, growth to an adult, as me for example in sickness, hunger and ensuring they have a proper education as they will be responsible for you later in life. (U-P-32)

Self-aware adolescents are expected to willingly assume responsibilities even without the influence of other parties, as one of participants noted: "My thought is that a self-aware youth is supposed to be someone who takes up responsibilities by themselves" (U-P-26). Another participant said this:

> I notice that a child even if I have not given him anything to use, not even telling him to do this or that, but on his own initiative realises that my mother lacks this or that and goes ahead to collect plastic bottles for our survival. . . . after picking plastics he sometimes realises that I am sick, he uses some of the money he has, to buy medication for me. (U-P-39)

Also, as responsible individuals, self-aware adolescents are able to lend a helping hand to others when necessary (U-A-32, U-A-19, U-K-19, U-K-08, U-P-18, U-P-13). One of the participants said the following:

Also, when we were engaging in sports recently, football to be precise, our friend was terribly injured which made him amongst all of us to take the initiative. He cleaned the blood and carried him to the side and told him to leave playing which made me know that he has a strong self-awareness. (U-A-32)

The disposition of *leadership* is related to responsibility. According to the participants, self-aware adolescents demonstrate a sense of leadership through "leading others" (U-A-15, U-P-08) and "guiding and counselling peers" (U-K-35), as one of them said: "she is a good mobiliser of her peers and even other younger children. She also coaches music. And she usually requests for support from neighbours in the form of what to use to clean up the neighbourhood" (U-K-35). Another parent added this:

When she lost the mother, she was able to talk to these other children [siblings] about the situation at home and these other children were now seeing her like the mother. . . . although the father is there, he is with another woman. But the girl already knew they've lost the mother, there's a problem coming. So, she started talking to these siblings and said that "This is what is going to happen. Our father may not be with us all the time, but I want you to take my advice any time. When I tell you to do this, you are supposed to accept, and do it because our father would not be there . . . Our mother was there with us, and she was serving us with everything we needed, this time we have to open up our eyes and make the heads work." (U-P-20)

Another disposition identified is *passion*. According to the participants, it is explained as "having the urge for more knowledge or passion to learn/study" (U-A-36, U-A-29, U-K-37, U-P-25, U-P-24); "desire to do a particular task or work" (U-A-40); and "being self-driven or self-motivated in doing something" (U-A-15, U-K-17, U-K-15, U-P-33). When describing a self-aware adolescent, one of the participants said, "I once refused to pay her school fees and she really cried proving to me that she loves to study. So, I had to pay the fees and till date she is still studying" (U-P-23). They further noted that self-aware adolescents are consistent when it comes to their interests and do not give up until they have been able to achieve their personal goals.

A child who is self-aware does not rest until they get what they want. For example, at my home, my child keeps demanding for light. She says, "I want light in my room so that I can read my books." So, she is ever demanding for the light. Or "Buy for us a radio, there are programs we would love to listen to." You don't say no to them because you know there is something they want to listen to and learn. (U-K-13)

Kindness, another disposition mentioned, is shown through generous actions and being considerate or showing concern toward others. According to participants, kindness can be exhibited through "helping others" (U-A-38), "being merciful" (U-K-35), "being friendly" (U-A-07, U-A-22, U-A-24, U-K-13, U-P-31), and "sharing" (U-P-27). Being friendly and generous,

showing concern for oneself and others, and helping those in need are indicators of self-awareness ain young people, as one of the participants explained: "I think he has strong awareness because recently when we went to study with him, he offered our colleague who had no book one of the two [books] he had because it was out of will" (U-A-32). Another participant said, "It's not that he has a lot of money but whatever he has he will share with one who doesn't have" (U-A-38). To some participants, being kind to oneself and others is one of the ways through which self-awareness skills could be improved, as one of parents noted:

> I can sacrifice something of mine which may be available. Like if I listen to you when you don't have anything, I can make a choice to help you, because I would also say something like this has ever happened to me. (U-P-26)

According to some participants, a self-aware person is willing to be corrected or advised. This includes "willingness to be counselled or advised" (U-A-35, U-K-29), "welcoming ideas" (U-P-22), "listening to advice from others" (U-P-11, U-K-27, U-K-09), and "seeking advice" (U-A-11, U-K-20, U-K-08). In an explanation of a self-aware adolescent's character, one of the participants said, "He is highly conscious about himself because whenever he does something he comes to me to inquire whether what he has done is good. He regularly consults me or his mother" (U-K-40). Another participant added the following:

> He likes advice. When he faces any problem, like now when you are in that age it is very easy for you to impregnate someone's daughter but for him, if he feels that so and so is disturbing him, he could really come to you as a parent to explain that my brother, ABCD is like this. Then there and then I just give him some advice, that [ah], if things are like that just do this; please do this in order to protect yourself, you are still very young. (U-K-19)

Positive attitude, as a characteristic of self-aware individuals, involves "positive attitude towards work and education" (U-A-19, U-K-29, U-P-12, U-P-13), "positive attitude towards life and it's challenges" (U-P-20), "having a positive mind" (U-K-06), and "positive attitude towards self" (U-K-25). An adolescent who is self-aware, confronts challenges and any unfavourable circumstances with a positive mind and the belief that they can overcome such situations, as seen in these quotes: "she tries her level best to learn, she knows I'm able to learn and achieve what other people have achieved" (U-K-04).

> She handles herself in a mature way. For example, when she goes to her periods, she does not fear to come to the person, she's already aware that she has reached that level or stage. She doesn't fear coming to class. She just comes to class normally, maybe bathing and putting on her pads and she comes in class normally. Even in times when the clothes get spoilt, she doesn't shy away. So, she just gets up normally; you see her, and she even tells the rest sorry, then she moves. . . . she goes and changes the dress and comes back. She doesn't shy off. (U-P-20)

Self-reflection is another attribute some participants used to describe a self-aware person. Phrases used to mean self-reflection include "meditation and reflective behaviour" (U-K-40, U-P-08) and "being reflective before responding to a question" (U-P-34). To some participants, self-reflection is one of the ways through which a person can understand more about their actions and behaviours (U-K-04), which ultimately improves awareness of oneself (U-A-38, U-K-09). One of the parents said this:

> Secondly, I'm a counsellor and they advise us to meditate for at least three minutes every day. So, you mediate and look at the positive things that you've gotten. In the long run, you get to know that when I'm in public I overspeak which is not good. You get to know that when I'm in public, I overspeak and lie a lot and this is not me, I have to get back to my real self. It could be pressure that makes you speak; it could be anything. So, after meditating, you get to know that it's not the real me. Maybe its pressure that is forcing me to go out of myself. (U-P-08)

Another participant added the following:

> Let's say, you are going to the public and you have that inner feeling that what other people do, for you, you cannot do. For example, you meet a group of people, and they are trying to do a demonstration, for you, you are not that kind of person so you say am not. . . . secondly, attending a given function let's say you are going to church and the dress code you are putting on; you feel like when you reach on the way it will look somehow indecent. Then you can say this is not appropriate. (U-K-04)

Self-aware individuals, as some participants mentioned, are "inquisitive." According to them, a self-aware adolescent always "asks questions" (U-P-34, U-P-07), "makes inquiries" (U-K-40, U-K-16), and is "curious" (U-P-21). One of the participants said, "they have a behaviour of curiosity. They want to explore to know everything . . . of course adults know they have also known everything but as an adolescent person, they also want to explore a bit more" (U-P-21). As a result of being inquisitive, a person is able to explore, question, learn, and discover information about oneself and one's surroundings:

> She used to ask me, "How does a girl go for menstruation?" Then, when I explained to her, there was a time she started her periods; she told me, "There's a way I am feeling. I feel like my waist is paining, and I don't know why." Then I told her, "Maybe you are likely to have your periods." (U-K-23)

Several participants stated that self-aware individuals are "good time managers" (U-A-08, U-A-05, U-K-07, U-K-16, U-P-25, U-P-12, U-P-33). According to them, adolescents who are highly self-aware show good time management skills through performing their duties such as reading, household chores, and the like, at the appropriate times: "she is aware when to read

the books and manages her time well without being reminded. And she is always having the time to read, organize the timetable" (U-K-36).

Perseverance is another characteristic of a self-aware person that was mentioned. According to the participants, self-aware adolescents are "determined" (U-K-35), "cannot easily surrender" (U-A-23), and "never give up" (U-A-05). They further noted that the never-give-up attitude propels self-aware young people to continue to pursue their personal goals even in the face of difficulties:

> I can say you just have to look at things that will make your life better in the future. You just have to be a reasonable person who thinks deep in his/her life that cannot easily surrender because of trouble. (U-A-23)

Finally, some descriptive analyses were conducted to respond to the research questions about the differences between the main codes identified as dispositions of self-awareness by gender, category of participants, and sites.

As shown in Figure 11 below, nearly all codes relating to dispositions of self-awareness emerged from all the categories of participants except *inquisitiveness*, which did not emerge from key persons, and *perseverance*, which did not emerge from parents.

Figure 11: Percentage of Excerpts That Include Codes of the Dispositions of Self-Awareness by Category

Dispositions by category

Category	Parents	Key persons	Adolescents
Willingness to be corrected	14.3%	71.4%	14.3%
Self-reflection	25.0%	50.0%	25.0%
Responsibility	50.0%	46.4%	3.6%
Positive attitude	50.0%	40.0%	10.0%
Perseverence	0.0%	33.3%	66.7%
Patience/Time	33.3%	44.4%	22.2%
Passion	40.0%	25.7%	34.3%
Leadership	50.0%	25.0%	25.0%
Kindness/Friendliness	26.7%	26.7%	46.7%
Inquisitiveness	50.0%	50.0%	0.0%
Hard work	51.4%	28.6%	20.0%
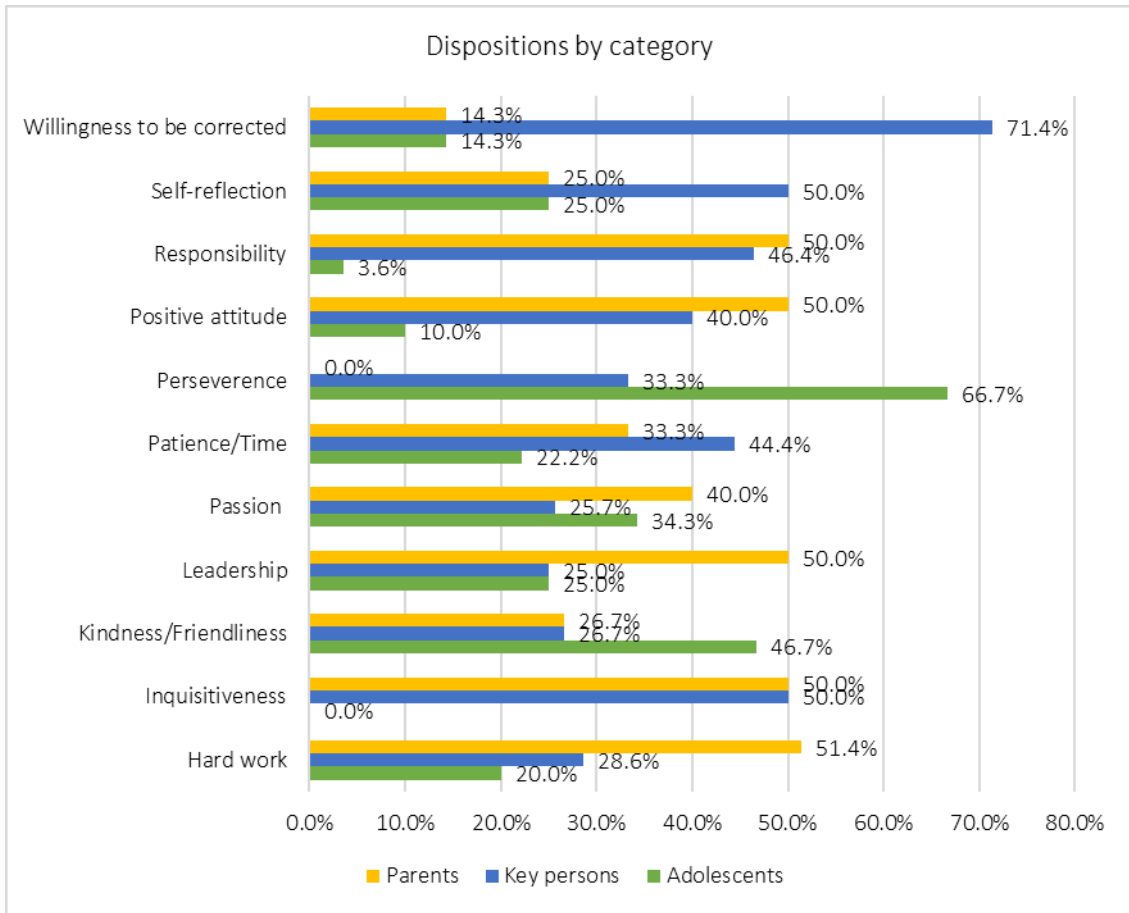
Furthermore, except for *leadership* and *perseverance*, which emerged from women participants only, the rest of the codes were mentioned by both men and women participants. More women mentioned *hard work* and *positive attitude*, while more men mentioned *self-reflection*, *responsibility*, *patience or time*, *passion*, *willingness to be corrected or advised*, and *inquisitiveness* (refer to Figure 12).

Figure 12: Percentage of Excerpts That Include Codes of the Dispositions of Self-Awareness by Gender

Dispositions by gender

Disposition	Women	Men
Willingness to be corrected	45.0%	55.0%
Self-reflection	21.4%	78.6%
Responsibility	45.0%	55.0%
Positive attitude	55.1%	44.9%
Perseverence	100.0%	0.0%
Patience/Time	39.6%	60.4%
Passion	43.6%	56.4%
Leadership	100.0%	0.0%
Kindness/Friendliness	48.3%	51.7%
Inquisitiveness	29.0%	71.0%
Hard work	70.3%	29.7%
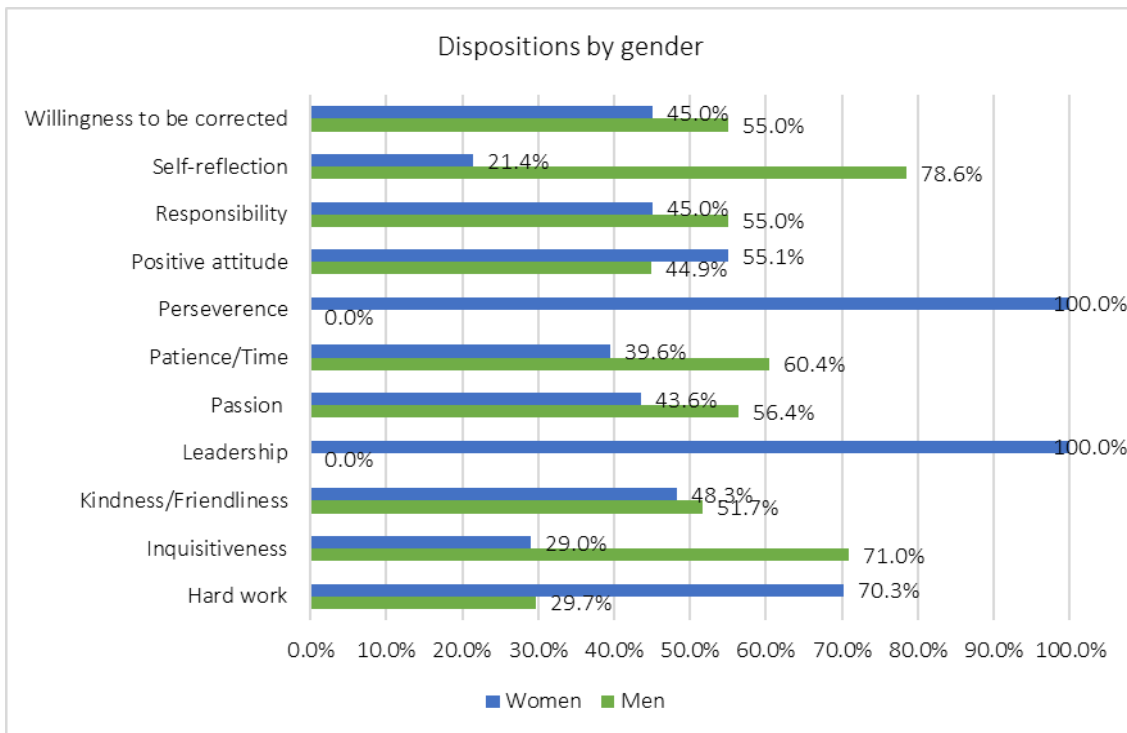
In summary, Ugandan participants perceive hard work, passion, responsibility, leadership, kindness, willingness to be corrected or advised, positive attitude, time management self-reflection, and inquisitiveness as important human elements for a person with a strong sense of self-awareness.

3.2.4 Values and Behaviours

The codes that emerged during the analysis of this theme were *positive conduct*, *respect*, *obedience*, *discipline*, *fear of God*, *exemplary*, *humility*, *love*, and *wisdom*, as shown in the table below:

Table 6: Codes That Emerged as Values and Behaviours of Self-Awareness

CATEGORY: VALUES AND BEHAVIOURS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Positive conduct	53	55.79	76	51.35
Respect	44	46.32	62	41.89
Obedience	13	13.68	16	10.81
Discipline	11	11.58	14	9.46
Fear of God	10	10.53	11	7.43
Exemplary	9	9.47	9	6.08
Humility	7	7.37	9	6.08
Love	4	4.21	5	3.38
Wisdom	1	1.05	1	0.68
Total	**95**		**148**	

Figure 13 below shows the total number of excerpts in each code by gender and category of participants:

Figure 13: Frequency of Excerpts That Include Positive Conduct, Respect, Obedience, and Discipline, by Gender and Category
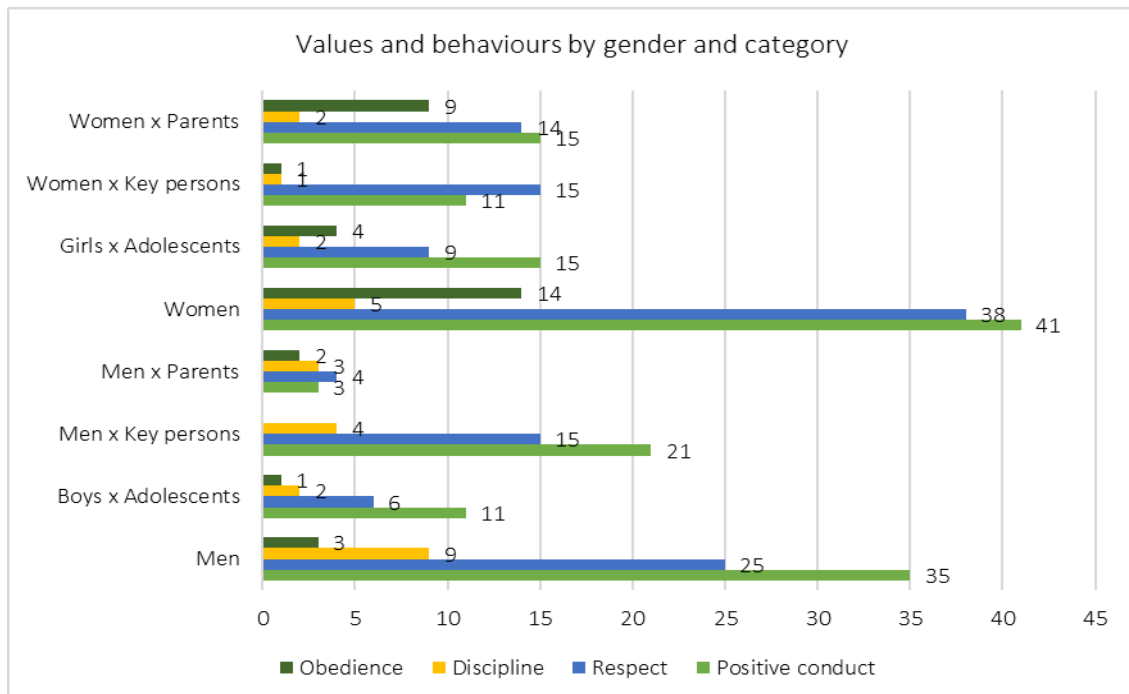
As can be seen in Figure 13 above, *respect* and *positive conduct* were the most mentioned codes of values and behaviours of self-awareness among both men and women participants across all the categories of participants.

Further analysis of the same codes of the values and behaviours of self-awareness by the different study sites revealed *positive conduct* and *respect* as the most mentioned, especially in Kikuube and Moroto districts, respectively (see Figure 14).

Figure 14: Frequency of Excerpts That Include Positive Conduct, Respect, Obedience, and Discipline, by the Study District
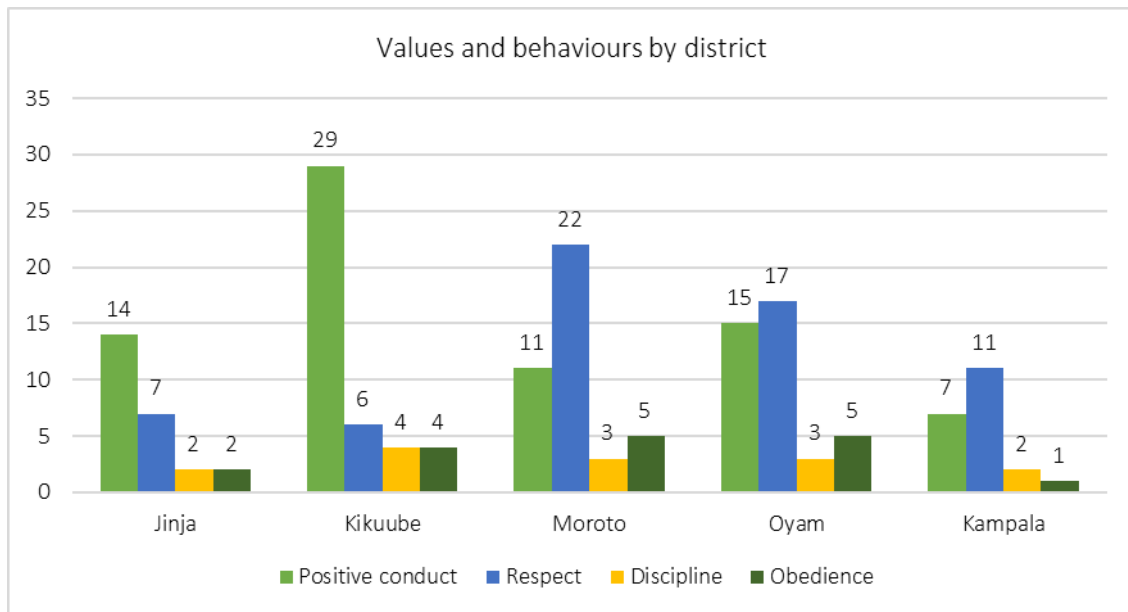
As most of the participants mentioned, self-aware people exhibit "positive or good behaviours" (U-A-38, U-A-15, U-K-37, U-K-36, U-P-28, U-P-12, U-P-20) that are acceptable in a given community/society. According to them, positive or good behaviours include "positively responding to elders" (U-P-12), "being helpful" (U-A-38), "portraying a good walking style" (U-A-10, U-P-16, U-P-10), "dissociation from bad peer groups" (U-K-23, U-K-19), "avoiding quarrels and fights" (U-A-07, U-K-15, U-P-17), "greeting people" (U-A-12, U-A-11, U-A-09, U-P-16), "dressing decently" (U-P-12), and "being smart and clean" (U-A-31, U-K-40, U-K-32, U-K-29). The following participants' quotes describe some of the positive behaviours self-aware adolescents demonstrate: "she also dresses smartly. You do not have to tell her that please you tuck in" (U-K-04); and "They don't get engaged in bad activities, for example, they do not get engaged in drugs" (U-K-06).

Furthermore, being "disciplined" (U-A-14, U-K-36, U-P-33), "obedient" (U-A-07, U-K-13), "God fearing or prayerful" (U-K-40, U-K-35, U-P-34, U-P-38), and "exemplary" (U-A-35, U-A-40, U-K-13, U-P-28) are other behaviours that self-aware adolescents demonstrate, according to the participants. They perceive a self-aware adolescent as one who "listens to, follows and

executes instructions" (U-A-22, U-P-11, U-P-19, U-P-22), especially from elders, as evidenced by this quote: "It's a kind of child whom if I tell him to do something, he/she does it there and then. Not this kind of child who starts to jeer and walk away in disgrace and undermining people" (U-P-27). To some participants, adolescents who are self-aware do have respect for God or "fear God" as they put it, and this can be demonstrated through allocating time for prayer every day and actively engaging in church-related activities, especially each Sunday.

Being respectful, as several participants identified it, is an important attribute of a self-aware person (U-A-35, U-A-40, U-K-37, U-K-40, U-P-26, U-P-28). Self-aware adolescents show respect both toward themselves (U-A-07, U-K-37) and others (U-K-21, U-P-01, U-P-13) regardless of age, as one of the participants stated: "they respect the elders not only the parents, they respect all the elders and even young children because you cannot only respect people who are elders. You can also respect the young ones and peers" (U-K-24). Another participant said, "the person will have self-respect. Also, have respect for others like the teachers [and] friends" (U-K-17).

Additionally, to some participants, adolescents generally "have a lot to learn" (U-P-31) from adults, and this learning can be done through listening and showing the utmost respect for the adults. Notably, some participants stated that helping adolescents develop acceptable societal values such as respect would contribute toward the improvement of their self-awareness skills, as seen in the following quote:

> I think there should be sensitization on the good values of life, on how they [adolescents] should live in the community, like respect. They should respect their parents because they say respect starts at home before you extend it outside. Before you extend it to school and to the neighbouring community, it should first be at home. So, according to me, they should embark on respect and the values. (U-A-FGD-06)

Finally, some descriptive analyses were conducted to respond to the research questions on the differences between the main codes identified as values and behaviours of self-awareness by gender, category of participants, and sites.

As shown in Figure 15 below, aside from *fear of God* (which did not emerge from adolescents), *wisdom* (which emerged from key persons only), and *humility* (which did not emerge from key persons), the codes emerged from all the categories of participants.

Figure 15: Percentage of Excerpts That Include Codes of Values and Behaviours of Self-Awareness by Category
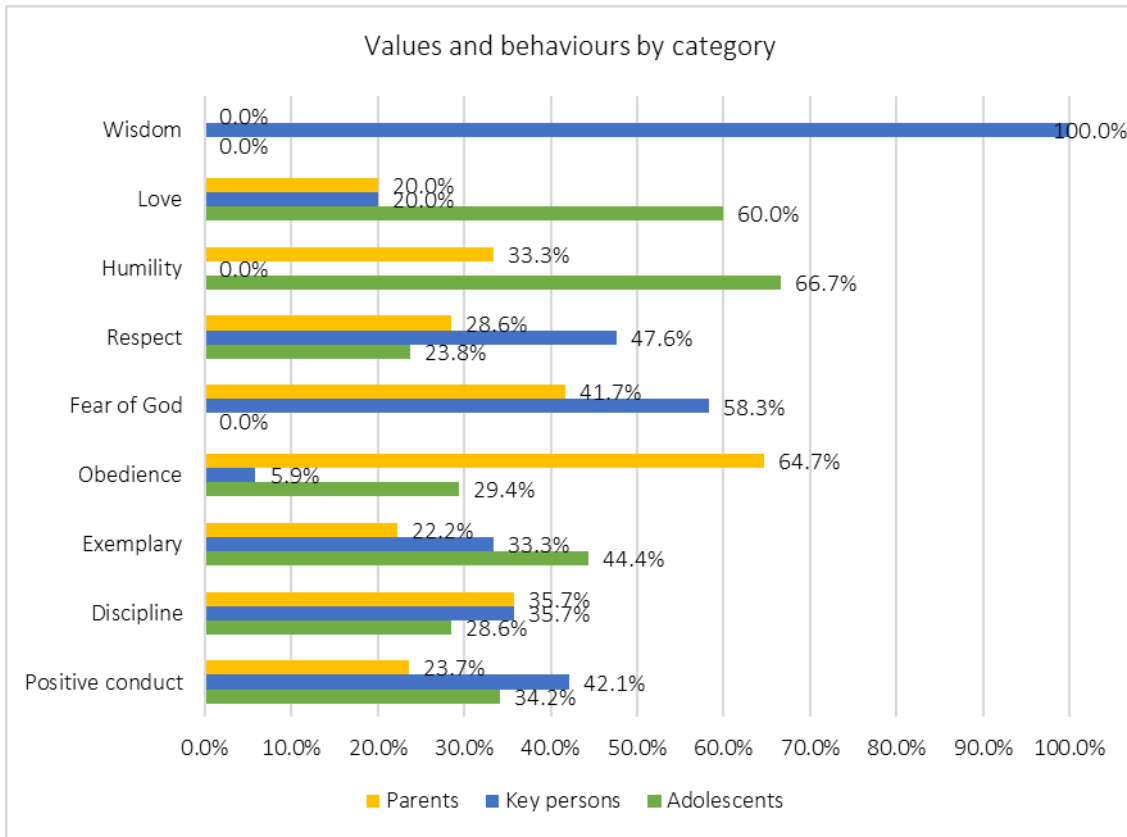
Furthermore, nearly all codes emerged from both men and women participants except *love* and *wisdom*, which were mentioned by only women and men, respectively. More women mentioned *respect*, *humility*, and *obedience*, while more men mentioned *fear of God*, *exemplary*, and *discipline* (refer to Figure 16).

Figure 16: Percentage of Excerpts That Include Codes of Values and Behaviours of Self-Awareness by Gender
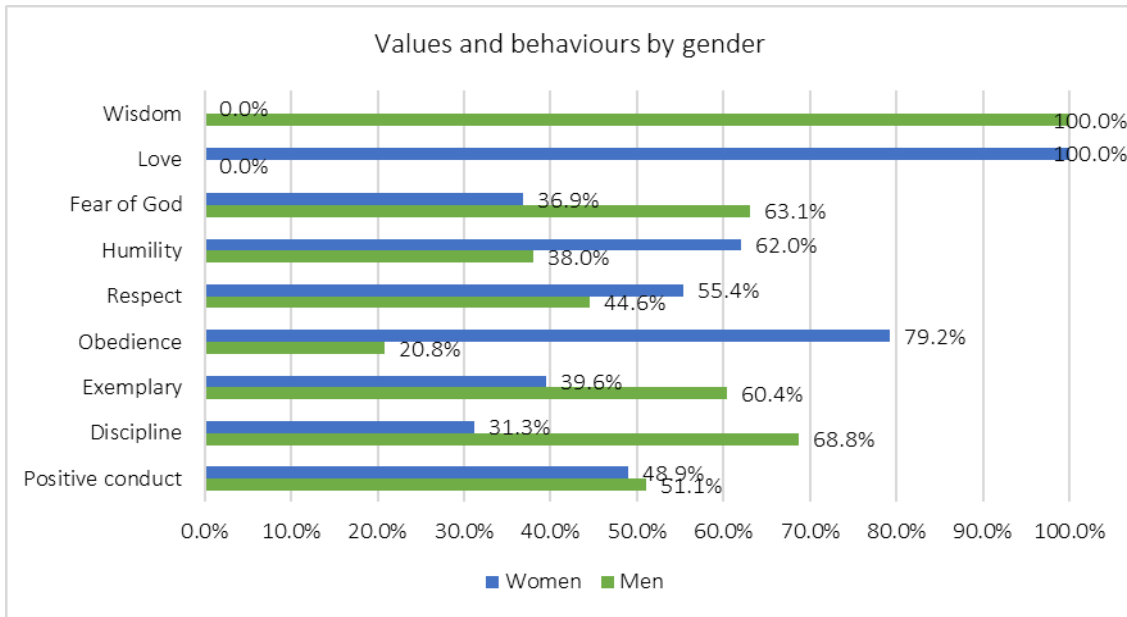
In summary, self-aware individuals are well-behaved, disciplined, exemplary, God fearing, obedient, and respectful toward themselves and others.

3.2.5 Related Skills

The codes that emerged during the analysis of this theme are shown in the Table below:

Table 7: Codes That Emerged as Related Skills of Self-Awareness

CATEGORY: RELATED SKILLS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Creativity	8	8.42	8	36.36
Decision making	7	7.37	7	31.82
Judgement	4	4.21	4	18.18
Critical thinking	3	3.16	3	13.64
Problem solving	2	2.11	2	9.09
Total	**95**		**22**	

Figure 17 shows the total number of excerpts in each code by gender and category of participants. The graph shows that all codes of related skills were rare among all the categories of participants.

Figure 17: Frequency of Excerpts That Include Decision Making, Critical Thinking, and Creativity by Gender and Category

Related skills by gender and category
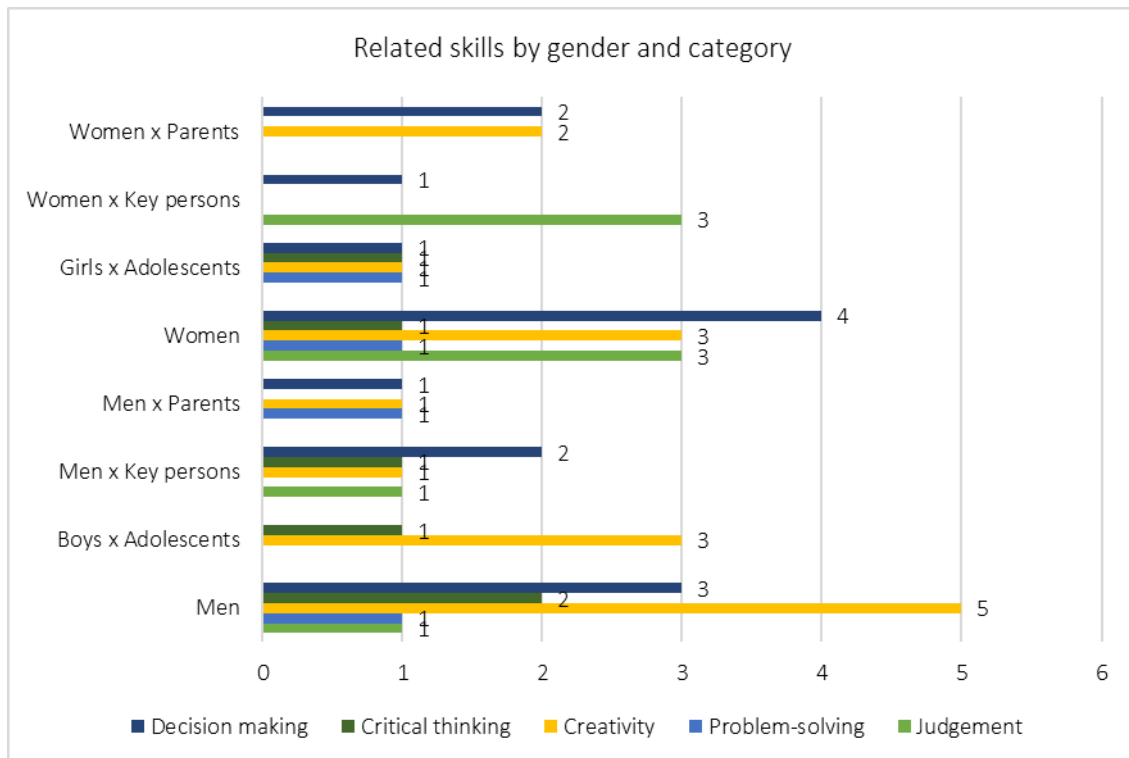
According to the participants, "creativity" (U-A-02, U-A-10, U-P-31, U-K-22, U-P-21) is an important skill for improving self-awareness. They further stated that creativity is an indicator of self-awareness among adolescents, as one of them explained:

> He is an amazing story! Much as he is a Primary Seven drop-out, he loved discovering things. At school he would repair anything and as long as it worked, he would use that to be his reference. Repairing motors was one of his interesting activities. When he joined the garage, he learnt some mechanics and continues to use this knowledge to eke a living. He longed to manufacture aeroplanes. He is highly creative and has a passion for doing his own things. (U-A-36)

"Decision making" (U-A-23, U-P-15) involves making choices about oneself and others and this requires awareness of oneself in order to make appropriate and meaningful choices. According to some participants, self-aware adolescents demonstrate good decision-making skills (U-P-10, U-P-26), as one of them narrated: "the young one is good at making choices, he knows what is good or bad for him" (U-K-28). The quotes below are a clear example of a decision made based on an individual's awareness of self:

> This lady has self-awareness because when it comes to education and they tell her to remain at home and take care of the children, she knows that she has a right to go to school. She will say no, I have to go to school. When it comes to forcing her into marriage, she knows it's not right. "I need to first go to school and it's not right for me at my age to have a man." (U-K-11)

Another participant added the following:

> She completed Senior Four last year and we tried like, actually, I personally talked to her that, "I wish you can join A-level and have further studies." She said, "No! There is something I like," and that was design. Now she is doing a course in design meaning that she can make up the mind and choose what she wants. (U-K-08)

Some participants stated that they interpret *critical thinking* in terms of a person's ability to think or reason. They alleged that having strong reasoning abilities and thinking carefully are indicators of self-awareness among young people, as seen in the following quotes: "having strong reasoning capacity but not necessarily one that is clever or performs well in class" (U-A-35); and "he seems to know everything in every situation and hence has a strong, thinking mind" (U-A-14).

As shown in Figure 18, *judgement* emerged from key persons only, *critical thinking* did not emerge from parents, and *problem solving* did not emerge from key persons.

Figure 18: Percentage of Excerpts That Include Codes of Related Skills of Self-Awareness by Category
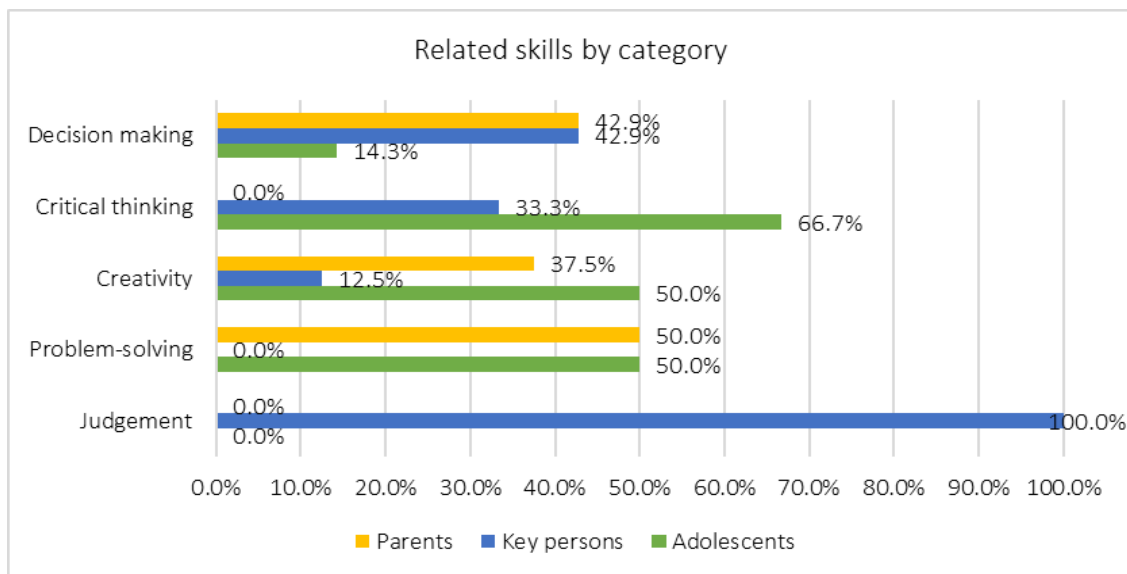
Furthermore, all codes of related skills emerged from both men and women participants. More women than men mentioned *judgement*, whereas more men than women mentioned *creativity* and *critical thinking* (refer to Figure 19).

Figure 19: Percentage of Excerpts That Include Codes of Related Skills of Self-Awareness by Gender
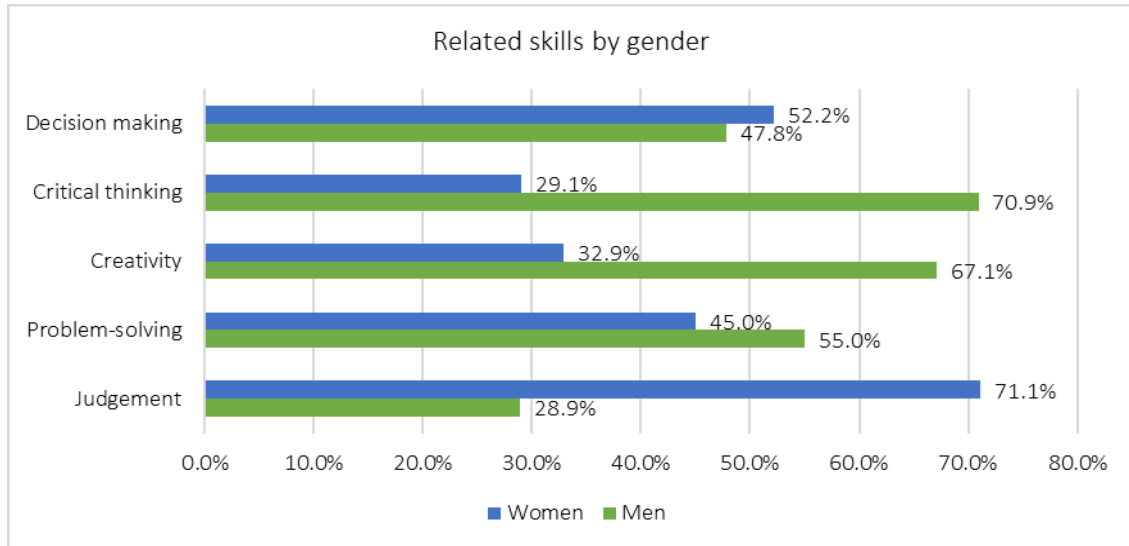
In summary, self-aware people "exhibit creativity," "good decision-making" skills, and "critical thinking abilities."

3.2.6 Support Systems and Enabling Factors

The codes that emerged during the analysis of this theme were *family*, *reading*, *community or developmental partners*, *school or training*, *friends or peers*, *media*, *place of worship*, *others' perceptions*, and *experience*, as shown in the Table below:

Table 8: Codes That Emerged as Support Systems and Enabling Factors of Self-Awareness

CATEGORY: SUPPORT SYSTEMS AND ENABLING FACTORS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
School or Training	71	74.74	82	55.03
Family	61	64.21	65	43.62
Friends or Peers	36	37.89	41	27.52
Community or Developmental partners	29	30.53	32	21.48
Others' perception	15	15.79	15	10.07
Place of worship	13	13.68	14	9.40
Reading	7	7.37	9	6.04
Experience	6	6.32	6	4.03
Media, TV	2	2.11	3	2.01
Totals	**95**		**149**	

Figure 20 shows the total number of excerpts in each code by gender and category of participants:

Figure 20: Frequency of Excerpts That Include School or Training, Family, Friends or Peers, Community, Place of Worship, and Others' Perception, by Gender and Category

Support systems and enabling factors by gender and category
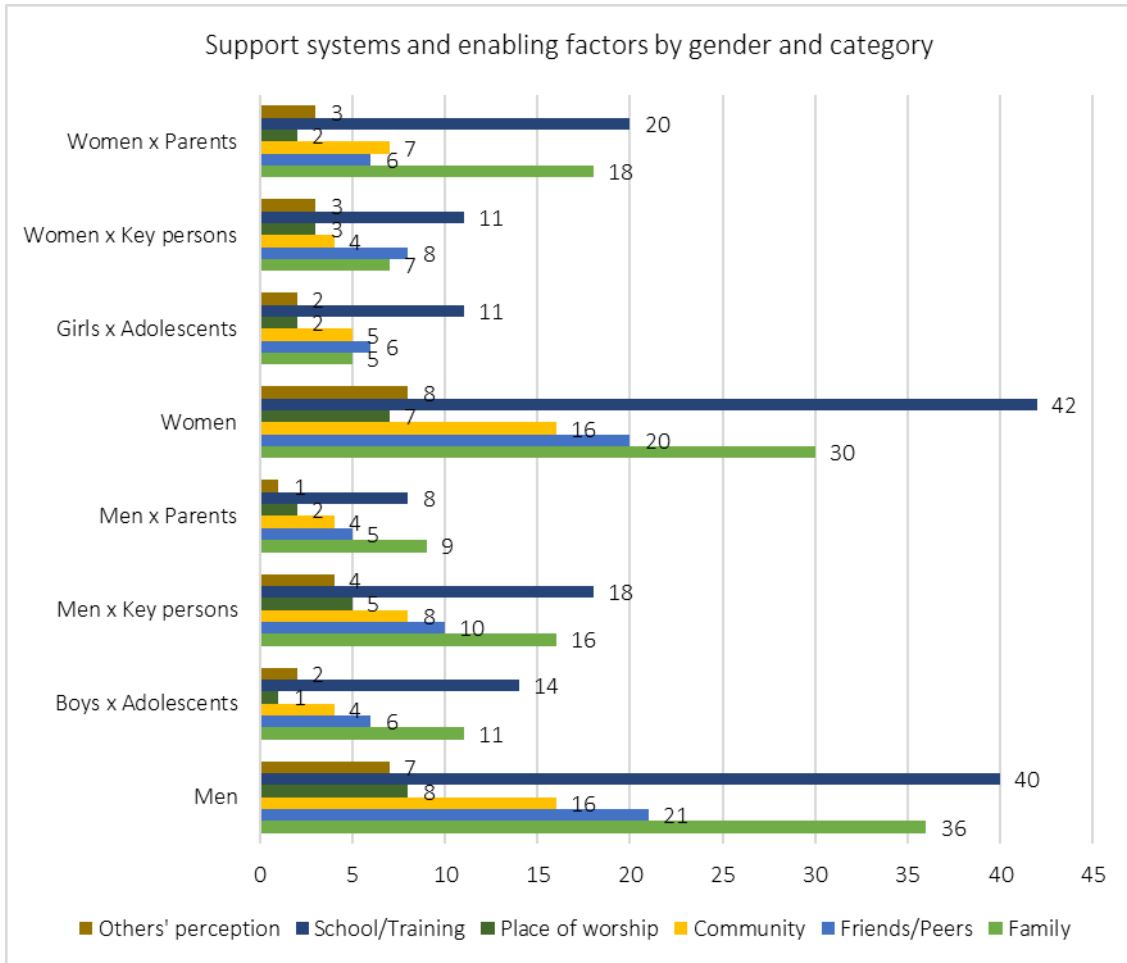
As can be seen in Figure 20, *school or training* emerged as the most mentioned support system of self-awareness among both men and women participants across all the categories.

Further analysis of the same codes of support system of self-awareness by the different study sites revealed *school or training* as the most mentioned across all districts except Kampala district (see Figure 21).

Figure 21: Frequency of Excerpts That Include School or Training, Family, Friends or Peers, Community, Place of Worship and Others' Perception by the Study District

Support systems and enabling factors by district
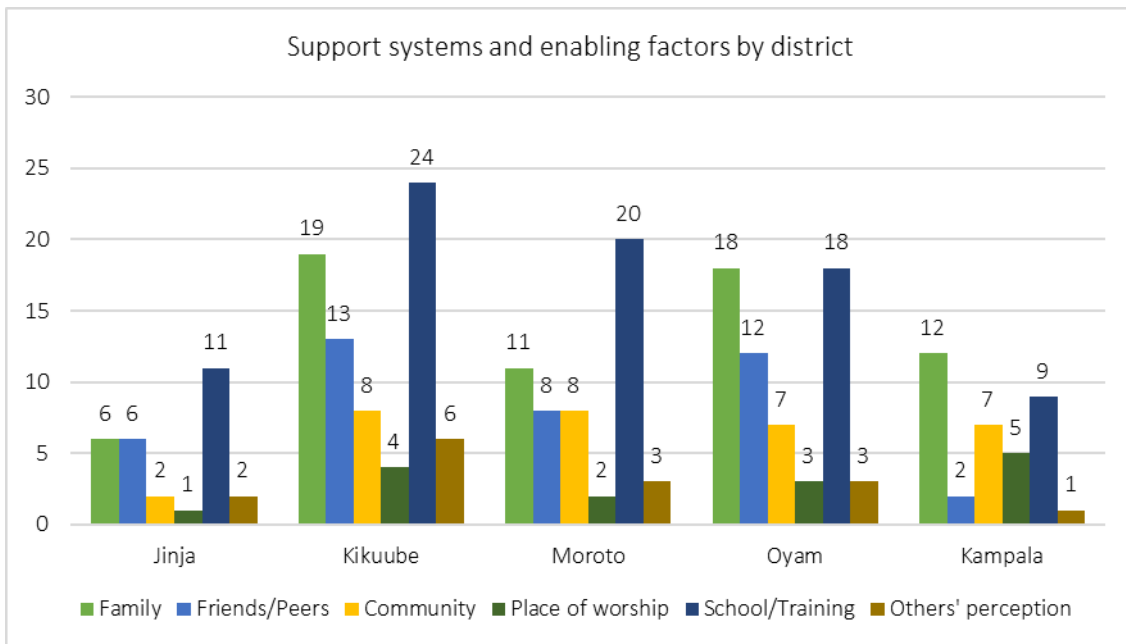
School or training emerged as the most mentioned support system for helping an adolescent become more self-aware, since it teaches them so many things: "the schools, because schools teach them a variety of things concerning the home, concerning taking care of oneself. The school teaches a lot of things" (U-K-12). The school allows adolescents to learn from others through creating a platform where they can easily "associate or interact" (U-A-02, U-K-30) with different categories of people, as one of the participants put it: "school, because it opens up the adolescents' minds since they interact with different individuals" (U-P-25).

"Guidance and counselling" (U-K-20, U-K-17, U-P-08) by teachers or any other staff such as counsellors (U-P-06), is recognised as key to promoting good behaviours and values among school-going adolescents, as one of the key persons explained: "school here, we can bring them up, we can guide them, we can tell them about life skills, how to behave in the community" (U-K-22).

As some participants mentioned, the school setting helps adolescents develop the ability to make good decisions in their careers, which is attributed to the support offered by the teachers, as one of them explained: "when a child starts knowing key things in life for example, taking a career path, a teacher does a big role or the school system does a big role. In schools we have teachers, peers, they do a lot" (U-K-04). But they also acknowledge that if the school environment is not favourable, it might discourage an adolescent instead of helping them:

> For example, if a teacher is so much of a disciplinarian, and he likes caning all the time, he does not give students room to discover for themselves. Even if an answer

is wrong, you don't have to beat because, ideally, all answers are supposed to be correct depending on what the student was reasoning. As a teacher you have to ask yourself why the student was writing whatever he wrote, this meant that the child's head was working, so when you beat such a student, you completely discourage them. (U-K-04)

Some participants think school rules and regulations coupled with different "school activities" (U-K-20) play a commendable role in strengthening a person's self-awareness skills. One of the key persons said the following:

> In every school, there are rules to be followed. And there is time for everything. That is to say, there is time for prayers, studies, and co-curricular activities. So, in that process, the child identifies him/herself and becomes more aware of self. (U-K-07)

The role of learner-engaging teaching, approaches, or techniques along with extracurricular activities (games and sports, music, etc.) in improving a person's self-awareness, is further explained in this quote:

> Okay, one of the things I could use or tell them to do is discussions. When you are in a given discussion or debating club, you have that time to think and contribute to a given discussion or motion. Engaging in activities like games, sports, music galas, it helps students to be active. Art and designing, science teachers can organize science fairs, positive reinforcements, or rewards to enhance positivity among the students. An elder's verbal praise does a lot. (U-K-04)

Some participants acknowledge that school-going adolescents can be taught how to become more self-aware and thus suggest a need to "review the curriculum" (U-K-35) to incorporate self-awareness skills. Additionally, some participants reported attending "training" (U-A-17) or "seminars and workshops" (U-P-09, U-P-10) as way to enhance self-awareness skills, though they did not elaborate further on the forms of training or workshops.

Even though the school is key to helping adolescents improve their self-awareness skills, participants reported that it is equally important for the family to work with the school in this area. The teachers can seek help from parents or directly visit the homes of the adolescents who may need extra attention. One of the participants said this:

> And even this guidance and counselling also takes place at home. If you . . . see a girl is not approachable at school, you can get a parent and then the parent will approach the girl. Or you go and visit the girl at home, and you begin from there, you can talk to the child when the parent is there. . . . So, when you leave, at least the parent is now able to say that the girl has a problem at school. Why did the teacher have to come here and talk about this and this? Did you respect the teachers or you

disrespect the teachers? . . . when this girl comes, maybe after some time, maybe [she] has changed. (U-P-20)

At the family level, an adolescent "receives good values" (U-K-30) such as the need for "greeting" others (U-K-31) and learns how to perform various tasks that might be useful in later in life, as described in the following quote: "The parents also teach them home chores and they grow knowing to do them and this child grows up knowing how to take care of self in future" (U-K-31). Another key person said the following:

> Actually, the key is the family and, in most cases, when you look at these families where you have the mother and they are always at home, they try as much as possible to bring up their kids as good adolescents. (U-K-08)

According to some participants, the family establishes the "foundation" (U-K-28) upon which other support systems build to help adolescents improve their self-awareness; thus, it is regarded as the most important of all the support systems (U-K-11, U-P-01). One of them said, "Family is the most important . . . forms the child's background. Schools come in second where children are supported by professional people and peers" (U-K-40). Another participant said, "I think they most importantly learn from home with the parents' behaviours and way of life as well as schools where they interact with other persons" (U-K-32). The family's role in the improvement of self-awareness among young persons is further explained in the following quote:

> The first one is family because right away from the start, if a child has a mother or a father who is abusive that for you; you are like this and that, you are stupid, from the start, even if the child is 3 or 4 years, that grows in them and kills their self-worth. It makes them feel they are not able to do something, so I believe that that self-awareness and self-confidence is lost. If you say as the child grows and you keep telling them that they are ugly, the child will always believe that she is ugly, yet she can be beautiful in the eyes of others. So, I believe family is first. How the parents and siblings treat the child also determines their self-awareness because like I told you, you can know yourself from someone speaking to you or someone can speak, and you feel you have the potential. So, if someone speaks negative about you, you will also approve that you are worthless. (U-K-04)

Some participants stated that although some parents have neglected their roles and responsibilities, helping these adolescents become more self-aware should be their primary obligation, as one of them stated:

> Parents tend to run away from these things, but it should be the parents. You know the brain of a kid is like a fertile ground. Every seed that you put in the fertile ground will come out. But parents tend to run away from these things. I normally tell this girl how beautiful she is and how boys are going to disturb her . . . So, even if some

other person comes and tells her, she is aware; it's not going to be new to her. So, it's the parents that should play a big role in making their children self-aware. . . . Yesterday, I told her about her foul-smelling body and advised her to use some herbs and she came back today to appreciate me. So, instead of letting those kids go and get embarrassed in public, it's you [parents] to advise them. (U-P-08)

Parents have a responsibility to help adolescents discover their capabilities and interests and to provide support, which could be done through motivation. Self-awareness can be developed through the exploration of a person's talents, abilities, and interests, which can take place if parents create a favourable environment for their children. It is apparent in the following quote that this adolescent felt motivated to pursue his interest: "For example, having discovered that I am good at football, I did ask my parents whether I should prioritise football and they permitted me" (U-A-38). Additionally, parents can also contribute to the improvement of self-awareness skills among adolescents by being exemplary or acting as role models, as seen in the following quote:

> A parent can help you find out what you want in life. Taking myself as an example, since childhood, I have always associated [with] my father's career to success. It's reason I grew up to love doing it. His success inspired me. (U-A-40)

Role models are not only in the families, but also in the general community (U-A-36). Some parents stated that "being together with the community" (U-P-31) can help a person become more self-aware. As the participants mentioned, community leaders such as "youth leaders" (U-P-39) and "Local Council personnel" (U-A-35), "Non-Governmental Organisations (NGOs)" (U-K-09), "community centres" (U-K-06), and social groups or clubs such as "health clubs" (U-K-10) help adolescents become more self-aware through guidance and counselling or sensitisation and interactions with peers. One of them said, "People living in the community such as youth leaders, who guide and counsel them on what to do and what exactly one can do to sustain self" (U-P-39). Furthermore, community structures help adolescents discover and/or develop their capabilities, as seen in the quote below:

> The other thing is the community. People out there can also help us discover or develop our potential. For example, I started working from the same place where my friend is currently working. It's surrounded by a car-garage. I would always spare time to learn from various mechanics whenever Hajji was away. In a course of time, I gained more expertise and finally joined a car-garage. (U-A-40)

Some participants said despite the fact that developmental partners engage adolescents in activities that contribute to improving their self-awareness, parents need to be made aware of the need to help their children and empowered to do so. One of the participants said, "Organisations (NGOs) should bring the youth together and educate them. However, they should deal first with the parents to let them know their children's challenges so that they (parents) may know what to tell their children" (U-K-37).

According to some participants, friendships and peers also help adolescents become more self-aware, as one of them stated: "their friends. Like someone can come and tell you about how your mother praised you for being hard working. . . . They get to interact and share on the good things that their parents talk about them" (U-P-08). Participants warn, however, that not all friends or peers are helpful, as seen in this quote: "much as the peers also are constructive, some of the peers are also destructive depending on the level of peers" (U-K-22). Another participant said this:

> Then friends who also influence others, for example, you have a given kind of friend who overruns your ideas and at the end of the day, you are not self-reliant, and you cannot easily discover your potential. . . . if you have a good group, a group where you share ideas then your self-awareness skills are stronger. (U-K-04)

Participants further stated that engaging adolescents in activities such as "religious sermons" (U-P-33) organised at places of worship helps them to learn "spiritual values" (U-K-30) and how "to behave and respect everyone in the community" (U-A-32). On the role played by the places of worship, other participants said the following:

> For us . . . what we always do, because for me I always stay in town there. There [are] some seminars which we always organize for those ones, and some youth discussion, fellowship, preaching gospel to them, word of God, and so many things. (U-K-24)

> Yes, the wise man says that the family that prays together stays together. You cannot leave out the church. The church is so paramount with these adolescents. When they go there, they give them the don'ts and dos, some pick and take, and yes, they move on. Some try them, and you will always have those in the community. (U-K-08)

Some participants believe self-awareness skills can be improved through "others' perceptions" or what others tell one about oneself (U-A-09, U-K-11, U-K-17, U-K-18). The perceptions could be about a person's conduct or behaviours and can come from peers or friends, close relatives, or even strangers. One of the participants said, "I may get to know myself basing on people's perceptions over me, basing on how people look and talk about me because as an individual for example, I can't say am beautiful unless I hear people mention it" (U-A-15). Another participant said:

> If people tell me about myself, I will be aware. Like I normally tell my girl, the one I stay with, that you are beautiful; so, she's aware that she is beautiful. My husband tells me I'm beautiful. So, when other people tell you, you get to know that you are beautiful. (U-P-08)

It is worth noting that some participants consider self-awareness an inherent ability that cannot be taught; instead, a person can strengthen their self-awareness skills through staying with other people and observing how they go about their lives. One of them said the following:

> Basically, I can say that self-awareness is an instinct behaviour; it is inborn, you are born with it, and no one teaches you to be aware of yourself. Yeah, it is natural, it comes naturally, you can learn it accidentally from someone but not anyone to tell you that please be aware of yourself. You can learn it by visually seeing how someone is doing something and you are like I can also do it. I can also call it an imitative learning, or you are copying from someone but not someone telling you because awareness is within, it's within oneself. (U-K-04)

Even though various support systems have been identified as key to the improvement of an adolescent's self-awareness skills, they do not work independently. Instead, they complement each other, since adolescents always interact with either of them at a given point in time. It is evident in the following quote that each of the support systems contributes in some way to the improvement of self-awareness skills.

> When you go to school there are other elements that you get to realize or understand, say; a lady should be like this or like that. For example, while in nursery, we were always asked what we wanted to become when we grew up. I wanted to be a doctor, but things turned around and I became a social worker, I accepted it. . . . And even some debates at school gave us something to learn. We also learn from our parents. Back then, there was what we call informal education where we used to sit down with our aunties and mothers who would educate us on how a woman should behave. We learn other things from the community that we live in. You might be living in a community whereby you know this is how people should behave but then you go to another community and people are behaving differently. For example, I might be in a community whereby I am free to wear trousers which are my style, but you reach another community and people are dressing up differently, they are totally different, and I get to learn that from the community. (U-P-FGD-02)

Nearly all codes relating to support systems emerged from all the categories of participants, except *experience*, which did not emerge from parents, and *media*, which emerged from parents only, as shown in Figure 22 below:

Figure 22: Percentage of Excerpts That Include Codes of Support Systems and Enabling Factors of Self-Awareness by Category

Support systems and enabling factors by category

Category	Parents	Key persons	Adolescents
Others' perception	26.7%	46.7%	26.7%
School/Training	34.1%	35.4%	30.5%
Reading	30.0%	30.0%	40.0%
Place of worship	26.7%	53.3%	20.0%
Media, TV	100.0%	0.0%	0.0%
Friends/Peers	26.8%	43.9%	29.3%
Family	40.9%	34.8%	24.2%
Experience	0.0%	16.7%	83.3%
Community	34.4%	37.5%	28.1%
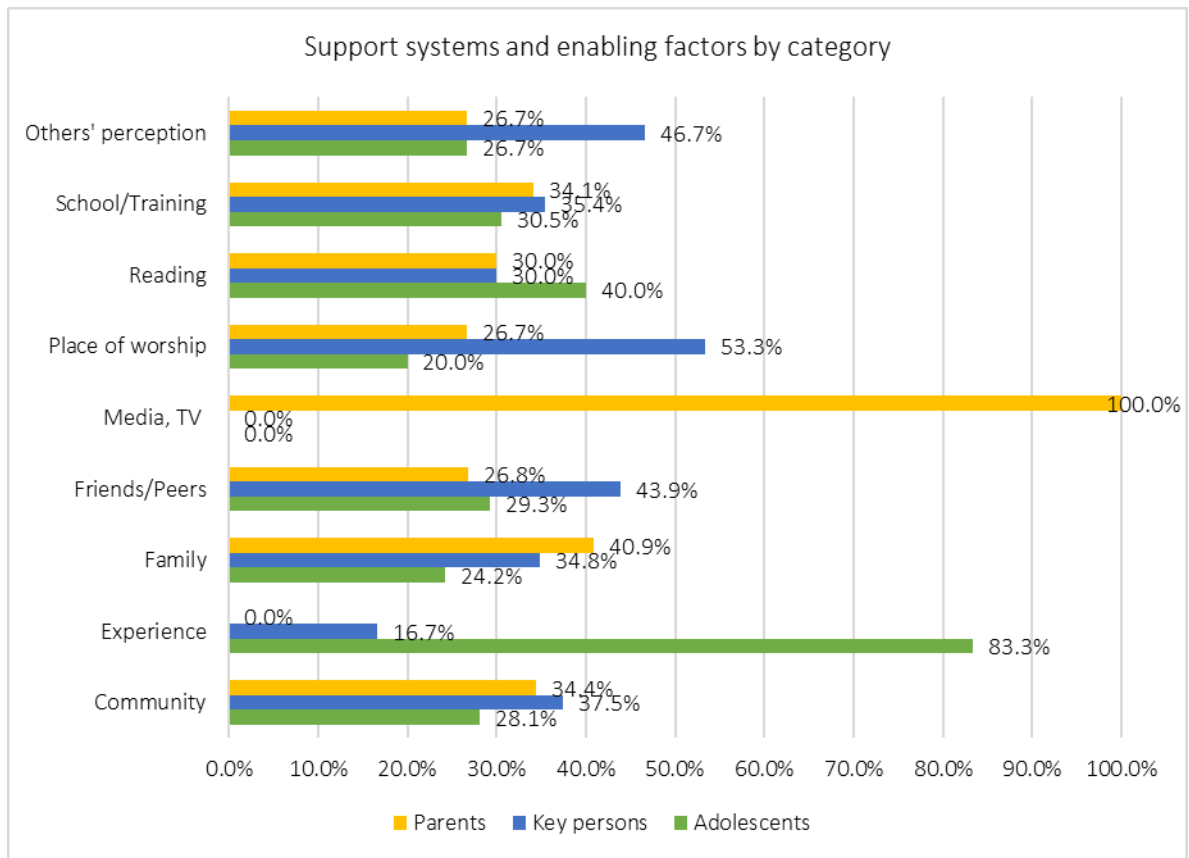
Furthermore, all codes related to support systems were mentioned by both men and women participants. More women than men mentioned *media*, whereas more men than women mentioned *reading* as support systems and enabling factors of self-awareness (refer to Figure 23).

Figure 23: Percentage of Excerpts That Include Codes of Support Systems and Enabling Factors of Self-Awareness by Gender
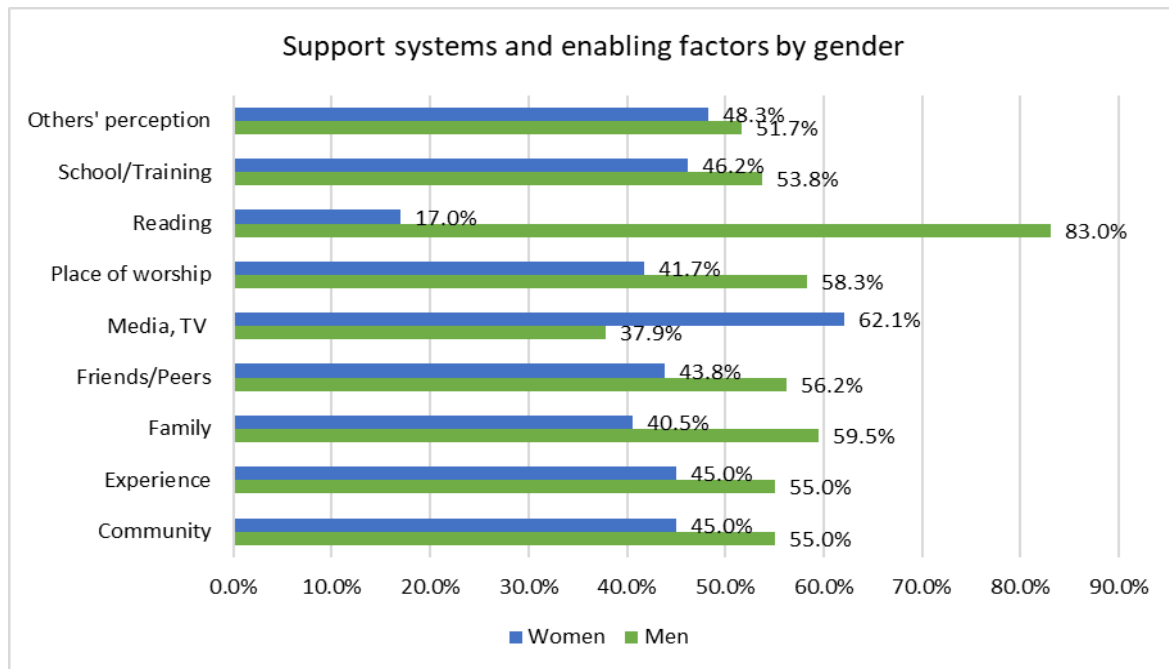
In summary, support systems such as school, family, community, places of worship, and friendships or peers, play a significant role in allowing adolescents to develop strong self-awareness skills.

3.2.7 Assessment Methods

The codes that emerged during the analysis of this theme were *observation*, *task performance*, *interviews*, and *staying with the people*, as shown in the table below:

Table 9: Percentage of Excerpts That Include Codes of Assessment Methods

CATEGORY: METHODS OF ASSESSMENT	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Observation	37	38.95	37	57.81
Task performance	24	25.26	24	37.50
Interviews	13	13.68	13	20.31
Staying with the people	2	2.11	2	3.13
Total	**95**		**64**	

Figure 24 shows the total number of excerpts in each code by gender and category of participants.

Figure 24: Frequency of Excerpts That Include Observation, Interviews, and Task Performance by Gender and Category
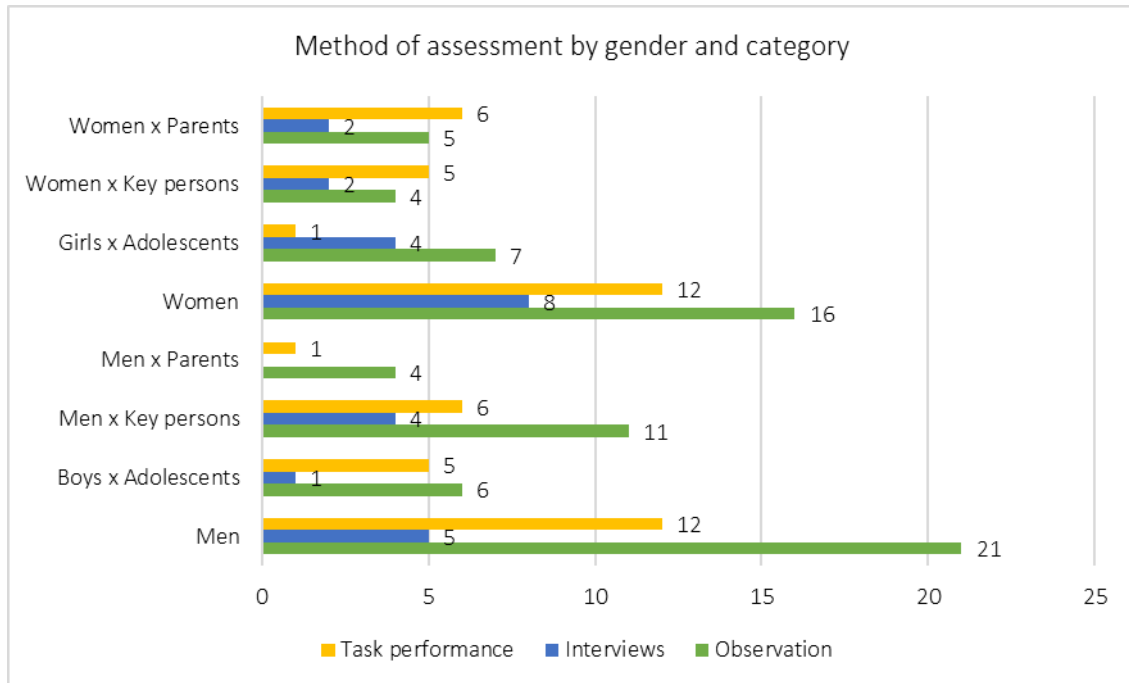
As can be seen in Figure 24 above, *observation* and *task performance* were the most mentioned codes of assessment methods of self-awareness among both men and women participants across all the categories of participants.

Further analysis of the same codes of assessment methods of self-awareness by the different sites where the study was conducted revealed *observation* and *task performance* as the most mentioned across all districts (refer to Figure 25).

Figure 25: Frequency of Excerpts That Include Observation, Interviews, and Task Performance by the Study District
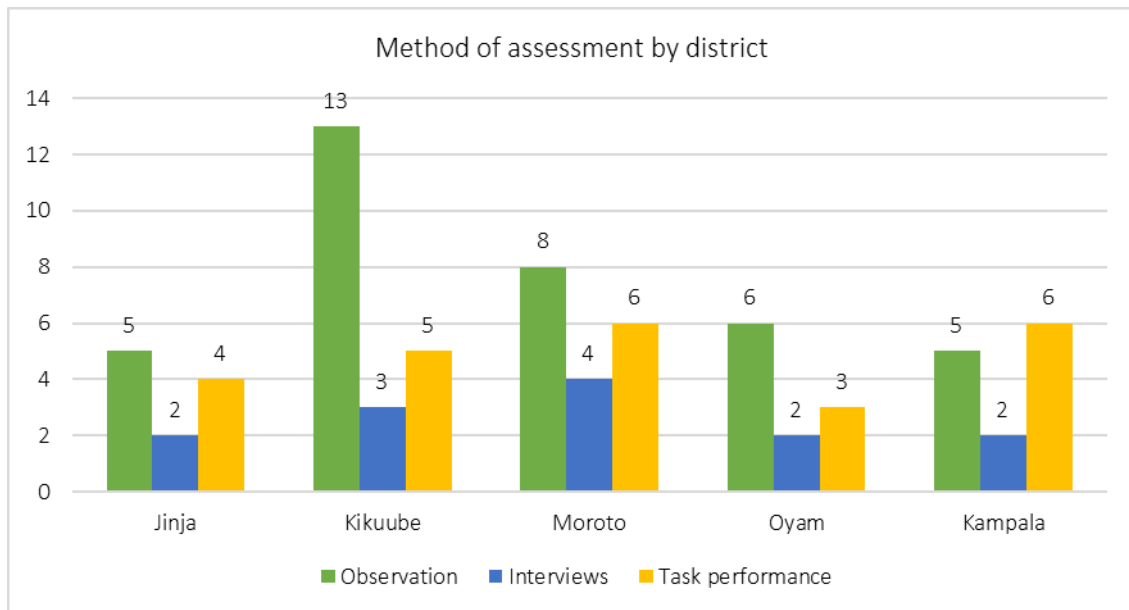
Several participants mentioned "observation" as one way through which self-awareness skills in adolescents could be assessed (U-A-35, U-A-31, U-K-22, U-K-20, U-K-15, U-P-21). The participants frequently mentioned the observation of "characters, behaviours, and actions" (U-A-12, U-A-11, U-K-26, U-P-06, U-P-12, U-P-15, U-P-27) and "code of dressing" (U-A-16, U-P-16). One of the participants said the following:

> There are things you can just observe. You can observe the behaviour, just sit and observe. One will see the degree of confidence; is she shy or not? The degree of participation determines [whether] someone is confident or not, because they would know something but is scared of giving it out. (U-K-04)

According to some participants, subjecting an adolescent to a provocative situation and waiting for their "reaction" (U-A-07, U-P-14) would be another mode of observation, as one of them stated: "I first try to hurt the person by being abusive and see the reaction" (U-A-27). Self-aware young persons are expected to approach such situations in a befitting manner such that they are respectful of both themselves and any other people involved. Other participants' quotes relating to provocative situations include "By opposing him in a discussion with a different view or opinion and then waiting for his explanation" (U-A-14); "I can deliberately put some kind of misunderstanding or cause trouble between him and another person and see if he will beat the other person or not" (U-A-07); "Through denying this young person a right and see if he/she is able to fight for it" (U-K-16). Another participant said the following:

To test her, I get a boy; give him money to lure her into falling in love with him. If she accepts, then I will know she is not as focused as I thought. She doesn't know her worth. Not proud of herself. (U-K-37)

Another method of assessment is done through assigning tasks (U-A-27, U-K-36, U-P-31), as one of the participants put it: "You can assign the person with duties and see if they will execute them. Their action or inaction will help you to determine if they have self-awareness or not" (U-K-09). These tasks could be domestic, such as cleaning or cooking, where self-aware adolescents are expected to perform such tasks even without being reminded.

I task them with something, for example, if it is at home, and you are aware of the daily routines, I will leave without telling you what to do; to see if you are able to manage the home in the absence of the parents. I can base on that to know that this person has a strong sense of self-awareness. (U-K-07)

Task performance is closely associated with observation in that once a task is assigned, there is need to observe the process in which it is being executed, as evidenced in the following quote:

Task them with a puzzle and see how they solve it; e.g., one headteacher who was looking for a teacher in charge of discipline scattered papers on the floor of his office. Many of the applicants who came for the interview simply overlooked them. Only one picked them up and asked him where to put them. That one got the job. (U-P-FGD-09)

Furthermore, tasks could as well be assigned in a school setting. These may include assigning leadership roles or participation in co-curricular activities such as debates. Self-aware adolescents are supposed to demonstrate a commendable sense of responsibility and self-confidence. One of the participants said this:

I can give a responsibility to the young person for example, maybe a debate. If the person raises the hand and wants to debate, then he has self-awareness skills because they are aware of the importance of the debate and the rights as well. (U-K-11)

Other tasks could include testing an adolescent's sense of judgement. Those with high self-awareness can discern good from bad, make meaningful decisions about themselves and others and are in position to regulate themselves. One of the participants said, "You can present the person with various options and observe if they can differentiate between good and bad" (U-P-10). Another participant said the following:

Like during the time of Coronavirus, I give them some business which exposes them to the community and for her to handle some money to test how s/he can endeavour not to get spoilt because s/he is earning something. Also, sometimes you can leave her with young children; is she able to keep the young children? Is she able to keep

herself? . . . Sometimes you leave her to move [alone and see] if s/he has control, can self-control and mind about their own future. (U-K-24)

"Interviews" was another method mentioned (U-K-06). According to the participants, this can be done through "asking questions" (U-P-19, U-K-17, U-K-20, U-K-30, U-K-23) to ascertain the adolescents' "reasoning" (U-A-35) abilities, as one of the participants said: "I ask them questions that require application in life and observe how they respond" (U-P-34). Below are more quotes describing assessment by interview:

> Like for someone who is not your close friend, you get to start getting closer and befriending that person. And [then] start asking him/her a few questions like how they are handling the lockdown; and they get to tell you their mission and vision for the future; what he/she wants; and what kind of life they want to live. (U-A-23)

> Speak to them, give them verbal questions, and see how they answer them. Then ask them their future goals or ambitions; you will see someone having low self-belief, or who does not really discover what she can do or who she is . . . someone who is sure of what she wants, she will tell you even before the exams come, whether they were hard or not. Such a person makes you be aware of what she is able to do or not able to do. (U-K-04)

Nearly all codes of assessment methods emerged from all categories of participants except *staying with people*, which emerged from key persons only, as shown in Figure 26 below:

Figure 26: Percentage of Excerpts That Include Codes of Assessment Methods of Self-Awareness by Category
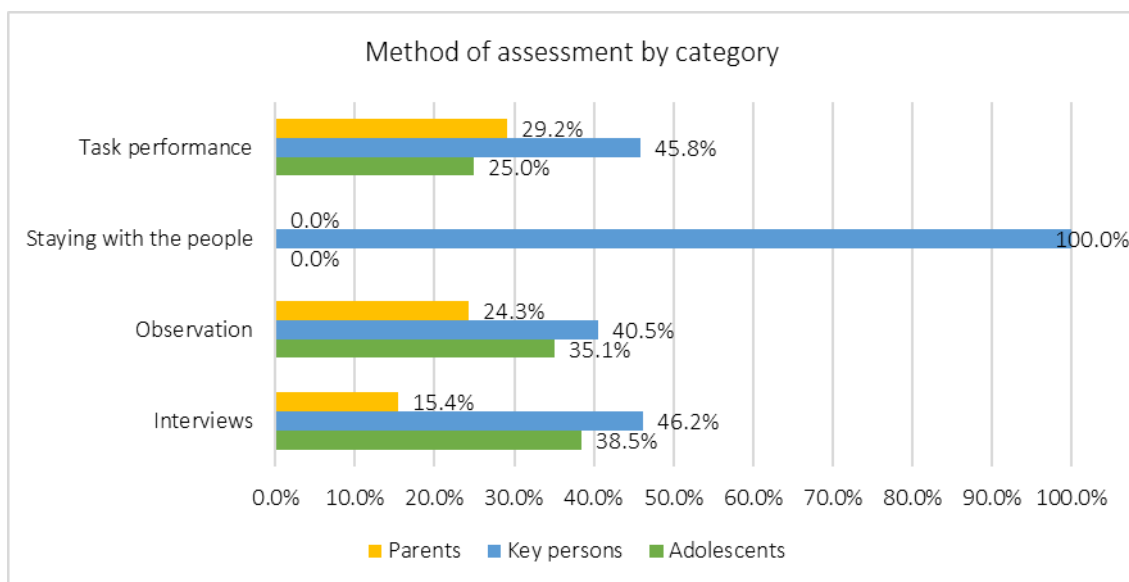
Furthermore, all codes of assessment methods of self-awareness were mentioned by both men and women participants. More women than men mentioned *interviews*, whereas more men than women mentioned *task performance* and *observation* (refer to Figure 27).

Figure 27: Percentage of Excerpts That Include Codes of Assessment Methods of Self-Awareness by Gender
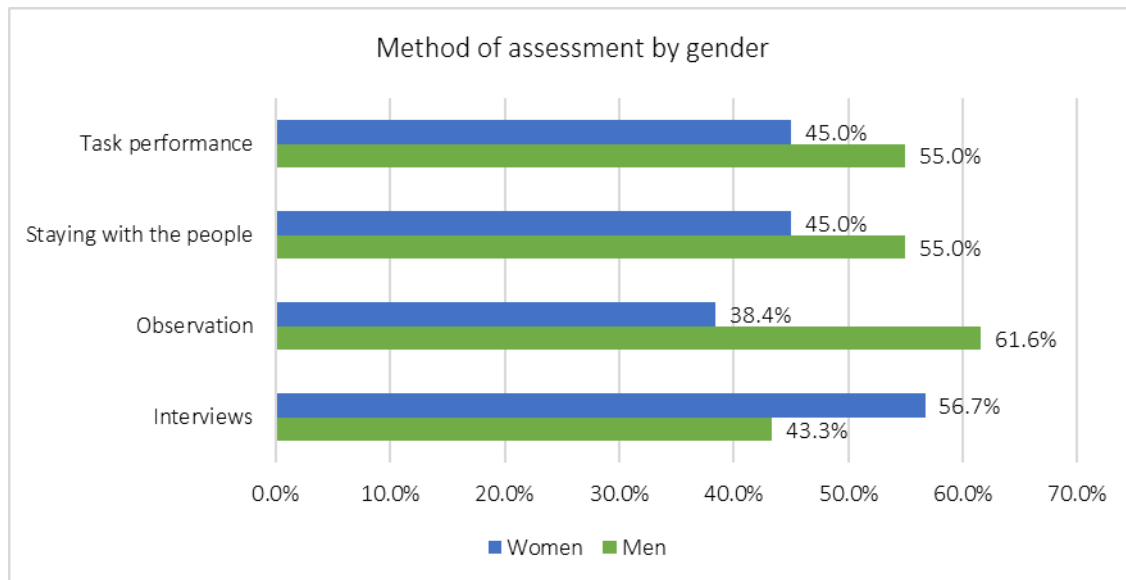
In summary, Ugandan participants perceive observation, assigning tasks, and interviews as the most appropriate methods for assessing self-awareness skills among adolescents.

4   CONCLUSIONS

In the Ugandan context, *self-awareness* is commonly defined as knowing or understanding oneself. It encompasses a person's understanding of his or her own character, behaviours, values, desires, goals, feelings, strengths, weaknesses, and abilities. Other qualities of self-aware individuals include knowledge of their own health, sex, body changes, and how to take care of themselves, demonstrating positive behaviours such as greeting, decent dressing, obedience, fear of God, discipline, and respect for themselves and others.

In order to improve adolescents' self-awareness skills, the most common subskills participants highlighted include self-confidence, good relationship skills, effective communication, self-regulation, guidance and counselling, goal setting and planning, cooperation, and empathy. In addition, self-aware adolescents should possess human elements such as hard work, passion, responsibility, leadership, kindness, willingness to be corrected or advised, positive attitude, time management, self-reflection, and inquisitiveness.

Furthermore, a self-aware person is expected to share with others, be open to others' opinions and perceptions, work or stay with others, and help others. This reflects a sense of community or belonging that should be demonstrated by a self-aware individual.

The various support systems to which adolescents have access can help them become more self-aware. These include school, family, community, friends or peers, and place of worship. However, these systems should not work in isolation but should complement each other, since adolescents are directly involved with all of them.

Observation and task performance are considered the most appropriate methods for assessing self-awareness skills among adolescents. The tests could explore aspects such as a person's behaviour and conduct and their ability to judge and make meaningful decisions.

4.1 Limitations of the Research

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

Regarding the data collection process, the way the interviewers asked the questions had some influence on the participants' responses. Due to the large number of interviews, different styles were used to conduct the interviews. For instance, some direct styles elicited particular responses due to the inclusion of leading explanations.

Researchers encountered two other difficulties in this process: the lack of familiarity with the participants and the challenge of interacting with the adolescents. 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 terms of their understanding of the questions—especially for adolescents and parents. Most of them responded to the questions in their local languages, which introduced 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 may have been lost in the process. The findings of this report were reviewed by two Ugandan 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 anticipate all the challenges that would arise 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 large number of interviews for such a qualitative study, a large number of researchers was involved in the process, increasing the challenges as well as the richness of the analysis. Nevertheless, different strategies were implemented to guarantee the reliability and accuracy of the findings. On the other hand, the team analysed interviews in two rounds in order to achieve sufficient inter-

rater reliability. Raters maintained constant communication through daily meetings to share challenges, doubts, and suggestions.

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

4.2 Recommendations for Future Research and Assessment

A unique understanding of self-awareness skills in Uganda'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 assessment methods 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 methods of assessment.

Certain unique aspects of this study seem to call into question the appropriateness and importance of conducting an inductive process. More studies, including a qualitative participatory approach as a first step in developing assessment tools, are therefore recommended. This finding supports the benefit of the mixed-method approach in assessment studies.

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

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APPENDICES

Appendix 1: Descriptive Analysis of the Definition Codes by Descriptors

Definition by district

Taking care of self
- Kampala: 10.3%
- Oyam: 25.6%
- Moroto: 46.2%
- Kikuube: 12.8%
- Jinja: 5.1%

Knowing/Understanding self
- Kampala: 16.4%
- Oyam: 14.9%
- Moroto: 14.9%
- Kikuube: 31.3%
- Jinja: 22.4%

Finding solutions
- Kampala: 14.3%
- Oyam: 14.3%
- Moroto: 42.9%
- Kikuube: 28.6%
- Jinja: 0.0%

Facing problems
- Kampala: 0.0%
- Oyam: 0.0%
- Moroto: 0.0%
- Kikuube: 100.0%
- Jinja: 0.0%

Being a good person
- Kampala: 0.0%
- Oyam: 40.0%
- Moroto: 0.0%
- Kikuube: 60.0%
- Jinja: 0.0%

Legend: ■ Kampala ■ Oyam ■ Moroto ■ Kikuube ■ Jinja

Appendix 2: Descriptive Analysis of the Subskills Codes by Descriptors

Subskills by district

Subskill	Kampala	Oyam	Moroto	Kikuube	Jinja
Teamwork/Cooperation	0.0%	14.3%	42.9%	42.9%	0.0%
Self-regulation	18.2%	36.4%	18.2%	9.1%	18.2%
Self-confidence	12.0%	0.0%	16.0%	32.0%	40.0%
Empathy	0.0%	16.7%	33.3%	50.0%	0.0%
Receptive communication	16.7%	50.0%	5.6%	22.2%	5.6%
Expressive communication	14.3%	0.0%	28.6%	42.9%	14.3%
Relationship skills	12.0%	16.0%	52.0%	16.0%	4.0%
Planning	25.0%	0.0%	25.0%	25.0%	25.0%
Guidance and counselling	41.7%	8.3%	12.5%	25.0%	12.5%
Goal setting	16.7%	0.0%	16.7%	33.3%	33.3%

Appendix 3: Descriptive Analysis of the Dispositions Codes by Descriptors

Dispositions by district

Disposition	Kampala	Oyam	Moroto	Kikuube	Jinja
Willingness to be corrected	7.1%	42.9%	21.4%	21.4%	7.1%
Self-reflection	37.5%	0.0%	0.0%	25.0%	37.5%
Responsibility	14.3%	10.7%	35.7%	28.6%	10.7%
Positive attitude	0.0%	30.0%	30.0%	20.0%	20.0%
Perseverence	33.3%	33.3%	0.0%	0.0%	33.3%
Patience/Time	22.2%	11.1%	0.0%	22.2%	44.4%
Passion	37.1%	20.0%	14.3%	17.1%	11.4%
Leadership	25.0%	0.0%	25.0%	25.0%	25.0%
Kindness/Friendliness	26.7%	20.0%	26.7%	20.0%	6.7%
Inquisitiveness	33.3%	0.0%	33.3%	16.7%	16.7%
Hard work	11.4%	25.7%	8.6%	40.0%	14.3%

Legend: ■ Kampala ■ Oyam ■ Moroto ■ Kikuube ■ Jinja

Appendix 4: Descriptive Analysis of the Related Skills Codes by Descriptors

Related skills by district

- Decision making: Oyam 42.9%, Kikuube 42.9%, Jinja 14.3%, Kampala 0.0%, Moroto 0.0%
- Critical thinking: Kampala 33.3%, Moroto 33.3%, Kikuube 33.3%, Oyam 0.0%, Jinja 0.0%
- Creativity: Kampala 12.5%, Moroto 50.0%, Kikuube 25.0%, Jinja 12.5%, Oyam 0.0%
- Problem-solving: Moroto 50.0%, Jinja 50.0%, Kampala 0.0%, Oyam 0.0%, Kikuube 0.0%
- Judgement: Oyam 50.0%, Moroto 25.0%, Jinja 25.0%, Kampala 0.0%, Kikuube 0.0%

Legend: Kampala, Oyam, Moroto, Kikuube, Jinja

Appendix 5: Descriptive Analysis of the Values and Behaviours Codes by Descriptors

Values and behaviours by district

Value	Kampala	Oyam	Moroto	Kikuube	Jinja
Wisdom	0.0%	0.0%	100.0%	0.0%	0.0%
Love	0.0%	80.0%	0.0%	0.0%	20.0%
Humility	0.0%	22.2%	33.3%	22.2%	22.2%
Fear of God	41.7%	16.7%	0.0%	16.7%	25.0%
Respect	17.5%	27.0%	34.9%	9.5%	11.1%
Obedience	5.9%	29.4%	29.4%	23.5%	11.8%
Exemplary	22.2%	44.4%	11.1%	22.2%	0.0%
Discipline	14.3%	21.4%	21.4%	28.6%	14.3%
Positive conduct	9.2%	19.7%	14.5%	38.2%	18.4%

Appendix 6: Descriptive Analysis of the Assessment Methods Codes by Descriptors

Method of assesment by district

Method	Kampala	Oyam	Moroto	Kikuube	Jinja
Task performance	25.0%	12.5%	25.0%	20.8%	16.7%
Staying with the people	0.0%	50.0%	0.0%	50.0%	0.0%
Observation	13.5%	13.5%	16.2%	35.1%	13.5%
Interviews	15.4%	15.4%	30.8%	23.1%	15.4%

Appendix 7: Descriptive Analysis of the Support Systems and Enabling Factors Codes by Descriptors

Support systems by district

RELI
Regional Education
Learning Initiative

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.