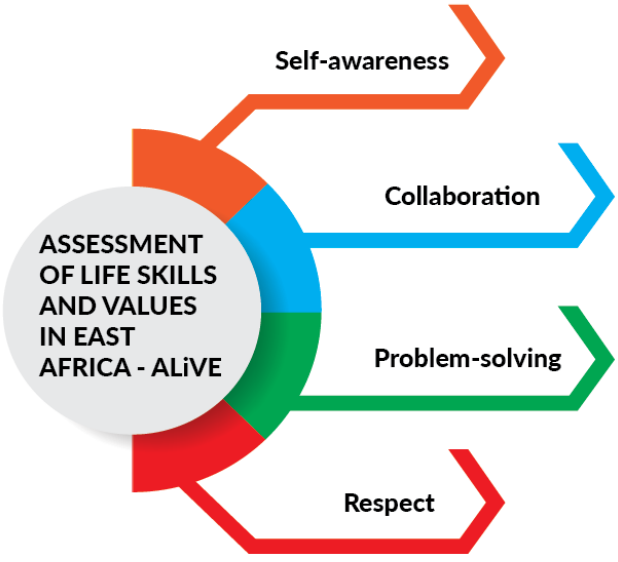
RELI
Regional Education Learning Initiative

UNDERSTANDING RESPECT IN THE KENYAN CONTEXT: AN ETHNOGRAPHIC STUDY

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



RESPECT - KENYA

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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CONTENTS

LIST OF FIGURES **4**
LIST OF TABLES **5**
1 OVERVIEW OF THE ALiVE PROJECT **6**
1.1 Brief Description of the Project 6
1.2 General Objective of the Contextualisation Study 6
1.3 Research Questions 7
2 METHODOLOGY **7**
2.1 Study Design 7
2.2 Study Sites 7
2.3 Study Population, Sampling, and Sample 8
2.4 Data Collection Methods and Tools 9
2.5 Training of Research Teams and Fieldwork 9
2.6 Coding System and Data Analysis 10
2.7 Ethical Considerations 11
3 FINDINGS **12**
3.1 General Characteristics of the Participants 12
3.2 Codes and Central Themes in Respect 12
3.2.1 Definition 12
3.2.2 Subskills and Related Skills 17
3.2.3 Dispositions 24
3.2.4 Values and Behaviours 29
3.2.5 Support Systems and Enabling Factors 34
3.2.6 Assessment Methods ..... **Error! Bookmark not defined.**
4 CONCLUSIONS **43**
4.1 Limitations of the Study 44
4.2 Recommendations for Future Research and Assessment 45
REFERENCES **46**
APPENDICES **47**

LIST OF FIGURES

Figure 1: Frequency of Excerpts That Include Fear of God, Knowing or Understanding Self, and Value Others, by Gender and Category 13
Figure 2: Frequency of Excerpts That Include Fear of God, Knowing or Understanding Self and Value Others, by Study District..... 14
Figure 3: Frequency of Excerpts That Include Obedience, Discipline, and Responsibility by Category 15
Figure 4: Percentage of Excerpts That Include Being a Good Person, Taking Care of Oneself, Knowing or Understanding Oneself, Fear of God, and Valuing Others, by Category .. 16
Figure 5: Percentage of Excerpts That Include Value Others, Fear of God, Knowing or Understanding Oneself, Taking Care of Oneself, and Being a Good Person by Gender17
Figure 6: Frequency of Excerpts That Include Guidance and Counselling, Expressive Communication, Receptive Communication, and Relationship Skills by Gender and Category 19
Figure 7: Frequency of Excerpts That Include Guidance and Counselling, Expressive Communication, Receptive Communication, and Relationship Skills by Study District 20
Figure 8: Percentage of Excerpts That Include Teamwork, Guidance and Counselling, Self-Regulation, Self-Confidence, Empathy, Receptive Communication, Expressive Communication, and Relationship Skills by Category 22
Figure 9: Percentage of Excerpts That Include Teamwork, Guidance and Counselling, Self-Regulation, Self-Confidence, Empathy, Receptive Communication, Expressive Communication, and Relationship Skills by Gender..... 23
Figure 10: Frequency of Excerpts That Include Willingness to Be Corrected, Responsibility, Kindness, and Passion by Gender and Category..... 24
Figure 11: Frequency of Excerpts That Include Willingness to Be Corrected, Responsibility, Kindness, and Passion by Study District 25
Figure 12: Percentage of Excerpts That Include Willingness to Be Corrected, Responsibility, Positive Attitude, Patience, Passion, Leadership, Kindness, Hard Work, and Inquisitiveness by Category 28
Figure 13: Percentage of Excerpts That Include Willingness to Be Corrected, Responsibility, Positive Attitude, Patience, Passion, Leadership, Kindness, Hard Work, and Inquisitiveness by Gender..... 29
Figure 14: Frequency of Excerpts That Include Humility, Love, and Trust or Honesty or Truth, by Gender and Category 30
Figure 15: Frequency of Excerpts That Include Humility, Love, and Trust or Honesty or Truth, by Study District..... 31
Figure 16: Percentage of Excerpts That Include Humility, Love, Tolerance, Honesty, and Wisdom by Category 33
Figure 17: Percentage of Excerpts That Include Humility, Love, Tolerance, Honesty, and Wisdom by Gender..... 34

Figure 18: Frequency of Excerpts That Include Family, School or Training, Community or Development Partners, Friends or Peers, and Place of Worship by Gender and Category 35
Figure 19: Frequency of Excerpts That Include Family, School or Training, Community or Development Partners, Friends or Peers, and Place of Worship by Study District 36
Figure 20: Percentage of Excerpts That Include School or Training, Reading, Place of Worship, Friends or Peers, Family, and Community or Development Partners, by Category 38
Figure 21: Percentage of Excerpts That Include School or Training, Reading, Place of Worship, Friends or Peers, Family, and Community or Development Partners, by Gender 39
Figure 22: Percentage of Excerpts That Include Interviews, Observations, Staying with People, and Task Performance by Category 42
Figure 23: Percentage of Excerpts That Include Task Performance, Observation, Interviews, and Staying with People by Gender 43

LIST OF TABLES

Table 1: Data Collection Regions, Sites, and Selection Criteria 8
Table 2: Number of Participants Interviewed per Category and Site 9
Table 3: Codes That Emerged as Definitions of Respect 12
Table 4: Codes That Emerged as Subskills and Related Skills of Respect 18
Table 5: Codes That Emerged as Dispositions of Respect 24
Table 6: Codes That Emerged as Behaviours and Values of Respect 30
Table 7: Codes That Emerged as Support Systems of Respect 35
Table 8: Codes That Emerged as Assessment Methods for Respect 40

1. OVERVIEW OF THE ALiVE PROJECT

1.1 Brief Description of the Project

The Regional Education Learning Initiative (RELI), through the Values and Life Skills (VaLi) thematic group, intends to collaborate with local leaders to cocreate and develop contextualized assessments in Uganda, Kenya, and Tanzania. The initiative, Assessment of Life Skills and Values in East Africa (ALiVE), will achieve 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, 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 *respect* in Kenya in order to determine the skill structure and derive the best tools for a large-scale assessment of *respect* in the three countries.

1.3 Research Questions

The study sought to answer the following questions:

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

2. METHODOLOGY

2.1 Study Design

Since the purpose of this study is to learn about and reflect on a certain social group's way of life and understanding, a qualitative approach and an ethnographic design was adopted to explore and collect participants' perceptions and understandings of the selected ALiVE competence in the local context of Kenya. 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 as the most appropriate design for conducting the present study.

2.2 Study Sites

The study was conducted in 5 sub-counties of Kenya, which were sampled on the basis of their status as rural or urban, their economic activity (pastoralist, core-urban, agricultural), and their distance from Nairobi. Two villages in each sub-county were randomly sampled. Table 1 summarizes the five locations.

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

CRITERIA	REGION AND SUB-COUNTY
Core urban characteristics, low-income areas within capital city	Region: Nairobi Sub-county: Kibra
Core rural characteristics, agricultural-rich, within 100 km from capital city	Region: Central Sub-county: Mwea East
Core rural, agriculture-rich, and within 300–400 km from capital city	Region: Western/Nyanza Sub-county: Rongo
Core rural, pastoralist areas	Region: Rift Valley Sub-county: Narok South
With different characteristics from all mentioned above	Region: Coast Sub-county: Tana Delta

Given that the study was conducted during the COVID-19 pandemic period, researchers specifically selected sub-counties in which 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 sub-county 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

Sub-county	Adolescents		Key persons		Parents		Total		
	Boys	Girls	Men	Women	Men	Women	Men	Women	Overall
Rongo	04	04	05	03	04	04	13	11	24
Mwea East	04	04	03	05	04	04	11	13	24
Kibra	04	05	04	04	03	05	11	14	25
Narok South	04	04	05	03	04	04	13	11	24
Tana Delta	02	05	03	00	04	05	09	10	19
Total	**18**	**22**	**20**	**15**	**19**	**22**	**57**	**59**	**116**

Notably, out of 116 participants for the one-on-one interviews, only 83 (44 men and 39 women) were interviewed on *respect*.

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

2.4 Data Collection Methods and Tools

- **Interviews**: One-on-one interviews with adolescents, parents, and key persons were conducted to determine their understanding of *respect* in the Kenyan context. Researcheres 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 sub-county, there was need for an experienced qualitative researcher to take the lead in interviewing and for a research assistant to provide support in terms of logistics, recording, and note-taking. At least one of the researchers needed to be fluent in the language of the study location. To ensure the collection of quality data, a 2-day researcher-training session (covering 4 hours per day) was conducted via Zoom on October 19 and 21, 2020. The training emphasised the background and objectives of the ALiVE project, the research approach and

methodology, data collection methods and tools, recording and note-taking techniques, ethical issues, and more.

Before going into the field, the research assistants were provided with resources to finalize preparatory work that included notifying local authorities, listing, sampling, and notifying the sampled participants. Data collection was conducted between November 2 and 6, 2020 in the 5 sub-counties. 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 83 interviews on *respect* following the method of thematic analysis. Thematic analysis is "a method for identifying, analysing and reporting patterns (themes) within data" (Braun & Clarke, 2006, p. 79).

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

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

These predetermined categories emerged from the analysis of five interviews (at least 1 from each category) conducted by nine research assistants in order to achieve the inter-rater reliability in the coding system. Apart from these predetermined categories, others emerged from the main topic of *respect*; this report thus addresses a unique network of understanding the skill. The analysis process involved the identification of patterns of similar ideas, concepts, or topics in order to establish the connection and integration of information with the theoretical foundation (Miles & Huberman, 1994) as well as a suggested indication or evidence for

contextualisation. The codes were created in accordance with the criteria for qualitative evaluation: dependency, transferability, credibility, and verifiability (Duffy, 1987).

Furthermore, the *synthetic analysis* followed the three stages pointed out by Thomas and Harden (2008): the free "line-by-line" coding of the primary interviews (including sentences or paragraphs as the analysis unit), the organization of these "free codes" into related areas to construct "descriptive themes," and the development of "analytical themes" (p. 4). The analytical themes go beyond the findings of the primary interviews and develop additional concepts, understandings, or hypotheses. The analytical themes are then related to the recommendations for assessment, intervention and policymaking in order to contextualise *respect* in East Africa.

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

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

Notably, for each of the quotations in the findings, we have included a code that helps in identifying the category of the participant. In each code, the first letter represents the country (Kenya), the second letter represents the category of participants (e.g., 'A' for adolescent, 'P' for parent, and 'K' for key person), and the last 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, 83 participants (44 men and 39 women) were interviewed on *respect*. Twenty-eight of these were adolescents (13 boys and 15 girls), 29 were parents (15 men and 14 women), and 26 were key persons (16 men and 10 women). Furthermore, the average ages (in years) of the participants were 15.5 for adolescents (15.2 for boys and 15.8 for girls; SD=1.5), 41.4 for parents (41.4 for men and 41.4 for women; SD=11.7), and 35.9 for key persons (36.2 for men and 35.5 for women; SD=8.6).

3.2 Codes and Central Themes in Respect

3.2.1 Definition

One of the objectives of this study as highlighted above was to find out how respect is understood and defined by participants in Kenya. The following codes were identified by the participants as representative of their understandings of respect:

Table 3: Codes That Emerged as Definitions of Respect

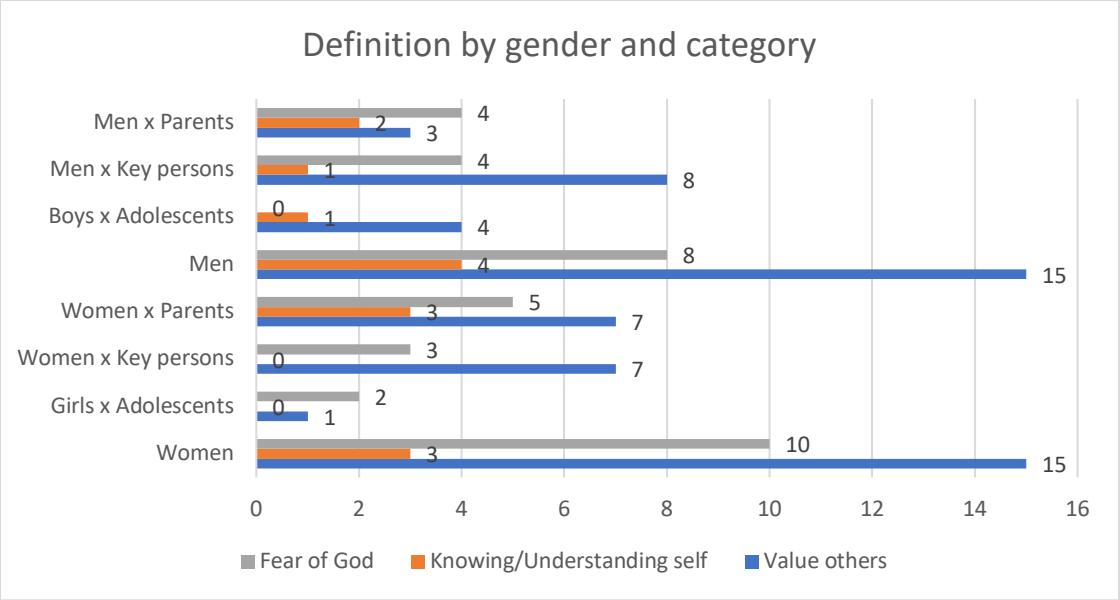
CATEGORY: DEFINITION	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Value others	22	26.51	28	13.66
Knowing or understanding self	6	7.23	6	2.93
Fear of God	13	15.66	18	8.78
Obedience	61	73.49	140	68.29
Discipline	15	18.07	21	10.24
Responsibility	18	21.69	21	10.24
Totals	**83**[1]		**205**[2]	

The total number of excerpts in each code by gender and category of participants can be observed in Figure 1 below.

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

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

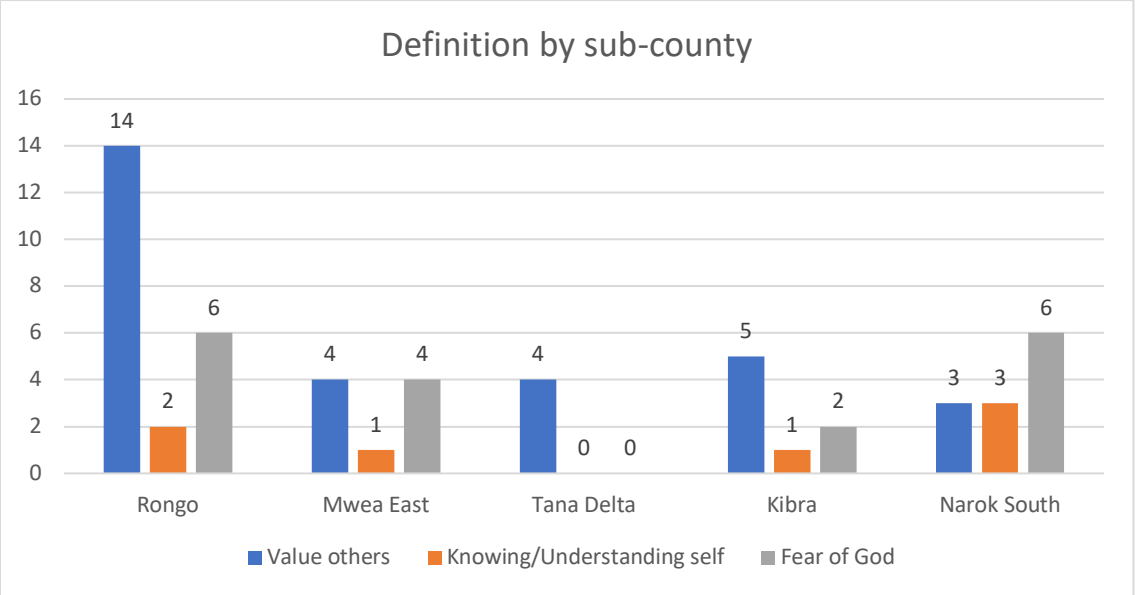
Figure 1: Frequency of Excerpts That Include Fear of God, Knowing or Understanding Self, and Value Others, by Gender and Category of the Participants



As can be observed in Figure 1 above, the most prominent definitions of respect among both men and women across the categories of participants (parents, key persons, and adolescents) are valuing others and fear of God.

When we analyse the same codes in regard to the definition of respect by the different sites where the study was conducted (see Figure 2), more interesting findings can be highlighted. Valuing others is still the most prominent code in defining respect, particularly in Rongo.

Figure 2: Frequency of Excerpts That Include Fear of God, Knowing or Understanding Self, and Value Others, by Study District



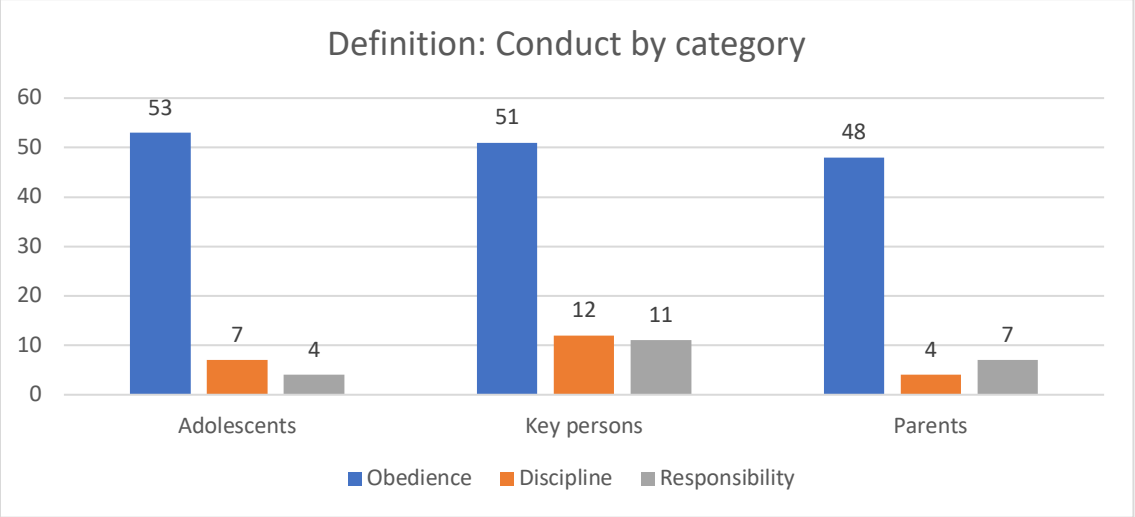
Respect begins with oneself. “If you don’t have respect for yourself, you won’t be able to respect others" (K-K-17)[3] or even receive respect. Knowing and understanding oneself is an important aspect of respect (K-K-31) often represented by “the way you carry yourself . . . talk . . . walk . . . communicate . . . and socialise with others in the community or neighbourhood” (K-K-26). The definition and meaning of respect as presented by the different participants depends on the cultural background of the participant. As one participant put it, “there is a difference in the way different communities define respect such that in one community it is understood and defined differently” (K-K-24). While many communities hold a specific and contextualised understanding of respect, one definition that cut across the different communities is the view that respect is “expressing honour and value” to a person whether young or old (K-K-08, K-K-11, K-K-20, K-K-24, K-K-31, K-P-03, K-P-27). Honouring and valuing others is, to some participants, shown by the way someone “treats other people” (K-K-04, K-K-08, K-K-11, K-P-33), or “values/honours their views” by giving them a chance to “express themselves” (K-P-03) as they “attentively listen” to them (K-K-15).

Most participants’ definitions of respect hinged on the conduct and behaviour of a person (see Figure 3), such that “greeting” (K-K-34), “appropriate dress code” (K-A-40, K-K-17, K-K-22, K-P-39), “not being a member of a bad group” (K-P-10), “obedience/following instructions” (K-K-21, K-K-24, K-K-26, K-K-35, K-K-30, K-P-08), and “being disciplined and demonstration of exemplary character” (K-K-31, K-P-37), are all taken to mean respect. To many participants,

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

respect is synonymous with obedience and discipline (K-A-05, K-A-07, K-K-06, K-K-29, K-K-35, K-P-01, K-P-34, K-P-37); being humble and honest to the people around you (K-K-02, K-P-08, K-P-13); being polite when talking to friends, parents, and elders (K-A-14, K-P-27); and having a sense of responsibility (K-K-35, K-P-27).

Figure 3: Frequency of Excerpts That Include Obedience, Discipline, and Responsibility by Category of the Participants



The different categories of participants (parents, adolescents, and key informants) all viewed respect in unique but complementary ways. For adolescents, respect is "obedience, good conduct and discipline" (K-A-05, K-A-07), but to some parents and key informants, respect is power-laden and based on position. One definition by a key informant captures this view of respect as "meeting the needs of the adults . . . fulfilling the responsibilities delegated by adults . . . and following instructions" (K-K-24) given by adults or parents. Some parents understood respect as "responsibility" (K-P-27, K-P-33) and "good or proper conduct" (K-P-06) toward elders, as one key person articulated:

> In our community, there is a habit of greeting. When an older person comes, you rise up to greet them by bowing your head towards them. When he comes back home, you give them somewhere to sit. If he sends you somewhere, you just cooperate and go (K-K-34).

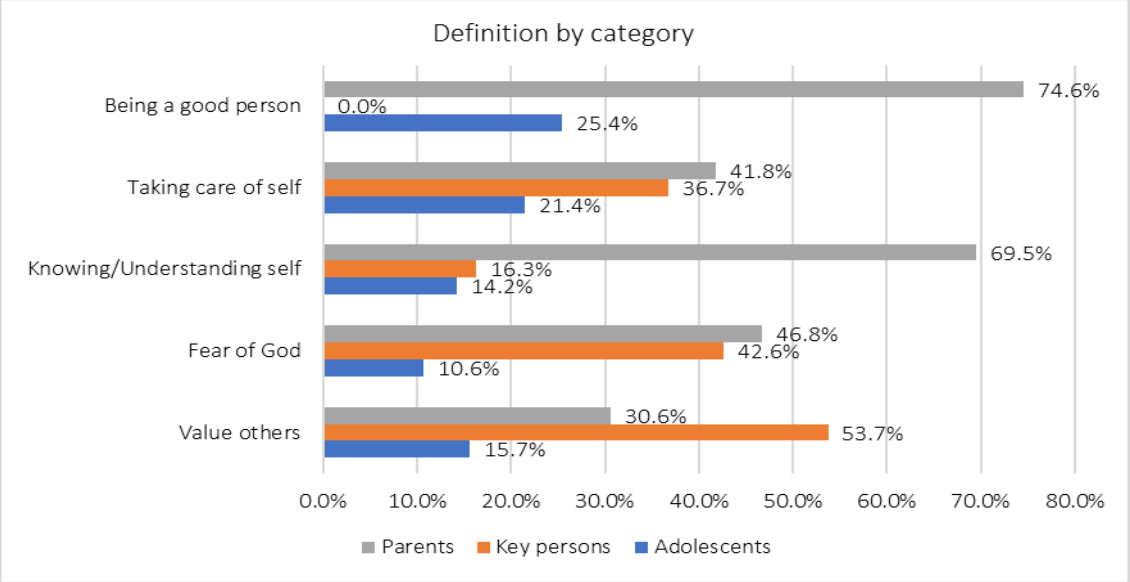
The default position on respect for these adolescents, parents, and key persons is that respect refers to a value that is held by community members. It draws people into a relationship in which there is always a subject and an object of respect, dictated by context, culture, and what the society sees as good. While the relationship suggests mutuality and reciprocity, social

norms and cultural contexts often dictate that a person in a higher position of authority deserves and often receives more respect than one in a lower social position.

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

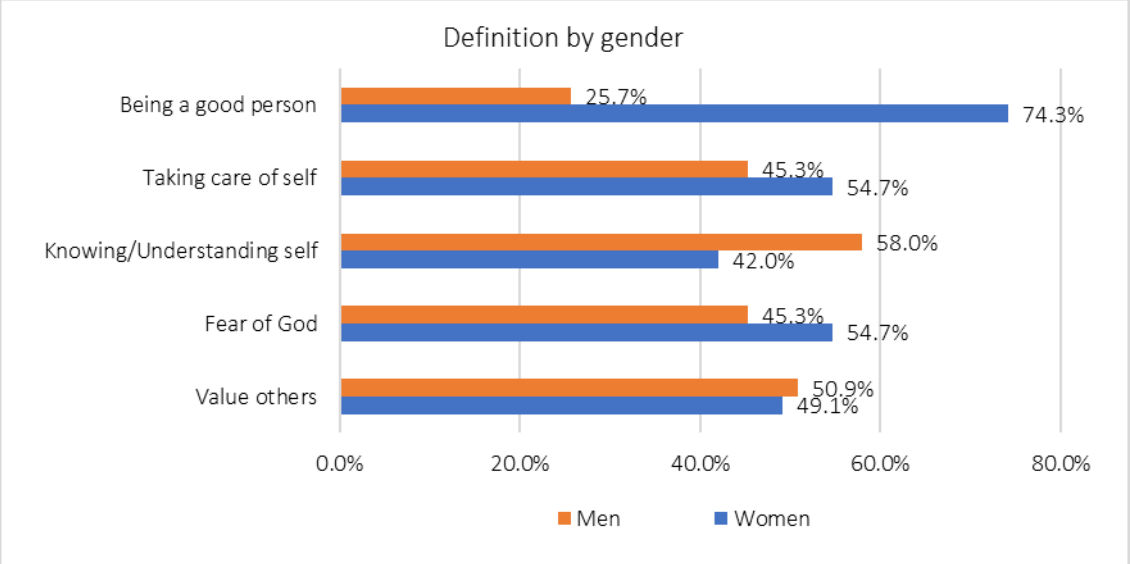
As shown in Figure 4, almost all the main codes relating to the definition of respect emerged from all categories of participants (key persons, parents, and adolescents) except "being a good person," which did not emerge from the category of key persons. Notably, in almost all codes, the percentage of excerpts that belong to the category of parents outweighed the percentages from the categories of key persons and adolescents. For the code of "value others," the percentage of excerpts that emerged from the category of key persons outweighed the percentages from the rest of the categories.

Figure 4: Percentage of Excerpts That Include Being a Good Person, Taking Care of Self, Knowing or Understanding Self, Fear of God, and Value Others, by Category



Furthermore, all codes emerged from both men and women categories as shown in Figure 5. As can be observed, more women than men mentioned aspects such as "being a good person," "taking care of self," and "fear of God." On the other hand, more men mentioned "knowing or understanding self" as defining respect.

Figure 5: Percentage of Excerpts That Include Value Others, Fear of God, Knowing or Understanding Self, Taking Care of Self, and Being a Good Person, by Gender



In short, in Kenya respect is understood as valuing others, which is exemplified in both intrinsic values and behavioural traits like listening, appropriate dress code, greeting, obedience, discipline, humility, honesty, being polite, and having a sense of responsibility. For that matter, respect starts with knowing and valuing oneself as the pathway to giving and receiving respect. While everyone is supposed to demonstrate respect, society places greater demands on younger people to show respect toward elders. The elders, however, are also socially obligated to respect themselves in order to be worthy of the respect of younger people.

3.2.2 Subskills and Related Skills

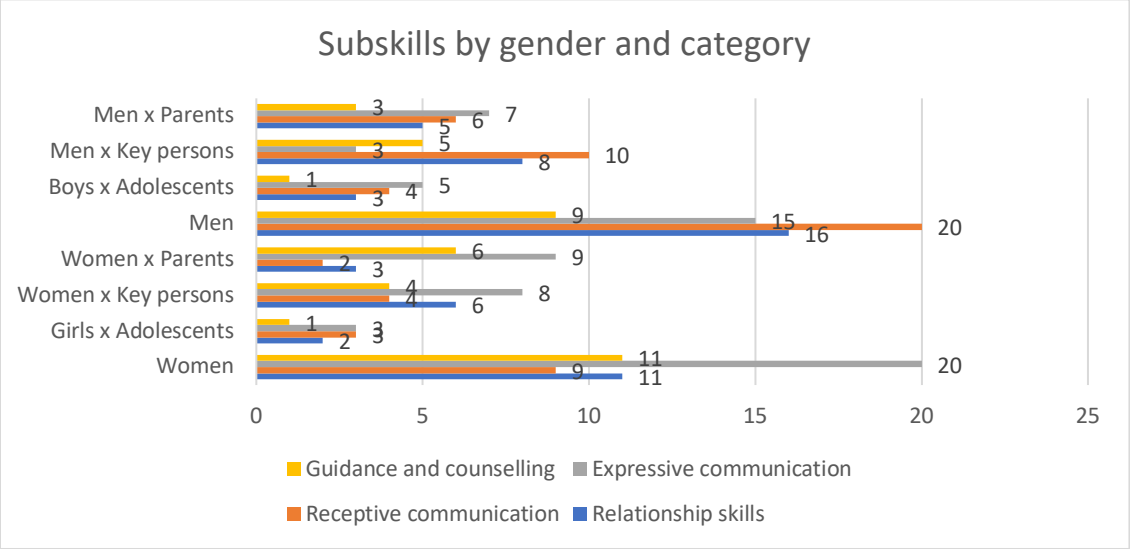
Several subskills were presented as relevant to someone who is respectful, as represented by the codes below:

Table 4: Codes That Emerged as Subskills and Related Skills of Respect

CATEGORY: SUBSKILLS AND RELATED SKILLS		PARTICIPANTS (SOURCES)		EXCERPTS	
		NUMBER	%	NUMBER	%
Subskills	Relationship skills	20	24.10	26	23.64
	Communication skills (expressive or receptive)	42	50.60	60	54.55
	Guidance and counselling	15	18.07	20	18.18
	Self-regulation	6	7.23	7	6.36
	Self-confidence	4	4.82	4	3.64
	Teamwork	5	6.02	5	4.55
	Total	**83**		**110**	
Related skills	Creativity	2	2.41	2	50.00
	Critical thinking	1	1.20	1	25.00
	Decision making	1	1.20	1	25.00
Totals		**83**		**4**	

The total number of excerpts in the codes that belong to the theme of subskills by gender and category of participants can be observed in Figure 6 below:

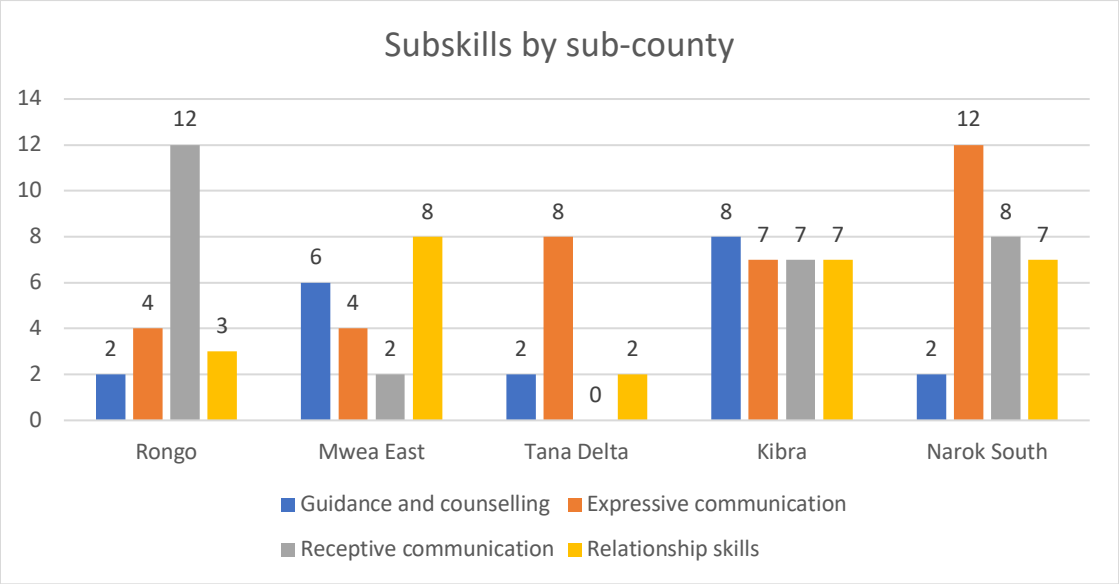
Figure 6: Frequency of Excerpts That Include Guidance and Counselling, Expressive Communication, Receptive Communication, and Relationship Skills by Gender and Category



As can be observed in Figure 6 above, the most prominent subskills of respect are receptive communication and expressive communication.

When we analyse the same codes regarding the subskills of respect by the different sites where the study was conducted (see Figure 7), we can highlight more interesting findings. “Receptive communication” was the most mentioned in Rongo sub-county, “Expressive communication” in the Tana Delta and Narok South sub-counties, and “relationship skills” and “guidance and counselling” were the most mentioned in Mwea East and Kibra sub-counties, respectively.

Figure 7: Frequency of Excerpts That Include Guidance and Counselling, Expressive Communication, Receptive Communication, and Relationship Skills by Study District



"Relationship skills" have been identified by many participants as a crucial subskill for one to be respectful (K-K-11, K-K-28, K-K-34, K-K-34, K-P-38, K-P-39). Good relationship skills enable one to "socialise with others while maintaining boundaries" (K-K-21) and "often [know] when to withdraw respectfully without falling into the negative trap of peer pressure" (K-K-40).

"Communication skills" are yet another subskill identified by the participants as relevant for being a respectful person. Communication skills were identified as helpful for nurturing respect as a value (K-A-33, K-A-35, K-K-06, K-K-27, K-P-29, K-P-01, K-P-02, K-P-38, K-P-38, K-P39). According to the participants, communication skills can be expressive or receptive. Expressive communication skills facilitate "healthy relationships" (K-A-32) and enhance "an understanding and appreciation of the opinion of others" (K-K-15). "Taking time to respond" (K-K-15) by "weighing one's words before speaking" (K-A-19), "listening" (K-K-15, K-K-24, K-K-30, K-P-40) during conversations without "raising your voice at someone" (K-K-15), and "being attentive" (K-K-04, K-K-07) are all aspects of communication skills reported to be core for someone with respect. Effective communication skills enhance calmness in an individual and, like one participant stated, "when a person calms down . . . resolving an issue becomes better. He has practised self-respect because he was initially very angry, but he has calmed down, so he will have an insight to get things done" (K-P-26).

"Guidance and counselling" is a skill that provides an environment where "children grow up to be respectful" (K-P-33). Parents, therefore, need to have this skill to nurture children who are respectful, as one parent stated:

> When a child is growing up you need to explain to them how to live with people and you teach them to always . . . to respect the elders and be respectful everywhere they will be, regardless of age . . . such that when people see you, they can say "so and so's child is good." (K-P-33)

According to some participants, parents can guide children on "good behaviours" (K-P-14), how to socialise and the kind of company to keep to be respectful (K-P-29). One participant noted that if parents guide their children, "they will develop a mindset of respect" (K-K-26) and "be respectful" (K-P-41) even when they are "no longer in the presence of their parents" (K-P-33).

> To educate the parents to understand that respect can be nurtured from an early stage of a child so that a child will grow up with that respect, otherwise, the child may not be respectful even when he becomes an adult. (K-K-35)

Self-regulation skills are another subskill identified by some participants as important for a person who demonstrates respect (K-A-04, K-A-19, K-K-21, K-K-24, K-P-35). Self-regulation, according to one participant, "enables a person to develop appropriate boundaries" (K-K-21) with all people. It also enhances healthy communication among people by enabling them to "weigh their speech before they talk" (K-A-19), "refrain from engaging in confrontation" (K-K-24, K-P-06), or "raising their voice at one another" (K-K-15) when faced with a difficult situation. This is a demonstration of respect both for self and the other parties involved. One participant stated that "Parents should also have self-control . . . in the presence of kids and with neighbours, if you quarrel with your neighbour in the presence of a child, will your child respect your neighbour? No" (K-K-35).

Parents who master the skill of self-regulation can pass on the value of respect to their children more readily than those who do not. For children are not born with a sense of respect for others, "they learn from their parents" (K-P-18) how to respect others. As one participant stated, "respect can be nurtured from an early stage of a child's life" (K-K-35), and with appropriate guidance and encouragement, "children can grow up with respect through to their adulthood" (K-K-35, K-P-33).

Some participants reported the subskill of "self-confidence" as helpful for a respectful person (K-A-07, K-A-38, K-K-20, K-K-24, K-K-32). Self-confidence enhances self-respect, which is the doorway to giving and receiving respect. As one participant stated, "if you don't have

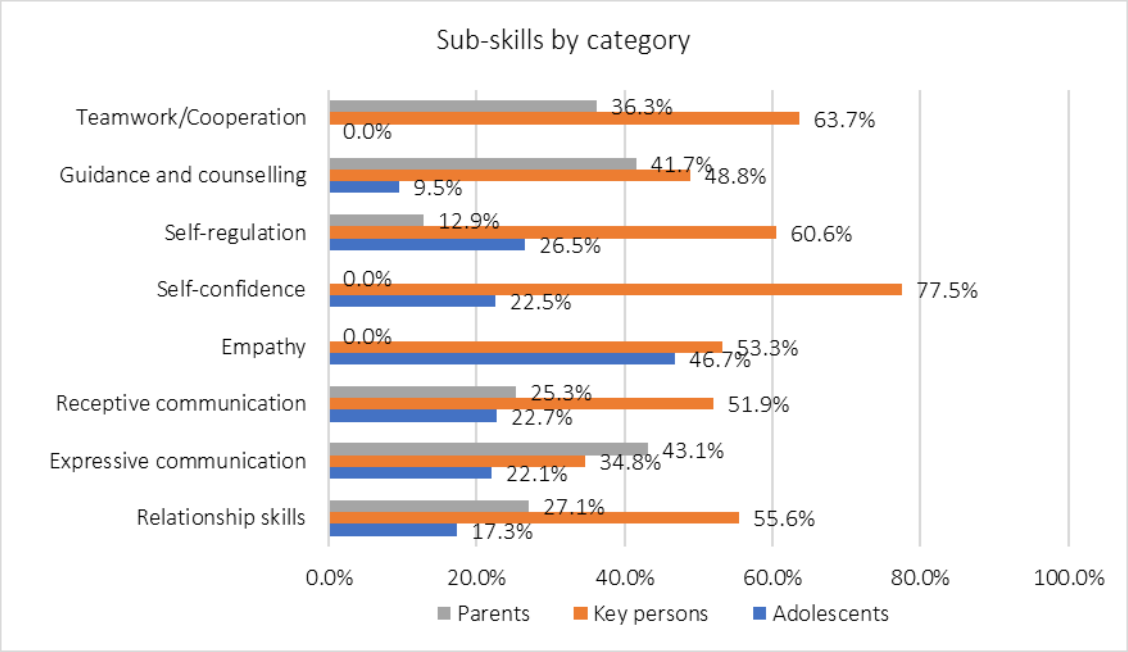
respect, you won't be able to give respect" (K-K-17) and most likely, you won't be shown respect either.

Other related skills that were identified by participants as necessary for one to be respectful are "creativity" (K-K-20), "critical thinking" (K-K-11), and "decision making" (K-P-14).

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

As shown in Figure 8, almost all codes emerged from all categories of participants (key persons, parents, and adolescents) except "empathy" and "self-confidence," which did not emerge from the category of parents. "Teamwork" did not emerge from the category of adolescents. The graph also highlights important differences in which key persons prominently mentioned the subskills of respect as "teamwork," "guidance and counselling," "self-regulation," "self-confidence," "empathy," "receptive communication," and "relationship skills."

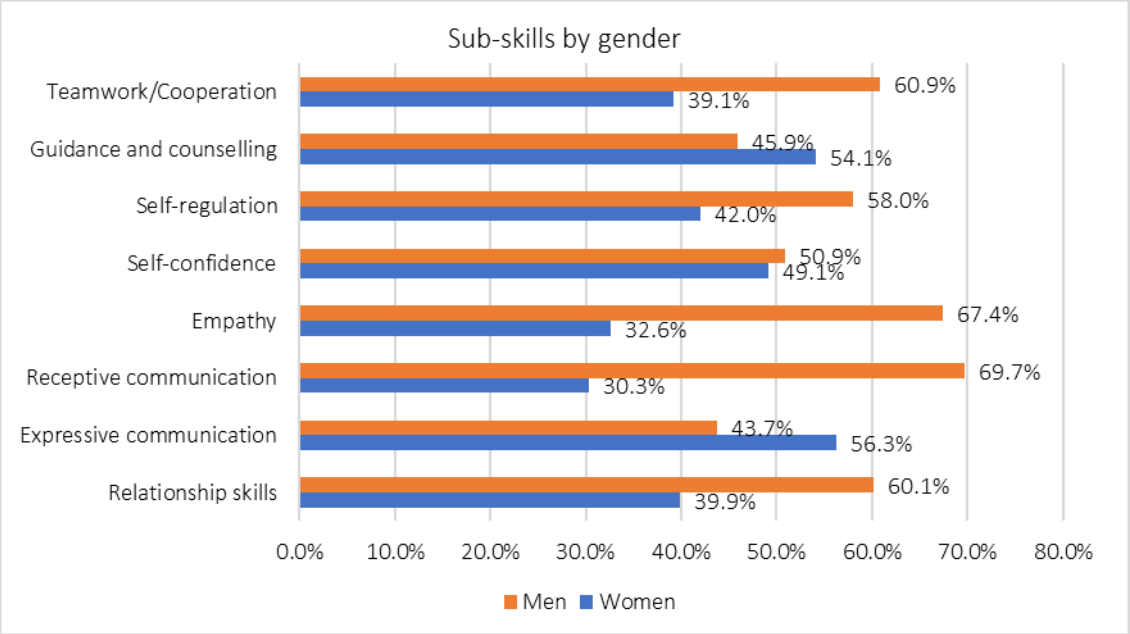
Figure 8: Percentage of Excerpts That Include Teamwork, Guidance and Counselling, Self-Regulation, Self-Confidence, Empathy, Receptive Communication, Expressive Communication, and Relationship Skills by Category



Furthermore, all codes relating to the subskills of respect emerged from both men and women as shown in Figure 9. As can be observed, more men than women prominently mentioned subskills that include teamwork, self-regulation, empathy, receptive communication, and

relationship skills. On the other hand, more women than men mentioned guidance and counselling and expressive communication.

Figure 9: Percentage of Excerpts That Include Teamwork, Guidance and Counselling, Self-Regulation, Self-Confidence, Empathy, Receptive Communication, Expressive Communication, and Relationship Skills by Gender



In summary, participants view the value of respect as existing alongside other subskills identified above such as self-confidence, self-regulation, guidance and counselling and relationship skills, which lean toward the skill of communication. Building these subskills is important for the value of respect to be nurtured and expressed in communities.

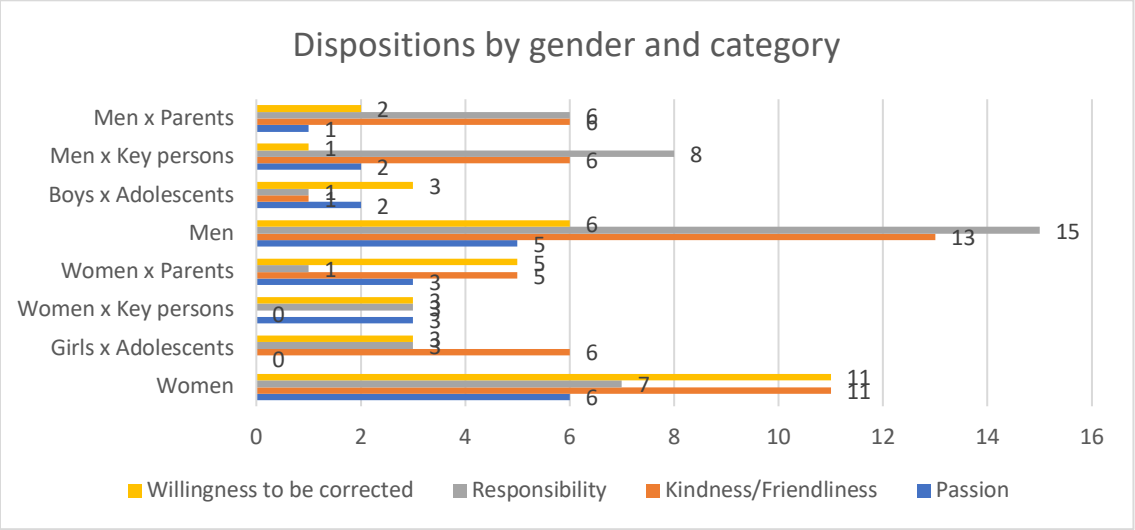
3.2.3 Dispositions

Table 5: Codes That Emerged as Dispositions of Respect

CATEGORY: DISPOSITIONS	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Kindness or friendliness	15	18.07	22	28.95
Leadership	3	3.61	3	3.95
Passion	8	9.64	11	14.47
Patience or time	6	7.23	8	10.53
Positive attitude	4	4.82	6	7.89
Responsibility	18	21.69	21	27.63
Willingness to be advised or corrected	12	14.46	15	19.74
Totals	**83**		**76**	

Further investigation of the number of excerpts that contain codes belonging to the theme of dispositions by gender and category of participants can be observed in Figure 10 below:

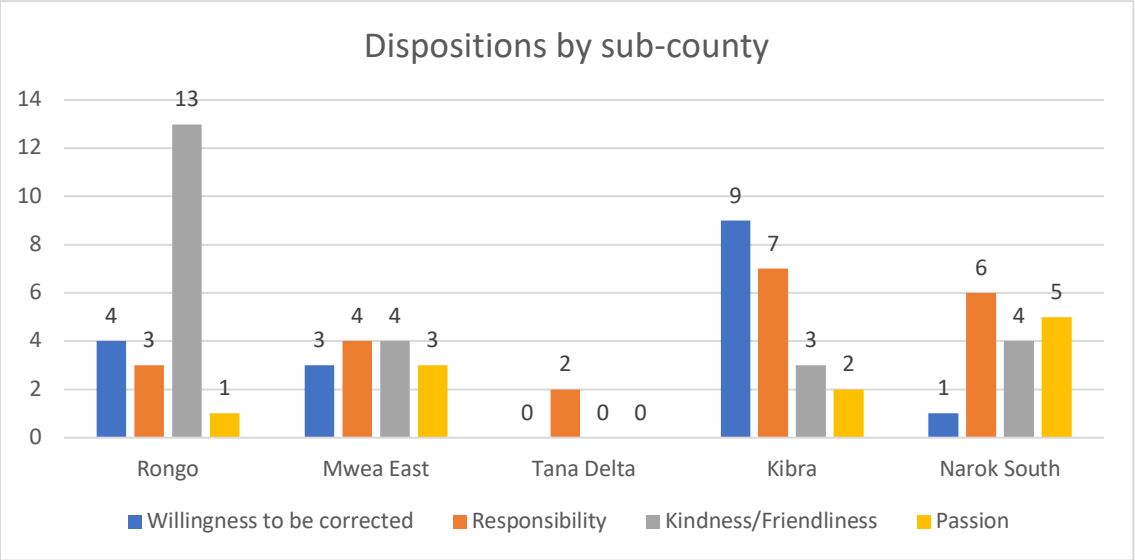
Figure 10: Frequency of Excerpts That Include Willingness to Be Corrected, Responsibility, Kindness, and Passion by Gender and Category of the Participants



As can be observed in Figure 10, the most prominent dispositions of respect among both men and women across the categories of participants (parents, key persons, and adolescents) are kindness, responsibility, and willingness to be corrected.

When we analyse the same codes regarding the disposition of respect by the different sites where the study was conducted (refer to Figure 11), we can highlight more interesting findings. "Willingness to be corrected or advised" emerged as the most frequently mentioned disposition in the Lang'ata/Kibra district and "kindness" and "responsibility" in Rongo and Narok South sub-counties, respectively. Participants from Tana Delta stated only responsibility as a disposition of respect.

Figure 11: Frequency of Excerpts That Include Willingness to Be Corrected, Responsibility, Kindness, and Passion by Study District



The participants identified different categories of dispositions of the value of respect as follows: "kindness and friendliness," "responsibility," "willingness to be advised/ corrected," "passion," "patience and time management," "having a positive attitude," and "taking leadership."

To some participants, "kindness and friendliness" is a key disposition for respect as a value. To some participants, kindness is "being courteous" (K-P14), "showing care" (K-P-06), "demonstrating love" (K-K-07, K-K-08, K-P-37), and "being thoughtful and considerate" (K-K-07, K-K-08). As one participant put it, "if a person is kind enough to assist me with something, then they have respect, and if they don't then they lack respect" (K-A-10). A kind person, according to one adolescent attracts, people's love and praise (K-A-25):

> And if they are faithful, someone can trust them with something they cannot trust other people with. If they are honest, they can be told secrets especially if you are the kind of person who keeps secrets not the person who gives them away. (K-A-25)

To several participants, a respectful person is someone with a "sense of responsibility" (K-K-35, K-P-27). They "do their work" (K-K-34) well at school; "take care of young ones" (K-K-34) and are "helpful to their parents even at home" (K-A-32). According to one key person, a young person who is respectful

> wakes up very early in the morning and assists in household chores while I prepare myself to go to work. She knows that a compound needs to be cleaned, water needs to be fetched without being told they start doing them. In their own understanding they know that these are their duties. In my view these children are respectful. (K-K-17)

They "help their mothers by washing clothes, cleaning utensils, taking care of the house, fetching firewood . . . taking care of chores, which would otherwise be handled by parents . . . that is respect" K-K-18). Like one participant stated, "A girl who gladly stays at home the whole day looking after her younger siblings while the mum is busy at the market . . . respects her mother" (K-K-02).

Some participants also mentioned that respectful young people have a "willingness to be advised or corrected." "They listen and obey their parents' advice" (K-P-27), and they sometimes seek or "ask for" that advice (K-P-01). They "listen" (K-K-15) and learn from others (role models) who are more knowledgeable than them (K-K-15). Willingness to be advised, according to one adolescent, can restore a broken value. This participant provided an example:

> I had a friend whose ways were not good. My mother told me their ways were not good and that I should leave them alone. I left them and my respect came back. I started to respect my elders. (K-A-28)

This adolescent, having demonstrated the willingness to take advice from his mother was able to have his respect restored. To another adolescent, "listening to what your parents are saying" (K-A-25) is good because it limits the possibility of them "getting angry and cursing you" (K-A-25). Listening to advice is only as good as one's willingness to act based on the advice.

Participants also identified a respectful person as one with patience (K-P-03, K-K-33) and "slow to anger" (K-P-01); an "orderly person who keeps time" (K-K-33, K-P-40) and refrains from "unexplainable absenteeism" (K-K-33). Keeping time, especially when you have an appointment, is an indicator of respect and respectful behaviour.

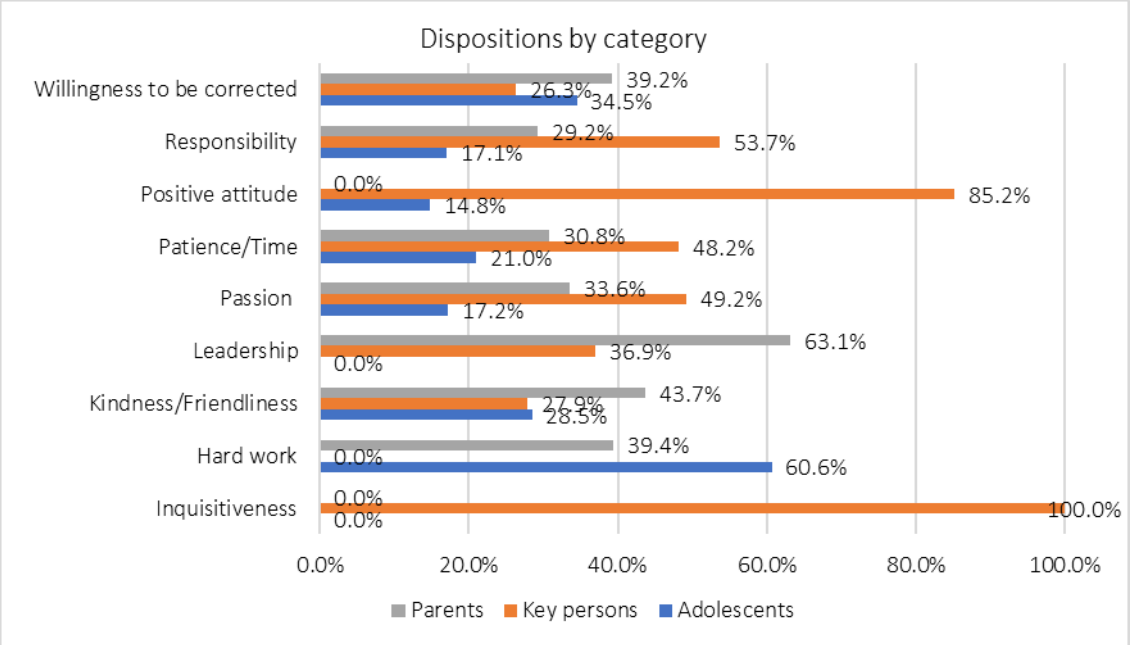
Worth noting is the number of participants who viewed “passion” as a disposition of respect. To these participants, self-drive (K-K-11, K-P-35, K-P-36, K-P-37), commitment (K-P-02), and determination (K-K-32) all indicate a passion that makes it possible for respect to take root. One participant even noted that “staying in a community and learning that community” (K-A-26) is a commitment that will help one understand the community values and ethos to be able to effectively live by them.

A few participants reported having a “positive attitude” as a disposition for respect. A positive attitude helps young people to “learn from parents, and teachers” (K-K-21) and enables them to reach out and listen to the views and opinions of others, including those they do not necessarily agree with.

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

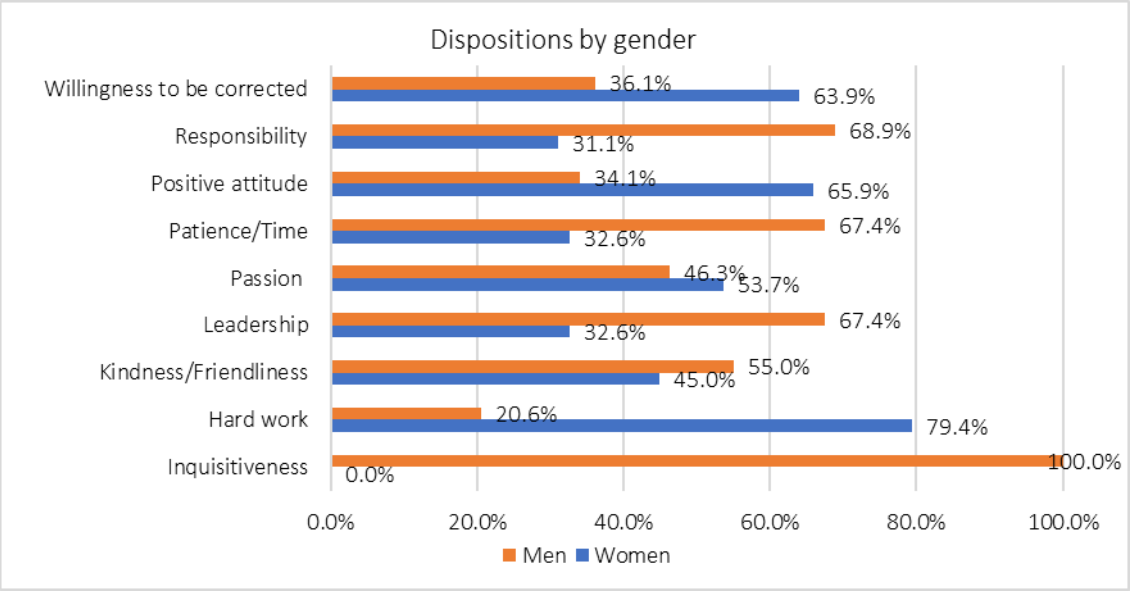
As shown in Figure 12 below, almost all codes emerged from all categories of participants (key persons, parents, and adolescents), except positive attitude, inquisitiveness, leadership, and hard work The graph also highlights important differences. Key persons prominently mentioned “responsibility,” “positive attitude,” “patience,” “passion,” and “inquisitiveness” as dispositions of respect. Parents predominantly mentioned “willingness to be corrected or advised,” “leadership,” and “kindness,” while adolescents mainly mentioned “hard work.”

Figure 12: Percentage of Excerpts That Include Willingness to Be Corrected, Responsibility, Positive Attitude, Patience, Passion, Leadership, Kindness, Hard Work, and Inquisitiveness by Category



Almost all codes (except "inquisitiveness") were related to the dispositions of respect, which emerged from both men and women as shown in Figure 13. As can be observed, more women than men mentioned dispositions such as "willingness to be corrected," "positive attitude," "passion," and "hard work." On the other hand, more men than women mentioned "responsibility," "patience," "leadership," and "kindness."

Figure 13: Percentage of Excerpts That Include Willingness to Be Corrected, Responsibility, Positive Attitude, Patience, Passion, Leadership, Kindness, Hard Work, and Inquisitiveness by Gender



In summary, a person with respect is kind and friendly, willing to learn from others to be better, and is responsible and accountable.

3.2.4 Values and Behaviours

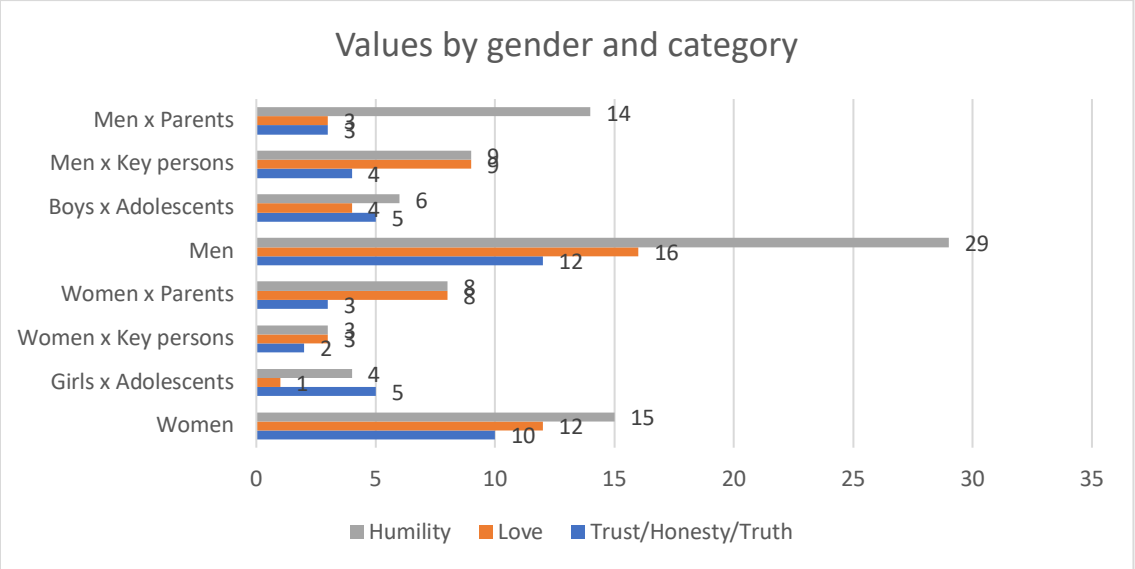
Respect is a value, and as a value it is important to any given society because it provides a lens through which to judge what that society deems important in life.

Table 6: Codes That Emerged as Behaviours and Values of Respect

CATEGORY: BEHAVIOURS AND VALUES		PARTICIPANTS (SOURCES)		EXCERPTS	
		NUMBER	%	NUMBER	%
Behaviour	Positive conduct	64	77.11	116	47.15
	Discipline	15	18.07	21	8.54
	Obedience	61	73.49	140	56.91
Total		**83**		**246**	
Values	Humility	25	30.12	41	53.95
	Love	16	19.28	26	34.21
	Trust or honesty or Truth	17	20.48	20	26.32
Totals		**83**		**76**	

In Kenya, as can be seen from Table 6 above, participants identified intrinsic values like love, humility, and trust or honesty or truth as key to respect, alongside behaviour/traits like discipline and obedience as a means to achieving respect. The total number of excerpts in the codes that belong to the theme of values by gender and category of participants can be observed in Figure 14 below:

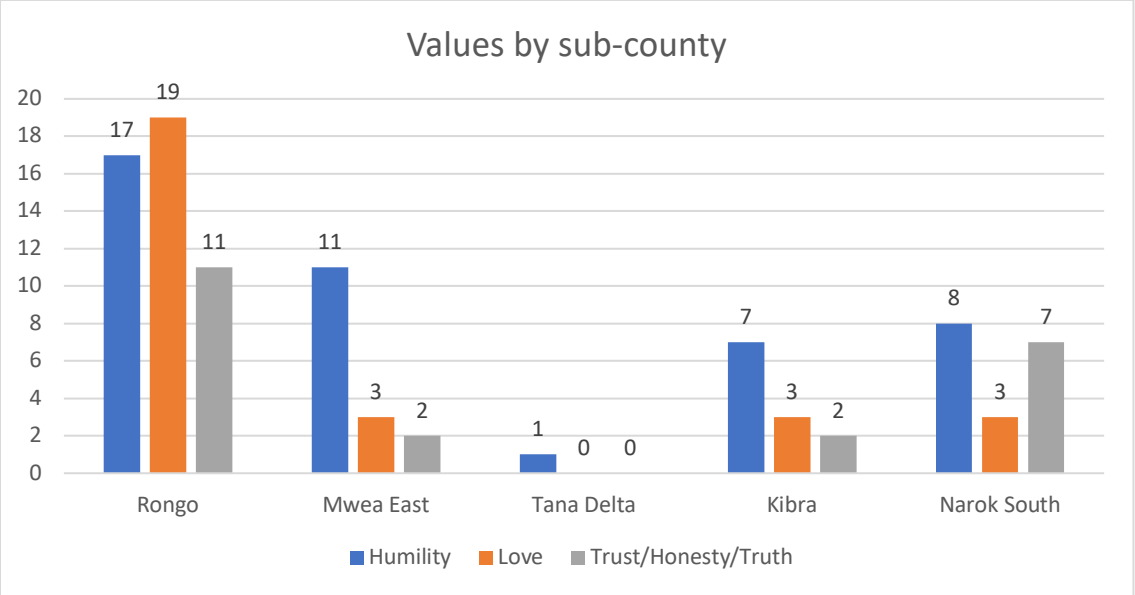
Figure 14: Frequency of Excerpts That Include Humility, Love, and Trust or Honesty or Truth, by Gender and Category of the Participants



As can be observed in Figure 14 above, the most prominent values of respect among both men and women across the categories of participants (parents, key persons, and adolescents) are humility and love.

When we analyse the same codes regarding the values of respect by the different sites where the study was conducted (refer to Figure 15), more interesting findings can be highlighted. "Humility" emerged as the most stated value of respect in Mwea East, Kibra, and Narok South, while in Rongo "love" emerged as the most prominent value of respect.

Figure 15: Frequency of Excerpts That Include Humility, Love, and Trust or Honesty or Truth, by Study District



For many participants in Kenya, "positive behaviour" is the means to respect. This is captured in the different aspects of positive behaviour as follows:

"Greeting elders/visitors" and offering them a place to sit is one such aspect. Greeting, according to one participant, is important because, "if you get a response from greetings it also shows there is peace" (K-P-27). When a young person meets an older person, the younger person is to "greet first and ask you how you are doing" (K-P-18) as a sign of respect. Greeting involves giving/showing someone "where they can sit" (K-P-17). A young person should "not remain seated when a visitor or an elder is standing" (K-K-18). It is a sign of disrespect. Greeting and welcoming visitors can include "offering them a drink even when your parents are not home" (K-P-17). To parents, this is a great joy because it is an indicator that their child is respectful. One parent captured this joy in the interview saying the following:

> When I hear from a friend of mine who had visited my house and I was not there saying, “Mama Winnie, I came visiting at your place and I found Winnie. She really welcomed me well and offered me something to drink. I really felt good and happy.” To me, such words from a visitor about my daughter is respectful. (K-P-17)

To some participants, greeting and welcoming visitors also involves helping them:

> If they are carrying something that is too heavy. For those that are older, in the same way, I will give up my seat for them. I will help them carry what is too heavy for them. If I am talking to them, I will do so gently and in a gentle voice tone, that is how I would do it. (K-K-18)

According to one participant, “a parent or anyone older than you deserves respect and you must help them” (K-K-18):

> One sign I told you, you see this child, if he sees you going to their place, he greets you, if you tell him I’m lost, he’ll tell you, “You’re lost, where did you want to go?” If he is a good child, he will tell you he knows the place and direct you. He won’t ask you why you are asking them. (K-P-26)

“The choice and use of words” are another positive behaviour that some participants identified. To the younger people, respect is demonstrated through “teaching them what they don’t know in a gentle manner” (K-K-18) and a gentle tone as well as using appropriate language that is “not abusive” but one that “portrays maturity” (K-P-13). The use of “abusive language” (K-P-25) is an indicator of lack of respect; instead, “those who speak gently, with hospitality and good words have respect” (K-P-25).

Demonstration of gratitude in word and action is one behaviour that some participants reported to be respectful. “Putting your hands together and bowing down” (K-P-29) is, to some participants, respectful behaviour, especially if the person is your senior. Some participants, both young and old, identified an “appropriate dress code” (K-A-40, K-K-17, K-K-22, K-P-34, K-P-39) as a positive behaviour that demonstrates both self-respect and one’s ability to earn respect from others. A person who “dresses well attracts respect” (K-P-07, K-P-35). Appropriate dressing to one participant is “wearing long dresses” for the girls and “not lowering trousers” for the boys (K-K-32). In that way, they will be showing self-respect, which is important if one is to have respect.

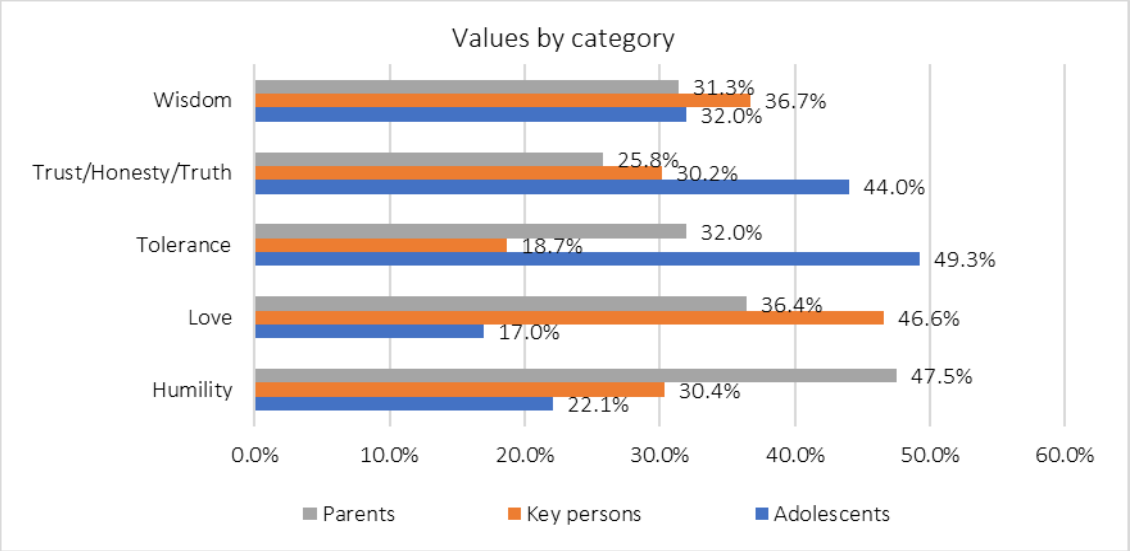
Other behaviours that were noted by participants as indicative of respect were “obedience” and “discipline.” To several participants, obedience and discipline were synonymous with respect, a key theme that was discussed in great detail as defining the term.

The intrinsic values of love, humility, and truth or honesty or trust were captured by some participants as key values that embody respect (K-K-02, K-K-29). “Love, it’s a two-way thing, one has to be humble so as to earn respect from others” (K-K-14). To be humble was associated with “being calm and quiet” (K-P 17) and “talking politely and never using abusive language” (K-K-13). In describing humility, one parent had this to say:

> When you call youths, you will find others coming while shouting and making noises, while others will come while calm and quiet. Clearly, those who are calm and quietly waiting to know what you have called them for are respectful while those shouting and making noise are disrespectful. (K-P-17)

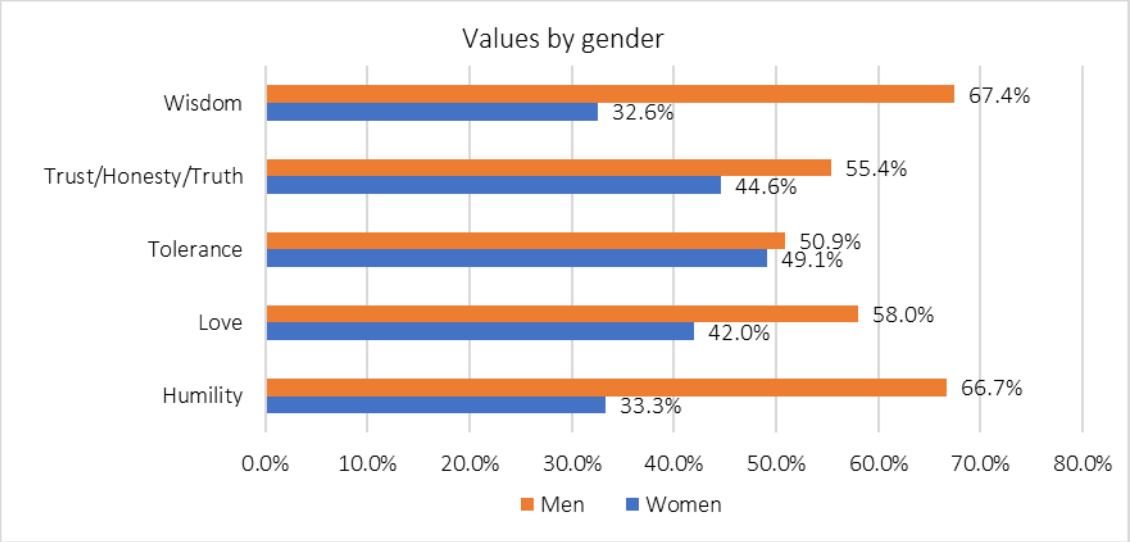
Notably, all codes emerged from all categories of participants (key persons, parents, and adolescents). Adolescents tended to mention more of “trust or honesty or truth” and “tolerance,” while key persons predominantly mentioned “love” and “wisdom.” Parents prominently mentioned “humility” as one of the values of respect. These results can be observed in Figure 16.

Figure 16: Percentage of Excerpts That Include Humility, Love, Tolerance, Honesty, and Wisdom by Category



Furthermore, all codes relating to the values of respect emerged from both men and women categories of participants. As observed in Figure 17 below, more men than women mentioned mainly humility, love, honesty, and wisdom:

Figure 17: Percentage of Excerpts That Include Humility, Love, Tolerance, Honesty and Wisdom by Gender



In summary, respect can be demonstrated through various behaviours and values, as represented by several Kenyan participants in the study. Behavioural traits like greeting, appropriate or decent dress, and discipline and obedience ranked highly alongside values such as love, humility and trust or honesty or truth.

3.2.5 Support Systems and Enabling Factors

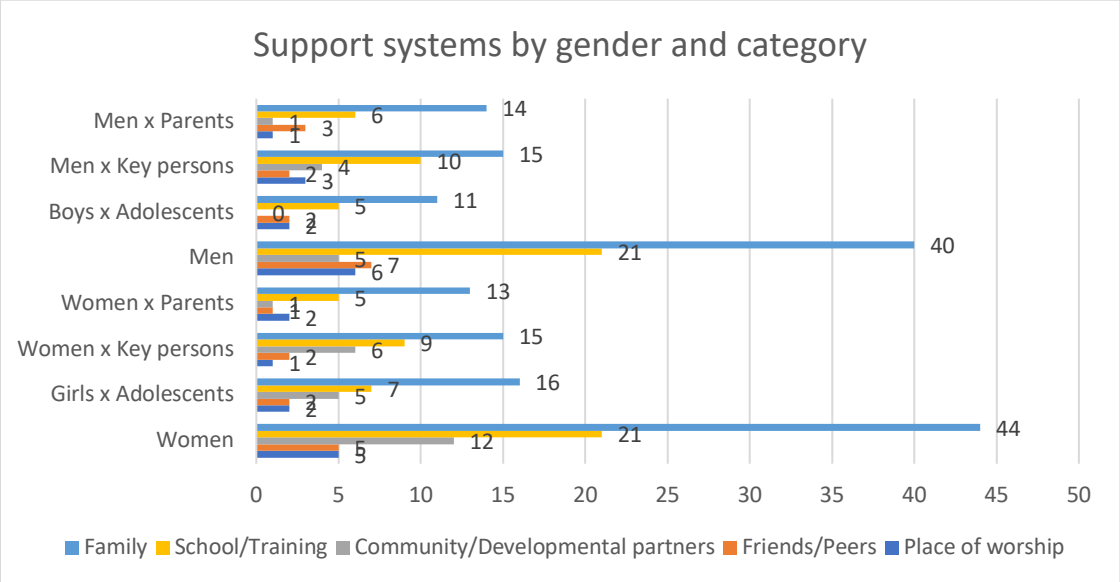
Several codes were identified under the theme of support systems and enabling factors. These included community or development partners, family, friends or peers, place of worship, and school or training, as shown in the table below:

Table 7: Codes That Emerged as Support Systems for Respect

CATEGORY: SUPPORT SYSTEMS	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Community or development partners	13	15.66	17	17.17
Family	68	81.93	81	81.82
Friends or peers	12	14.46	12	12.12
Place of worship	10	12.05	11	11.11
School or training	38	45.78	40	40.40
Totals	**83**		**99**	

The number of excerpts in the codes that belong to the theme of support systems and enabling factors by gender and category of participants can be observed in Figure 18 below:

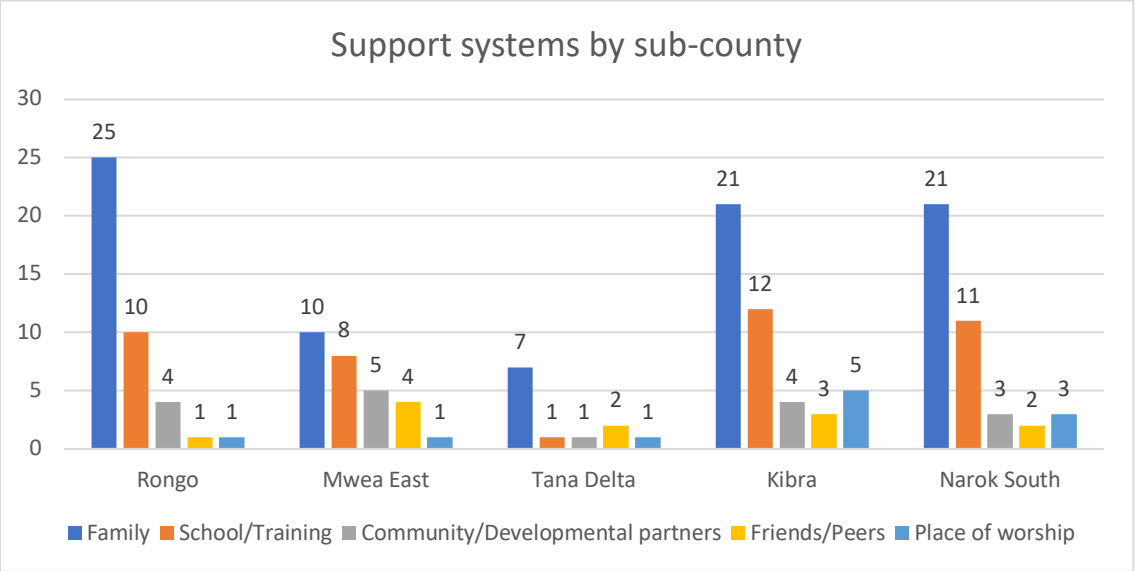
Figure 18: Frequency of Excerpts That Include Family, School or Training, Community or Development Partners, Friends or Peers, and Place of Worship by Gender and Category



As can be observed in Figure 18, the most prominent support systems of respect among both men and women participants across the categories of participants (parents, key persons, and adolescents) are family and school.

When the same codes regarding the support systems of respect by the different sites where the study was conducted (refer to Figure 19) are analysed, remarkable findings can be highlighted. “Family” and “school” are still the most prominent support systems of respect mentioned in almost all the study districts.

Figure 19: Frequency of Excerpts That Include Family, School or Training, Community or Development Partners, Friends or Peers, and Place of Worship by Study District



To many participants, the “family” is a key support system or enabling factor for young people to develop the value of respect. One participant captured this emphasis, saying it is the “responsibility of parents to teach their children respect” (K-K-18). The “very first teacher is the mother” (K-K-26) in every child’s life; mothers “know their child” and spend more time (K-K-21) with them than anyone else. To one participant, respect “begins at home and is only later nurtured in school” (K-K-35). The way “you teach a child from a tender age to handle the adults and others” (K-K-35) will determine their disposition toward respect even as they grow up. A parent who lives with the child every day is the first person to identify any signs of bad behaviour and should be the first to make attempts to address them, as one participant stated:

> It is worrying if a parent doesn’t notice when the behaviour of their children starts to change be it positively or negatively. For example, you will find a child is still awake at around 11p.m. to 12 at night still watching TV programmes. You find that a parent doesn’t deny them staying till late or they may not even be aware that they are still up. (K-K-17)

To this participant, a parent who cannot set clear boundaries for their children through appropriate instruction is not doing their job properly. Teaching children, however, should not just be about the children in one's household but

> parents are supposed to be responsible for all children in a community. We should teach each and every child, not only ours, but also within the neighbourhood to learn how to respect others because in life we need each other and without that you can't live with others. (K-K-26)

As one participant emphasized, "It is a collective responsibility that involves entire communities (K-K-15), for a community is a support system as well" (K-K-11).

Parental behaviour, according to one participant, also enhances the disposition of respectful behaviours (K-K-33). According to this participant, parents should not only teach children to be respectful, but they should also model and demonstrate respectful behaviours for their children to follow. They should create an environment that enables children to develop and express the value of respect. According to one participant, "The environment you grow up in, if it values and demonstrates respect, the children are also able to adapt and develop the same" (K-P-27).

The next support system that was reported by many participants is "school or training." To these participants, the school or training through the teachers "is responsible to see that all children within their care have respect" (K-K-26). Because the teachers see the children daily, they can "identify and signal the parents on negative behavioural traits that need addressing" (K-P-26). Oftentimes schools also develop systems and guidelines to "reinforce" (K-K-26) the development of respect so that children can succeed in life. Schools are, however, only effective if they are given support from home (family/parents). As one participant emphasised, "The parent needs to help the teacher so that the children grow up well, but if you go to stand and insult the teacher, even the teacher will not trouble themselves with the child" (K-P-26).

Both the parents and school should work together to achieve respect in the lives of children. When either the parent or the school teachers do not play their role right in a child's life, then the child's development of the value of respect is compromised.

A rather interesting support system that was identified by some participants as an enabling factor in nurturing respect in children and youth is the place of worship. One parent in stressing this point stated the following:

> To promote the dignity of a child . . . build a church with a strong Sunday school, it helps . . . a parent, and a teacher, number three, churches. Yes, God is number one

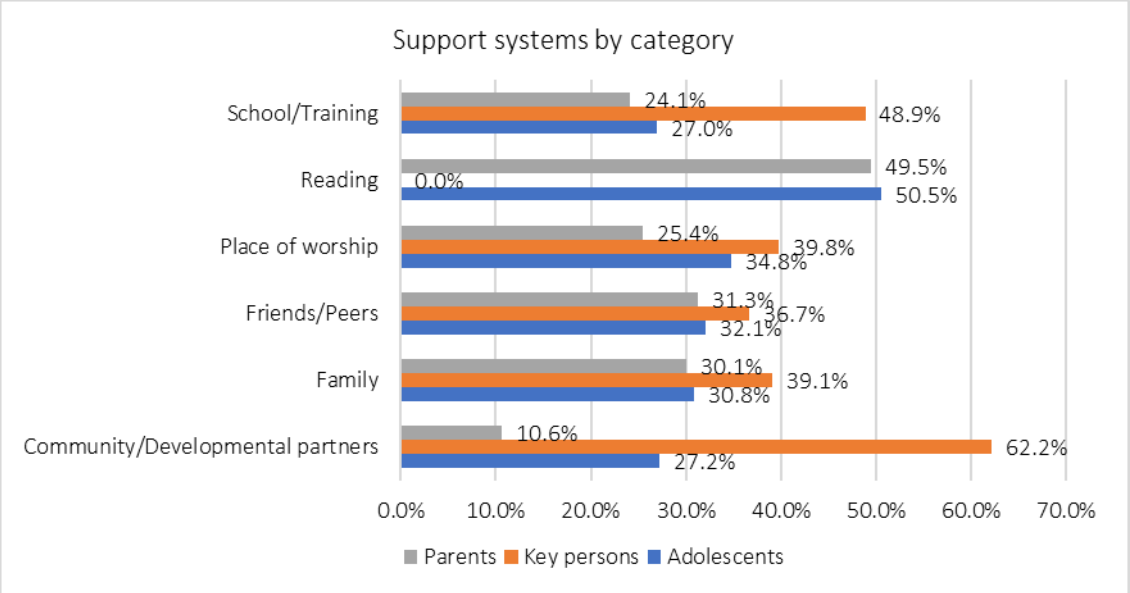
> but you go somewhere you find that playful place for children. The teacher always plays a big role, because the church is the parent. (K-P-26)

Places of worship give children a base for developing moral ethics, which come through the lessons learned there. One participant gave the following example:

> When we go to church and we read the Bible, we are told to respect our father and mother so that our days will be more. We should respect our church leaders, parents, and other people older than you. We see that the Church also instils important values in a child. (K-K-30)

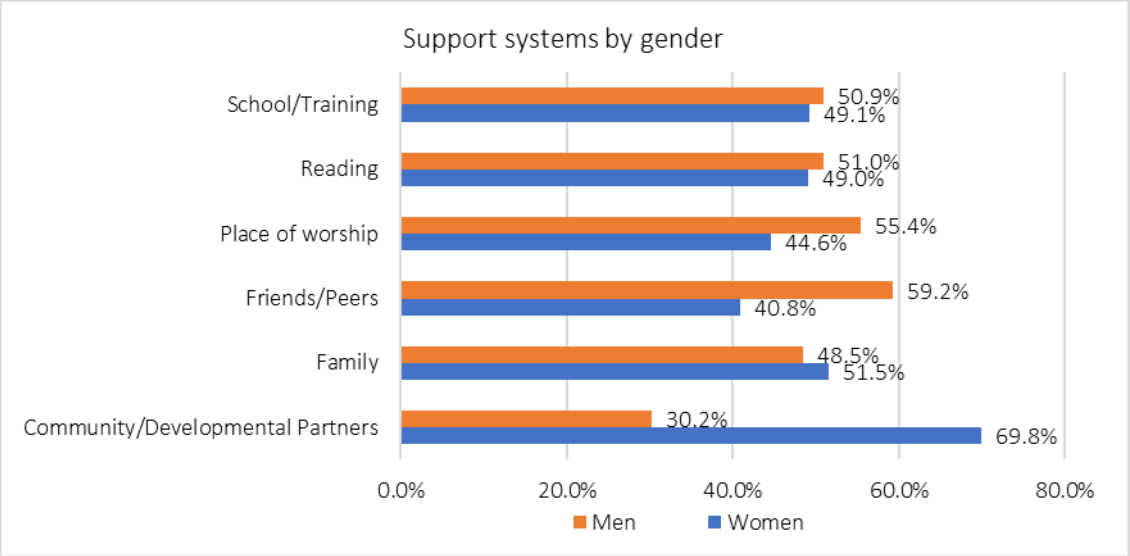
Notably, almost all codes emerge from all categories of participants (key persons, parents and adolescents) except "reading," which did not emerge from the category of key persons. Furthermore, key persons predominantly mentioned "school," "place of worship," "friendship," "family," and "community or development partners" as support systems for enabling young people to develop respect. These results can be observed in Figure 20 below:

Figure 20: Percentage of Excerpts That Include School or Training, Reading, Place of Worship, Friends or Peers, Family and Community, or Development Partners, by Category



Furthermore, as observed in Figure 21, all the codes related to the support systems of respect emerged from both men and women categories. More women than men predominantly mentioned "community or development partners," while more men than women mentioned "place of worship" and "friends." Other results can be observed in Figure 21:

Figure 21: Percentage of Excerpts That Include School or Training, Reading, Place of Worship, Friends or Peers, Family, and Community or Development Partners, by Gender



In summary, several factors enhance respect as a value. Some of these factors are critical during the formative years while others are critical in teenage and adulthood. "Parents and school" for instance are important during the formative stages (K-P-10) while places of worship, peers and community may be stronger and more influential at a later stage. As noted by several participants, family and especially parental role in child nurturing is a critical support factor. Parents who ignore their role and "end up leaving everything to the teacher" (K-K-21) are making a blunder and they do so at the expense of their children's development of respect and other critical skills, which they will need in life. Generally, parents, teachers, and the Church (K-K-26)—according to some participants—must stand firm in helping and offering children the support they need to develop and become respectful. For, "it is everyone's responsibility (parents, community, Church, youths, and teachers) to instil respect to the adolescents" (K-K-15).

3.2.6 Assessment Methods

The following codes were identified by participants as effective methods for assessing the value of respect: "task performance," "observation," "interviews," and "staying with people," as can be seen in the table below:

Table 8: Codes That Emerged as Assessment Methods for Respect

CATEGORY: ASSESSMENT METHODS	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Task performance	25	30.12	26	35.14
Observation	35	42.17	37	50.00
Interviews	9	10.84	9	12.16
Staying with people	7	8.43	7	9.46
Totals	**83**		**74**	

To several participants, task performance involves asking someone to perform an activity, usually with the intention of observing dispositions of respect. One participant put it in the following words:

> Often when a child is given a task like going to collect books or going to communicate something to others, you know there is a child who will just go and tell others that the teacher has said 1, 2, 3… That is not respect. Some even don't ask for permission from teachers or others, they just come in, knock on the door, and pick what they want. That is not respect. (K-K-35)

Giving children a task will provide them with an opportunity to "learn their behaviours as they implement the assigned task" (K-P-14), thereby assessing whether they have respect. An example of a task that emerged from the interviews was "giving them work without supervision" to see if they can execute the duties as assigned (K-K-01), "complete them on time" (K-K-06, K-P-03), and "follow the given instructions" (K-P-35).

Tasks can also be given to assess someone's attitudes and values. For instance, one can tell them "to do a wrong thing" (K-A-05, K-A-07) like "putting on a mini dress" (K-A-25), "sending them on errands several [times]," or even "insulting them" (K-A-01, K-A-03) to see if they get angry or insult you back. According to these participants, a young person who remains calm and rejects wrong suggestions has respect.

A significant number of participants identified observation as a key method of assessing the value of respect. One can observe how a person conducts themselves:

> How a person conducts themselves in certain situations . . . when the person is happy, how is he/she conducting themselves? When the person is annoyed, how is he conducting himself or herself? When the person is in the group, with other people . . . you will see the way they conduct themselves. (K-K-21)

In some cases, one can observe their "communication and dress code" (K-A-16); "how they handle visitors at home" (K-A-35); "how they treat elders" (K-A-02, K-A-32); their "daily interactions, emotions" (K-K-11); and "tasks" (K-A-04). According to some participants, you can give the young people "a lot of freedom and observe" (K-K-02) how they handle it. One can also "use a bait like money or (K-P-04), sweets" (K-P-29) or even "shout at them" (K-P-07) to see how they act and react.

One participant stated that both words and actions can be observed to assess the value of respect (K-K-24). According to this participant, a person who comes from an abusive environment tends to be abusive in speech:

> Because a bottle gives out whatever you put into it. If you put water in a bottle it shows clearly but if you poison it with a little paraffin, then the paraffin will show itself out when you pour it out. (K-K-24)

For instance, if a child is sent on an errand by a parent and retorts, "Leave me alone; you are disturbing me!" Such a response will indicate that this child has not acquired respect (K-K-24).

By observing the way someone speaks or responds to you, it is possible to tell if they have respect or not. The following quotations capture this quite well:

> Just by calling a child, and the way the child responds to that call communicates a lot. A child who has respect will always respond in a manner that shows respect, the child should at least say yes teacher . . . yes to a parent. (K-K-35)

> When you are talking to him, somebody who has respect will be attentive to you, but the one who does not have respect will not pay attention. And also, he adheres to rules. (K-K-31)

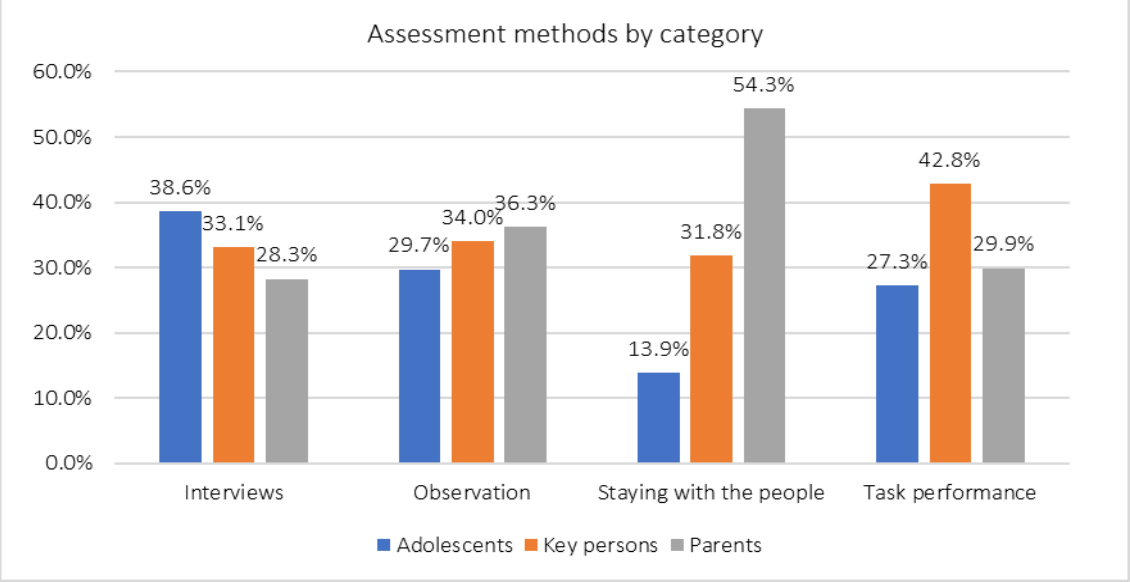
To some participants, assessing the value of respect can be conducted through "interviews." An interview can be conducted to establish directly whether the interviewee has values that are associated with respect, such as "respecting parents and what actions they take that manifest respect" (K-A-32), or indirectly by "asking them questions that test their attitude and thinking" (K-P-08). As one "speaks and you listen to them" (K-P-11), it is possible to notice if the interviewee is "respectful or not" (K-P-18). In some cases, "you can show them a video clip that has respect issues and ask them questions" to determine how they understand respect (K-K-20).

A few participants reported that the best way to assess whether someone has respect is by staying with the person, or "walking" closely with them (K-P-41) to learn their behaviours. The assumption is that it is always difficult to know the behaviour of someone you never spend

time with, since people can sometimes portray ideal behaviour when they know they are being watched. As one participant stated, “The more you stay with the person, the more you get to know the things they do and what makes them different from others, for no two people are the same” (K-P-30). If one engages with people and lives with them with the goal of understanding their behaviours and whether they have respect or not, then one will quickly get to know the “person who is quick-tempered and has an impoverished way of thinking . . . the most notorious who lacks respect, and the defiant one” (K-K-22).

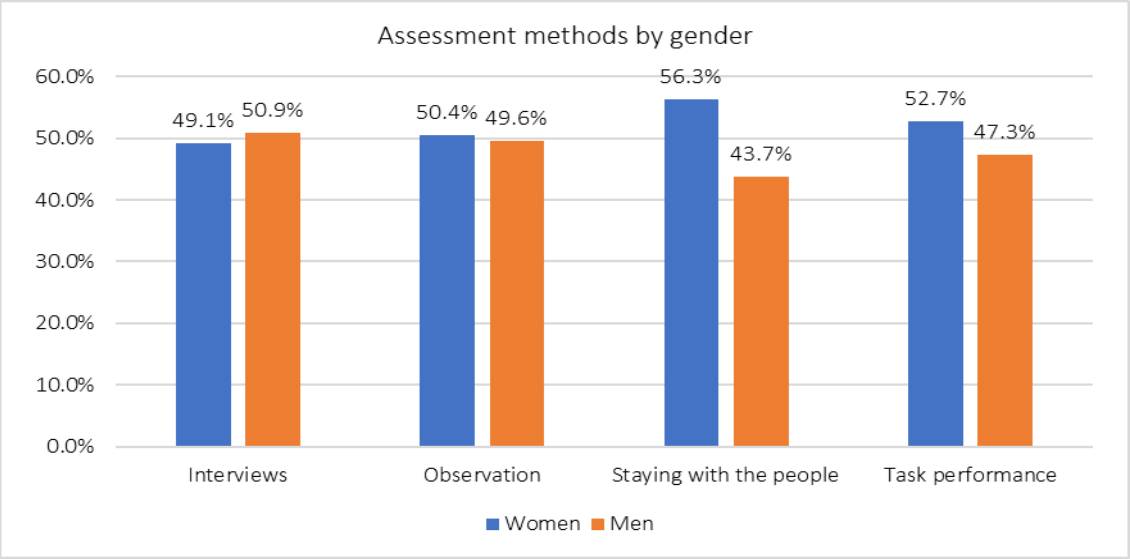
Notably, all codes emerged from all categories of participants (key persons, parents, and adolescents). Parents mentioned more of “staying with the people” and “observations,” while adolescents predominantly mentioned “interviews.” Key persons emphasized “task performance.” These results can be observed in Figure 22 below:

Figure 22: Percentage of Excerpts That Include Interviews, Observations, Staying with People, and Task Performance by Category



Furthermore, as observed in Figure 23 below, all codes relating to the assessment methods that can be used to test whether a young person has respect emerged from both men and women.

Figure 23: Percentage of Excerpts That Include Task Performance, Observation, Interviews, and Staying with People by Gender



In summary, most participants suggest the use of "task performance" and/or "observation" to test whether a young person has respect.

4 CONCLUSIONS

From the study, it emerged that the most common understanding of respect among Kenyans relates to "honouring" and "valuing others," as exemplified by behavioural traits and values defined by society. These behaviours and values include proper dress code, greeting elders, obedience and submission to authority, humility, and having a sense of responsibility: alongside values such as love, humility, and trust or honesty or truth.

A respectful person according to the Kenyan participants is predisposed to kindness and friendliness, willing to learn from others, responsible, and accountable to others.

The study also revealed that respectful young people do exhibit certain subskills that ultimately enhance both their self-respect and their ability to respect others. These include relationship skills, communication skills, guidance and counselling skills, teamwork or collaboration skills, self-confidence, empathy, and self-regulation skills.

From the study, five key support systems or enabling factors emerged, which can enhance the development and expression of the value of respect among adolescents and youth. These are family, school, places of worship, friends or peers, and community. These support systems

ought to work together, standing firm in helping and offering children the support they need to develop and become respectful.

For those teaching the value of respect, participants provided several key methods through which assessment can be conducted. This can be through providing students or learners with tasks and observing their performance to establish their understanding of values, attitudes, and dispositions toward respect.

4.1 Limitations of the Study

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 them. 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 with the added complexity of translations. The challenge of using the English language as a medium of communication and the need for translation into the local languages meant that during the interviews some nuances and cultural connotations of the words used may have been lost in the process. The findings of this report were reviewed by the Kenyan researchers for cultural sensitivity.

Regarding the process of data analysis, the complexity of the study (including different skills in different countries) affected the treatment of the documents and the codebook. It was impossible to foresee all the challenges 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 understanding of respect was included in the findings of this report.

4.2 Recommendations for Future Research and Assessment

A unique understanding of respect in the Kenyan context has emerged from this study. This should open a new path of research in order to develop more contextualised studies on life skills 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. Therefore, more studies, including a qualitative participatory approach as a first step in developing assessment tools, are recommended. This finding supports the benefit of the mixed-method approach in assessment studies.

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

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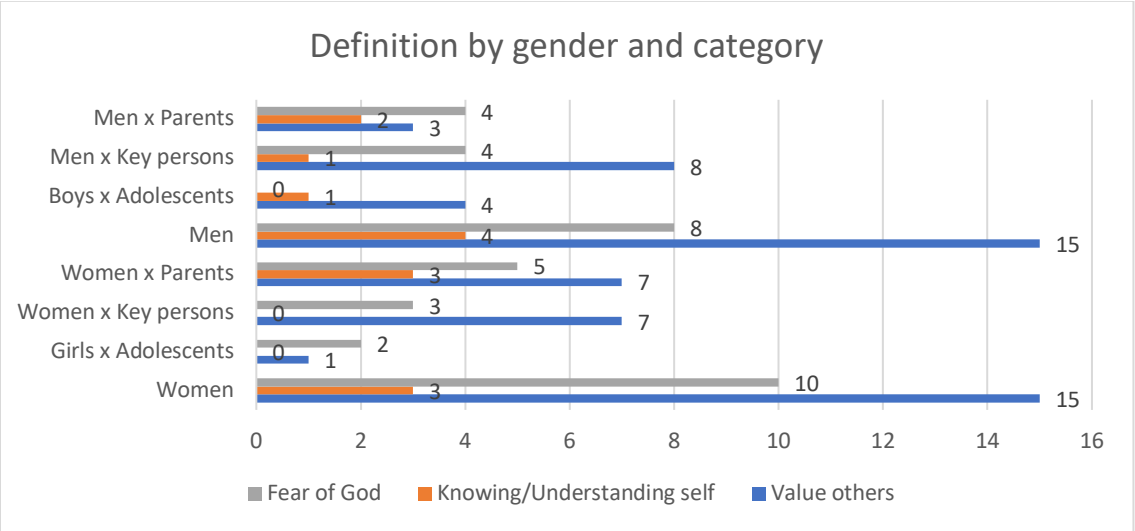
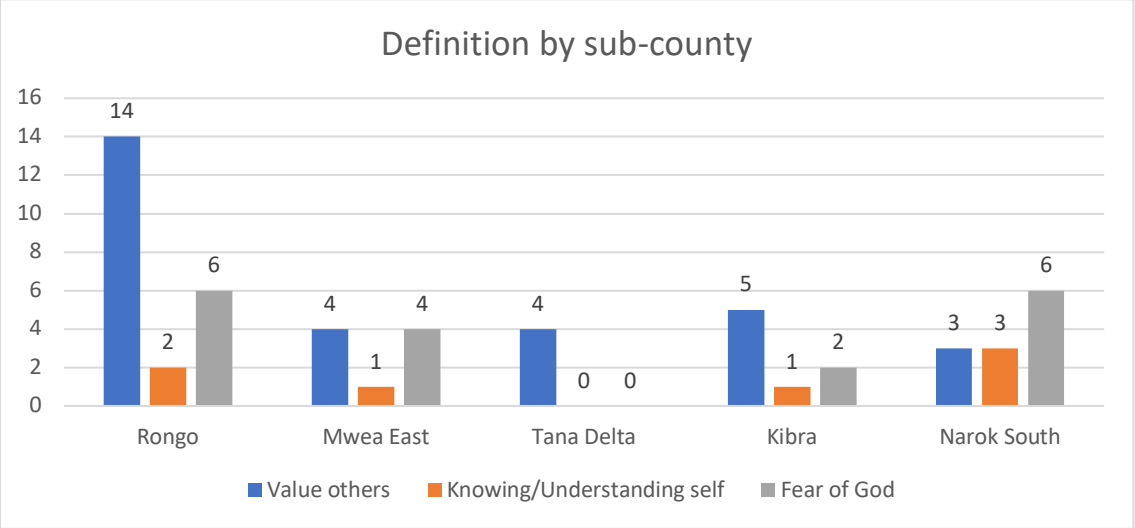
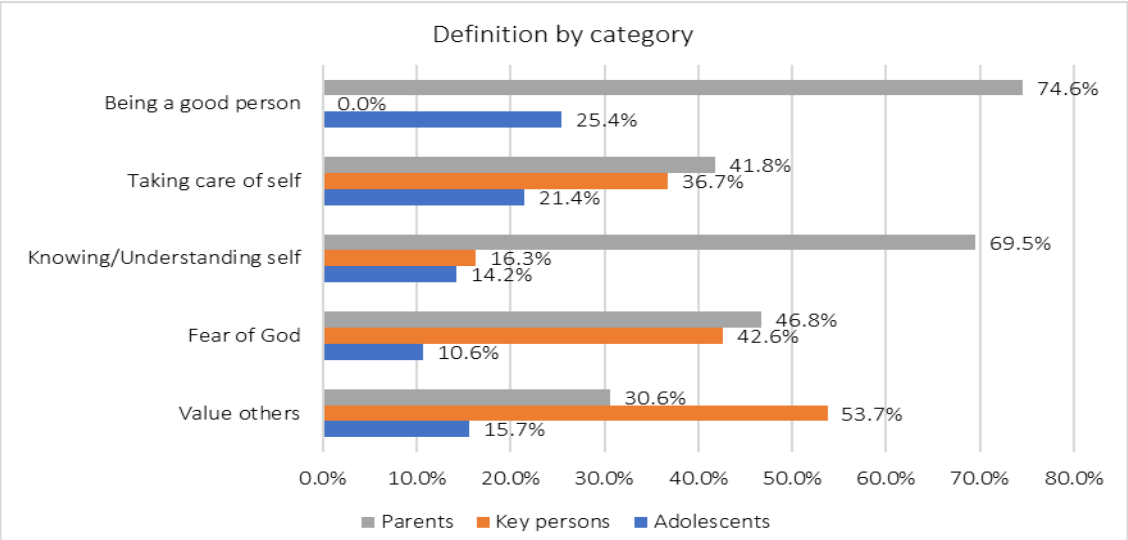
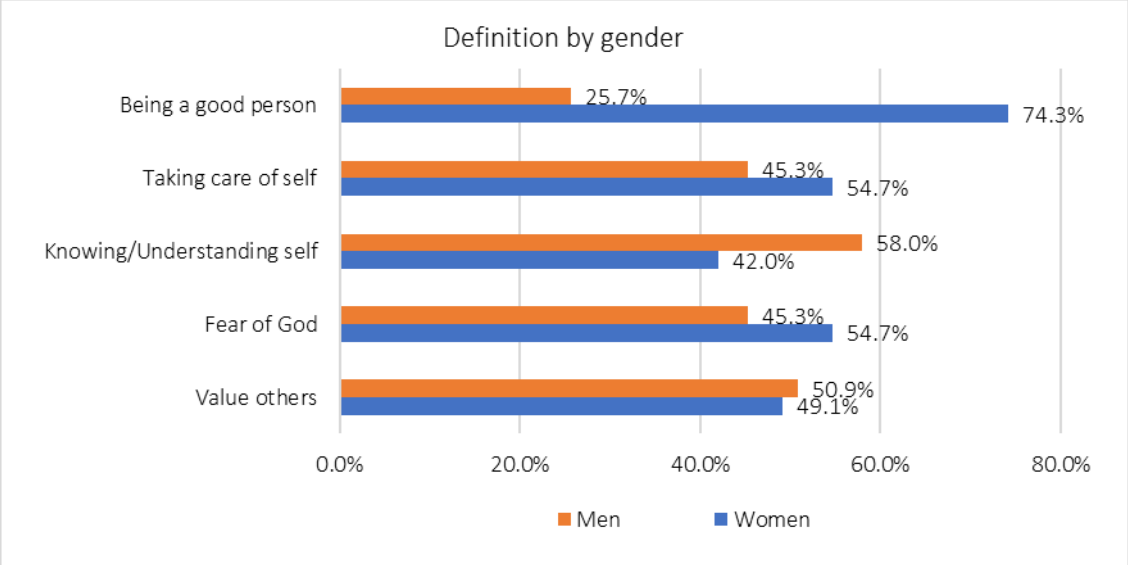
APPENDICES

Appendix 1: Descriptive Analysis of the Main Definition Codes by Descriptors

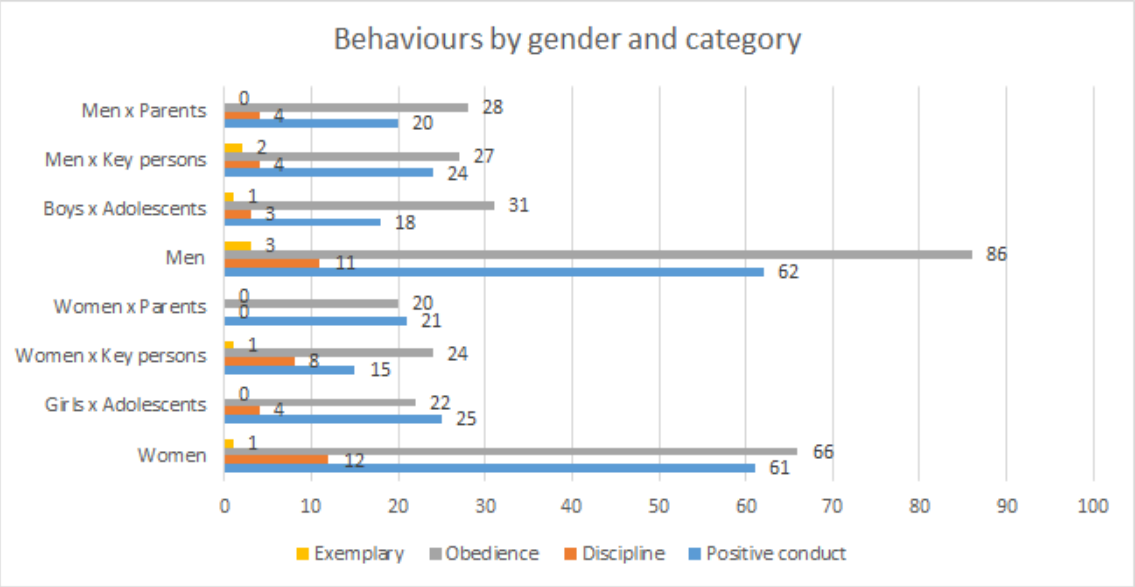


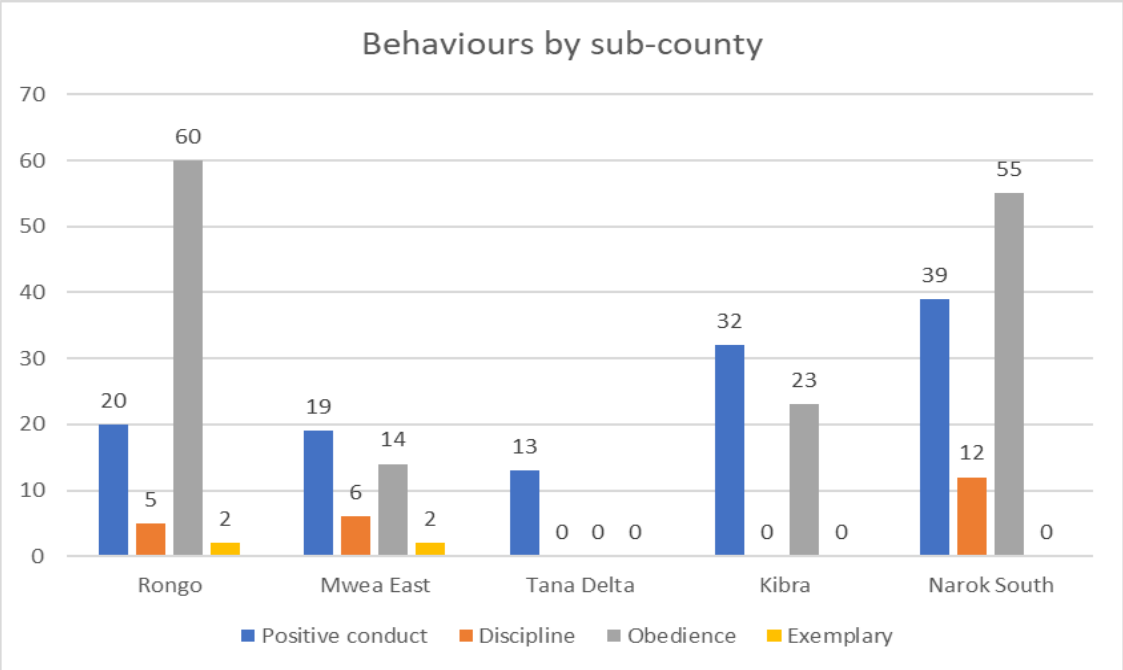


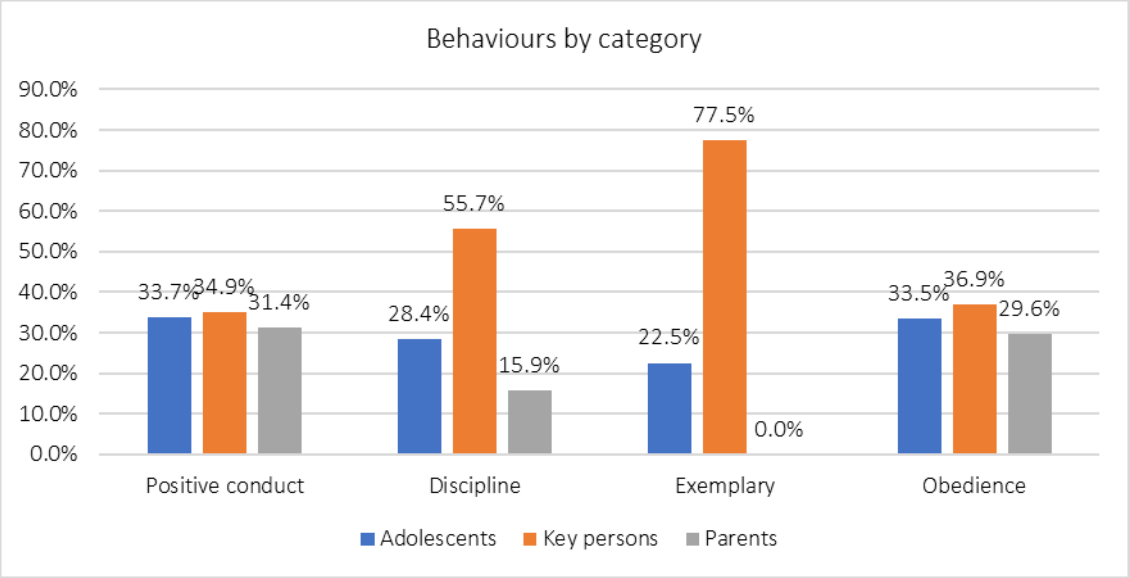

Definition by category
Being a good person
Taking care of self
Knowing/Understanding self
Fear of God
Value others
74.6%
0.0%
25.4%
41.8%
36.7%
21.4%
69.5%
16.3%
14.2%
46.8%
42.6%
10.6%
30.6%
53.7%
15.7%
0.0%
10.0%
20.0%
30.0%
40.0%
50.0%
60.0%
70.0%
80.0%
Parents
Key persons
Adolescents

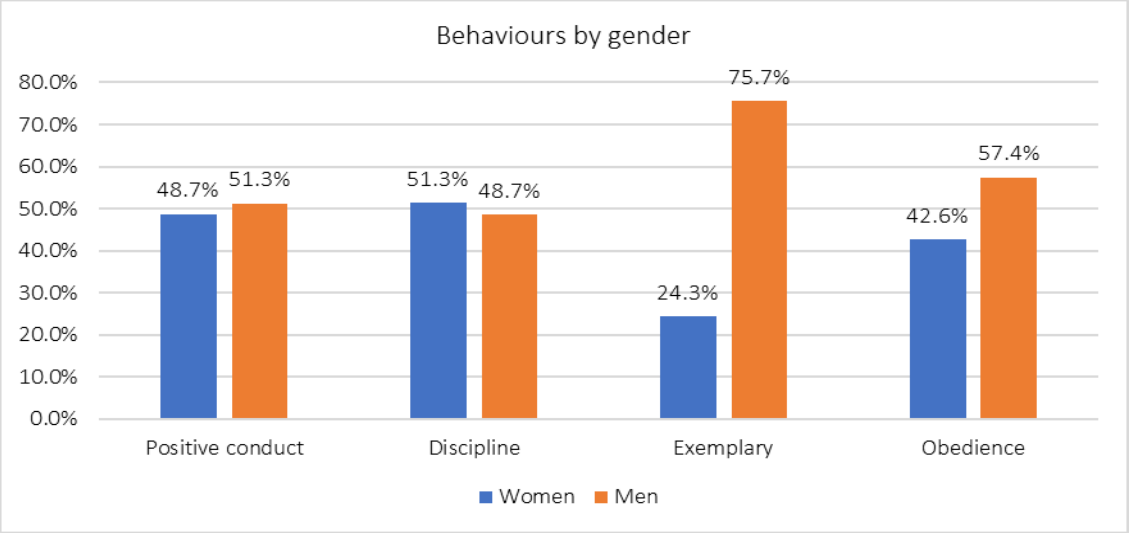

Definition by gender
Being a good person
Taking care of self
Knowing/Understanding self
Fear of God
Value others
25.7%
74.3%
45.3%
54.7%
58.0%
42.0%
45.3%
54.7%
50.9%
49.1%
0.0%
20.0%
40.0%
60.0%
80.0%
Men
Women

Appendix 2: Descriptive Analysis of the Behaviours Codes by Descriptors

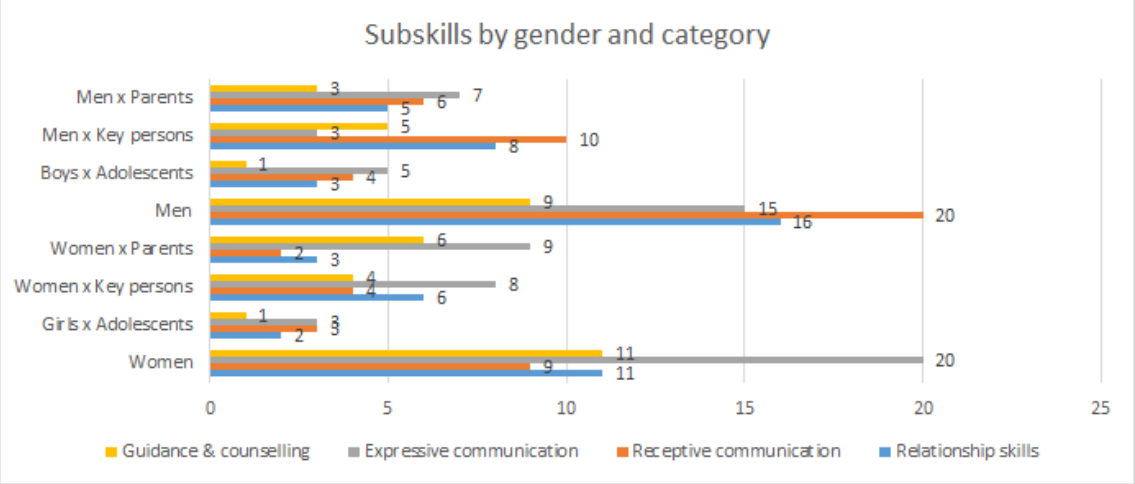


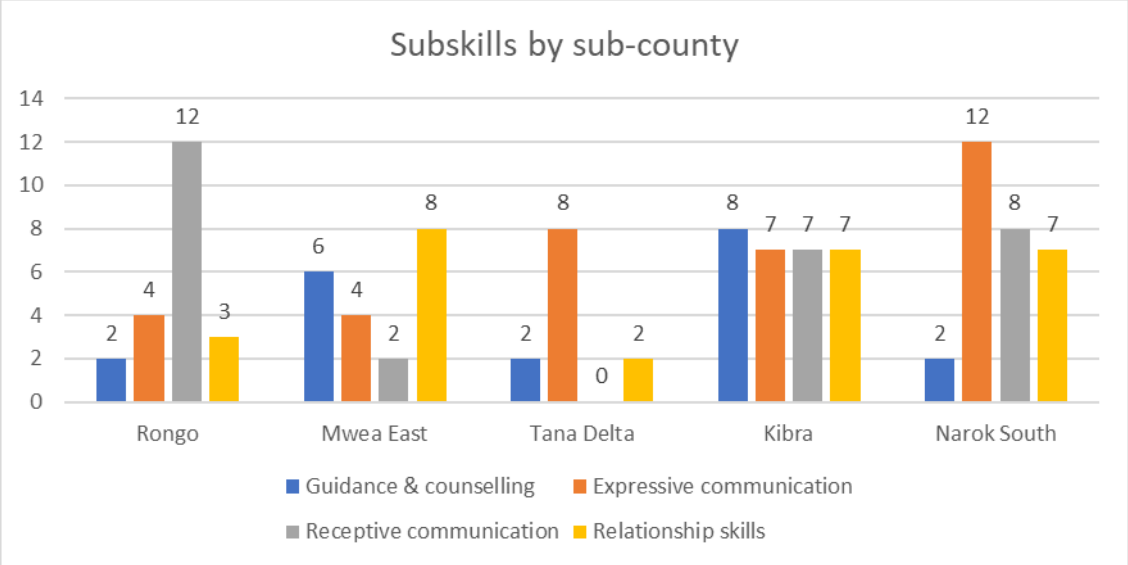


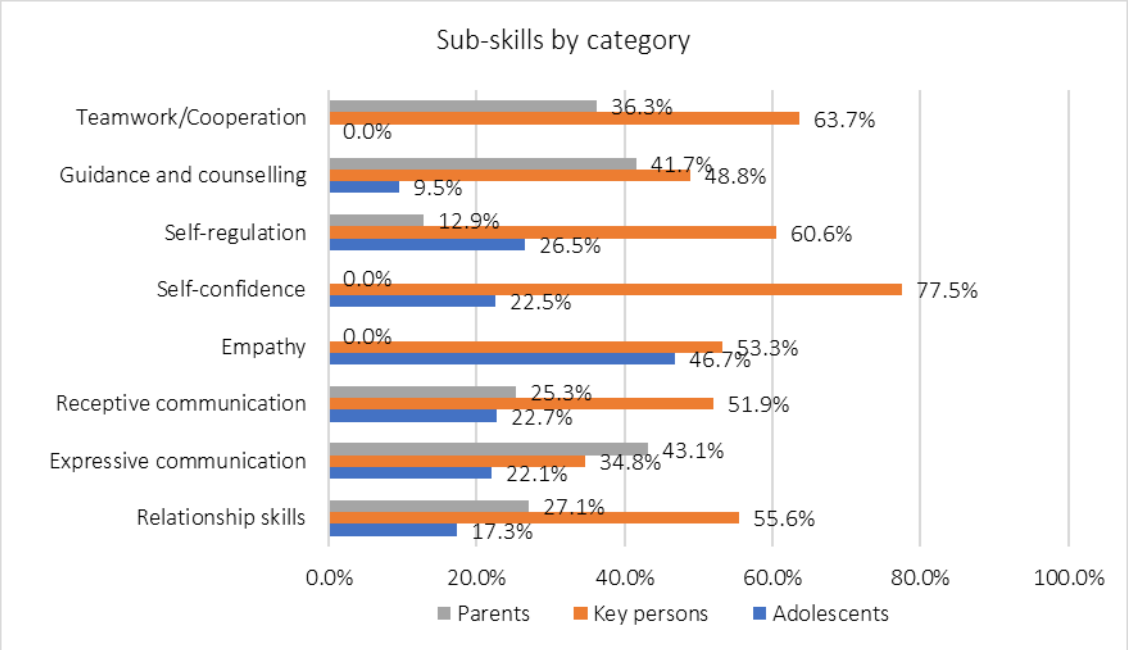

Behaviours by category
90.0%
80.0%
70.0%
60.0%
50.0%
40.0%
30.0%
20.0%
10.0%
0.0%
33.7%
34.9%
31.4%
28.4%
55.7%
15.9%
22.5%
77.5%
0.0%
33.5%
36.9%
29.6%
Positive conduct
Discipline
Exemplary
Obedience
Adolescents
Key persons
Parents

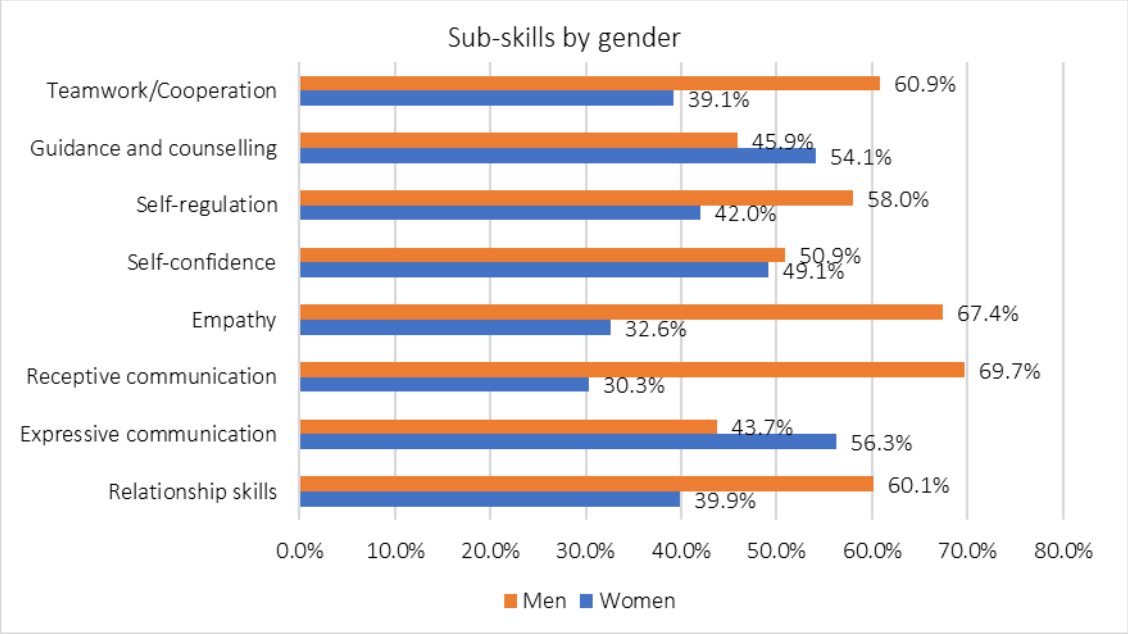

Behaviours by gender
80.0%
70.0%
60.0%
50.0%
40.0%
30.0%
20.0%
10.0%
0.0%
48.7%
51.3%
51.3%
48.7%
24.3%
75.7%
42.6%
57.4%
Positive conduct
Discipline
Exemplary
Obedience
Women
Men

Appendix 3: Descriptive Analysis of the Subskills Codes by Descriptors

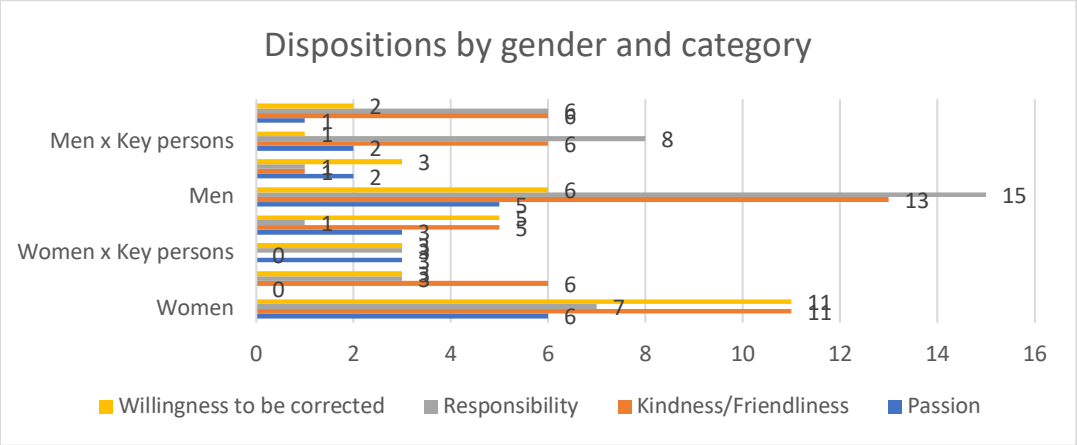


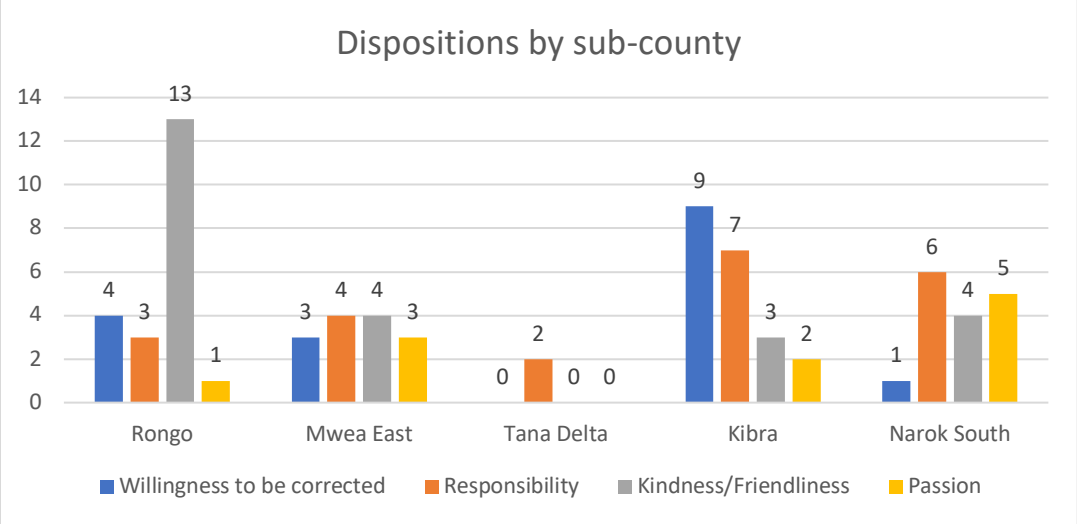


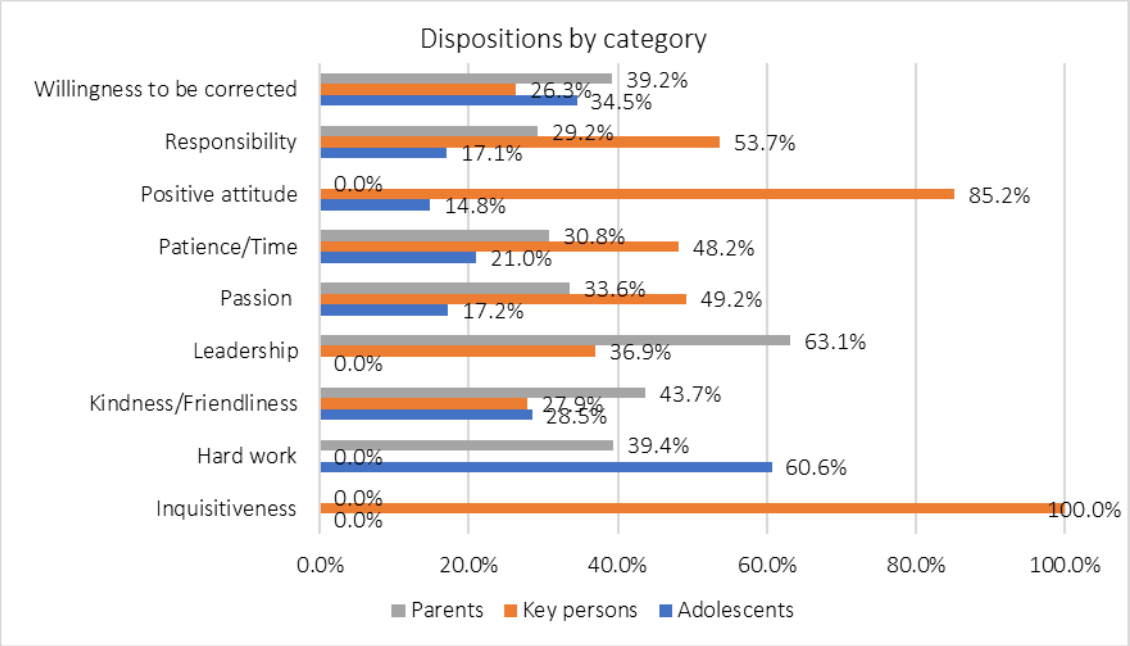

Sub-skills by category
Teamwork/Cooperation
Guidance and counselling
Self-regulation
Self-confidence
Empathy
Receptive communication
Expressive communication
Relationship skills
36.3%
63.7%
0.0%
41.7%
48.8%
9.5%
12.9%
60.6%
26.5%
0.0%
77.5%
22.5%
0.0%
53.3%
46.7%
25.3%
51.9%
22.7%
43.1%
34.8%
22.1%
27.1%
55.6%
17.3%
0.0%
20.0%
40.0%
60.0%
80.0%
100.0%
Parents
Key persons
Adolescents

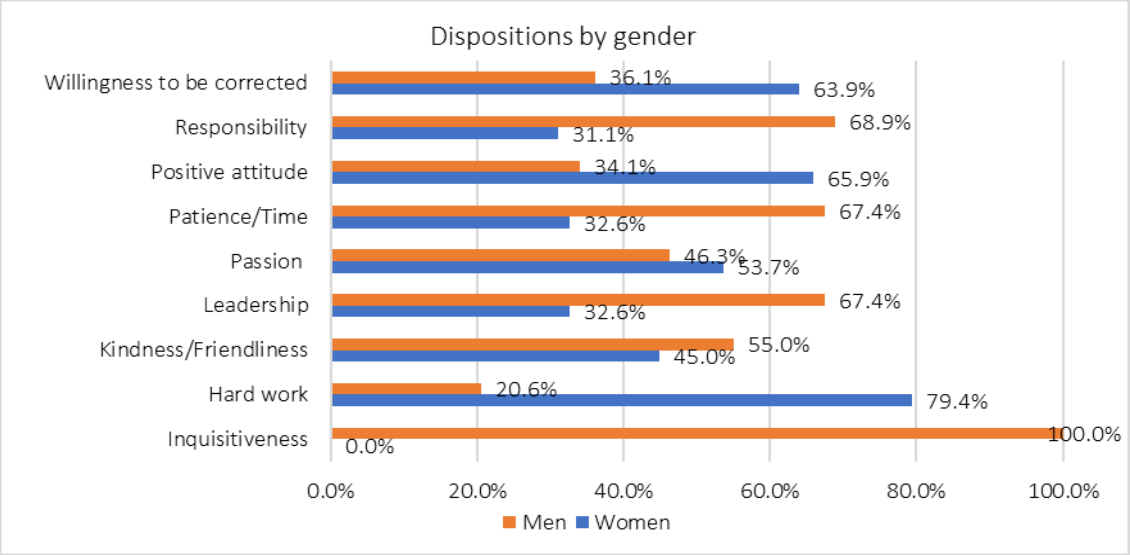

Sub-skills by gender
Teamwork/Cooperation
Guidance and counselling
Self-regulation
Self-confidence
Empathy
Receptive communication
Expressive communication
Relationship skills
60.9%
39.1%
45.9%
54.1%
58.0%
42.0%
50.9%
49.1%
67.4%
32.6%
69.7%
30.3%
43.7%
56.3%
60.1%
39.9%
0.0%
10.0%
20.0%
30.0%
40.0%
50.0%
60.0%
70.0%
80.0%
Men
Women

Appendix 4: Descriptive Analysis of the Dispositions Codes by Descriptors

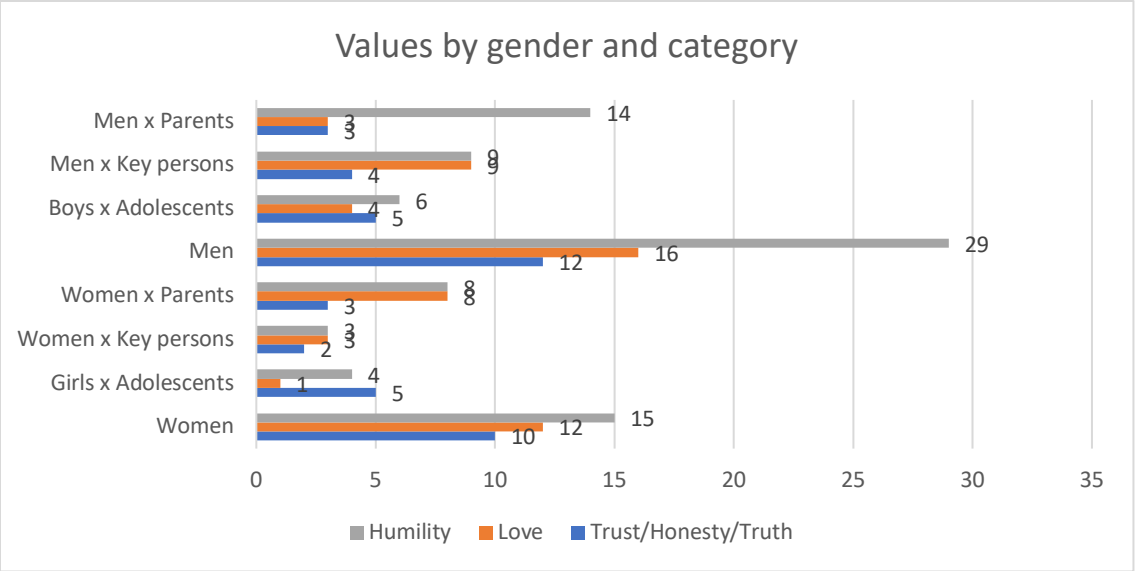


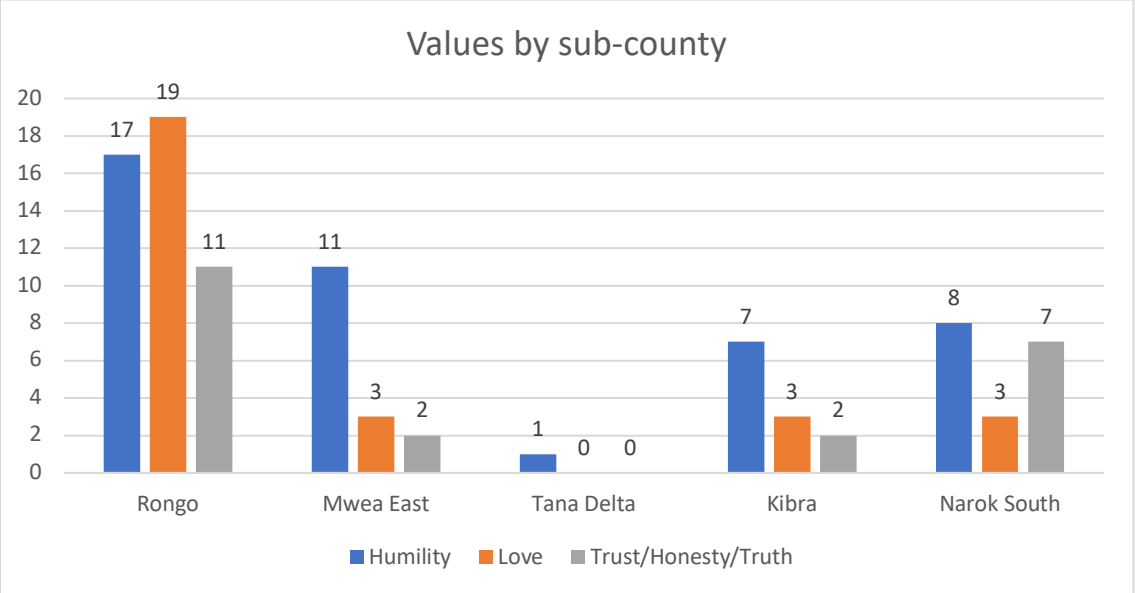


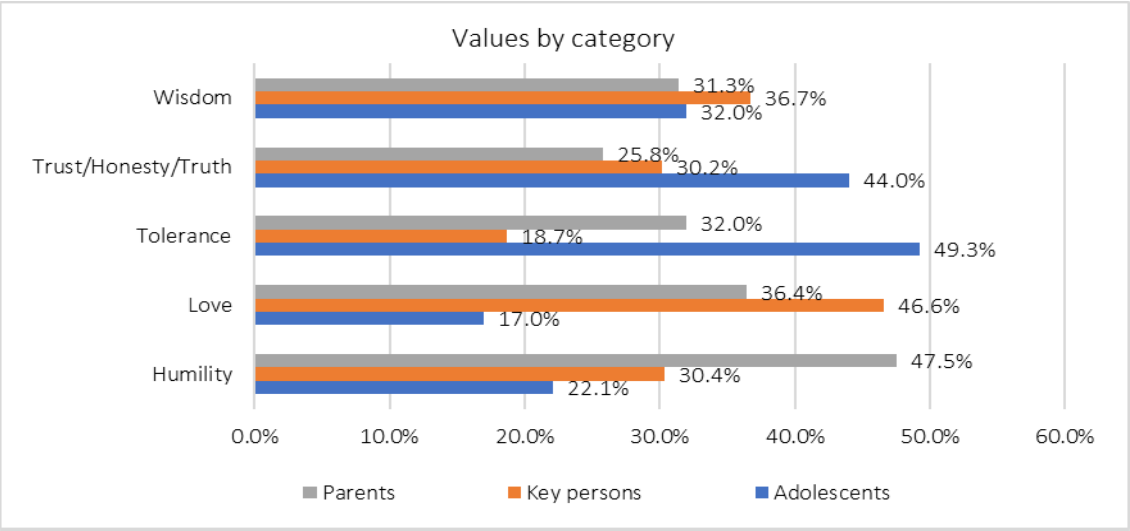

Dispositions by category
Willingness to be corrected
Responsibility
Positive attitude
Patience/Time
Passion
Leadership
Kindness/Friendliness
Hard work
Inquisitiveness
39.2%
26.3%
34.5%
29.2%
53.7%
17.1%
0.0%
85.2%
14.8%
30.8%
48.2%
21.0%
33.6%
49.2%
17.2%
63.1%
36.9%
0.0%
43.7%
27.9%
28.5%
39.4%
0.0%
60.6%
0.0%
100.0%
0.0%
0.0%
20.0%
40.0%
60.0%
80.0%
100.0%
Parents
Key persons
Adolescents

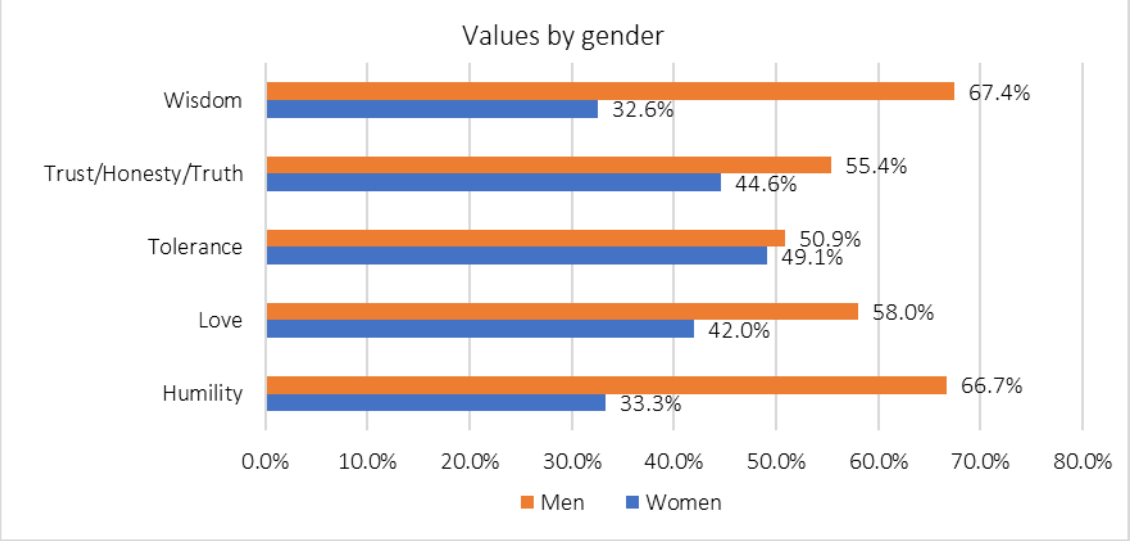

Dispositions by gender
Willingness to be corrected
Responsibility
Positive attitude
Patience/Time
Passion
Leadership
Kindness/Friendliness
Hard work
Inquisitiveness
36.1%
63.9%
68.9%
31.1%
34.1%
65.9%
67.4%
32.6%
46.3%
53.7%
67.4%
32.6%
55.0%
45.0%
20.6%
79.4%
100.0%
0.0%
0.0%
20.0%
40.0%
60.0%
80.0%
100.0%
Men
Women

Appendix 5: Descriptive Analysis of the Values Codes by Descriptors

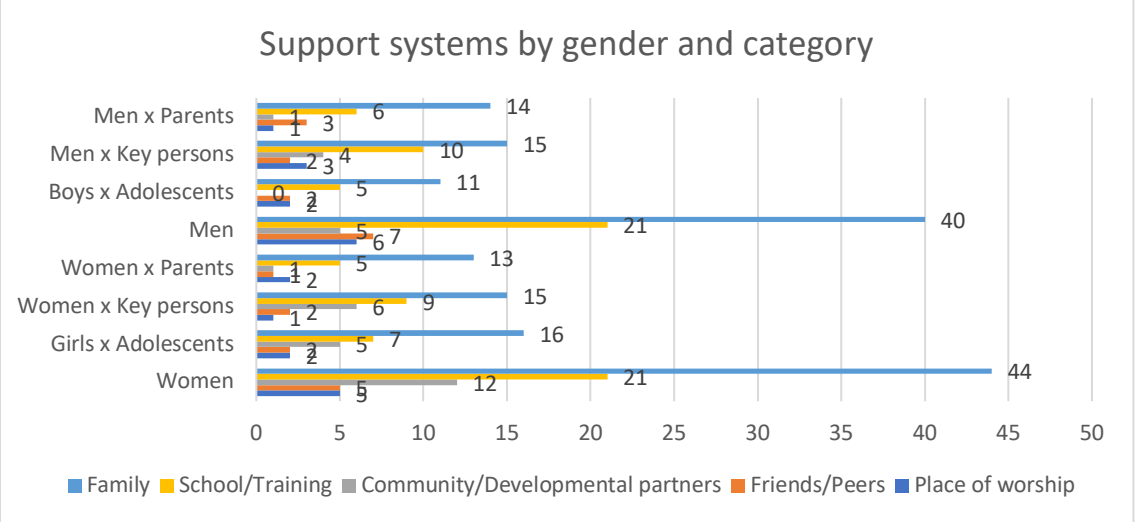


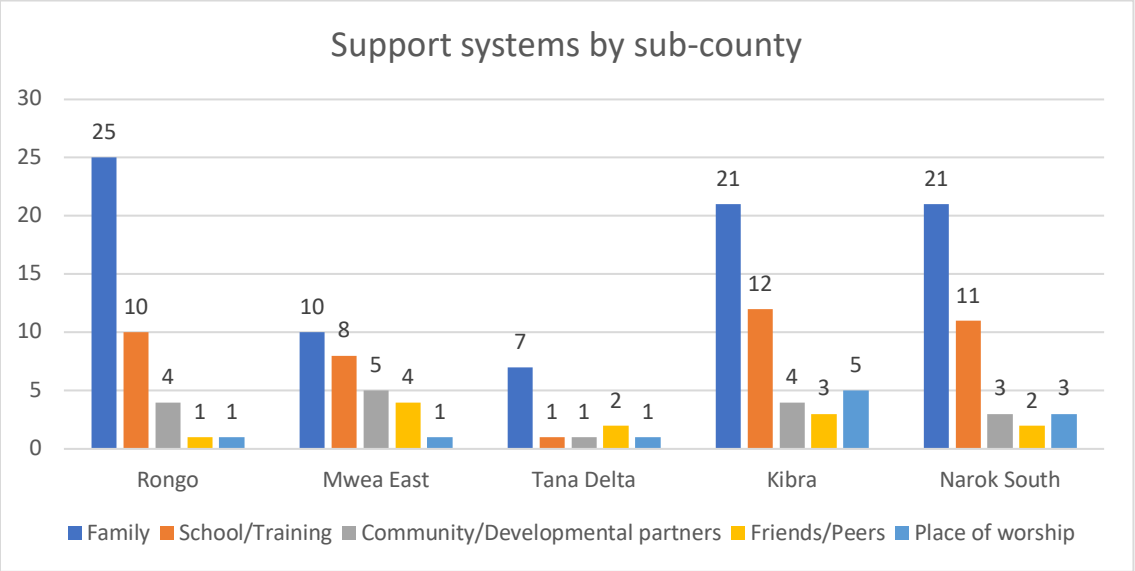


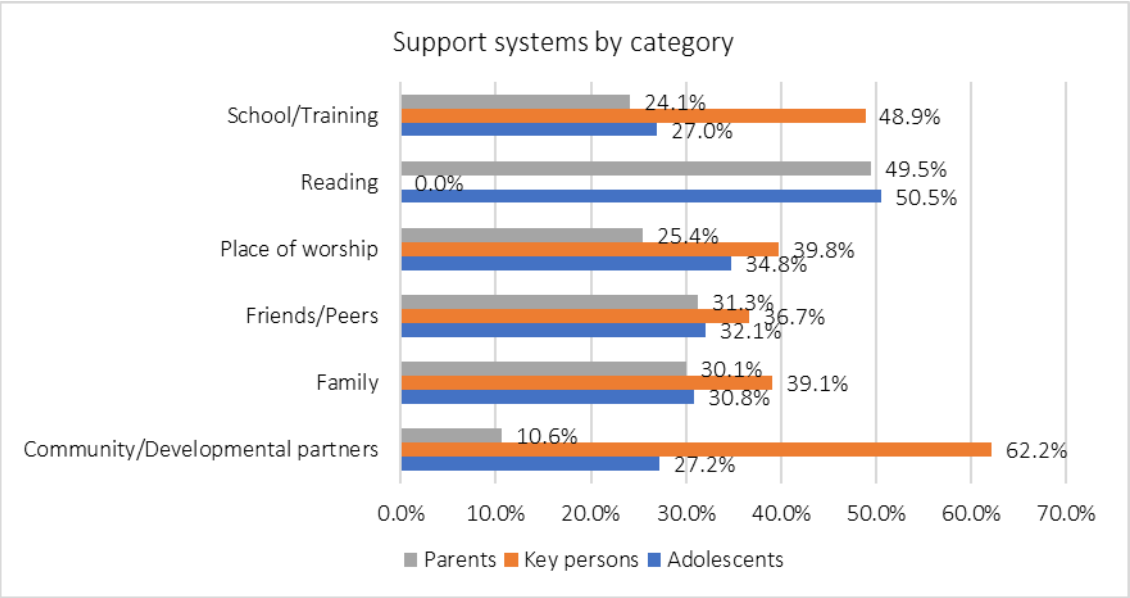

Values by category
Wisdom
Trust/Honesty/Truth
Tolerance
Love
Humility
31.3%
36.7%
32.0%
25.8%
30.2%
44.0%
32.0%
18.7%
49.3%
36.4%
46.6%
17.0%
47.5%
30.4%
22.1%
0.0%
10.0%
20.0%
30.0%
40.0%
50.0%
60.0%
Parents
Key persons
Adolescents

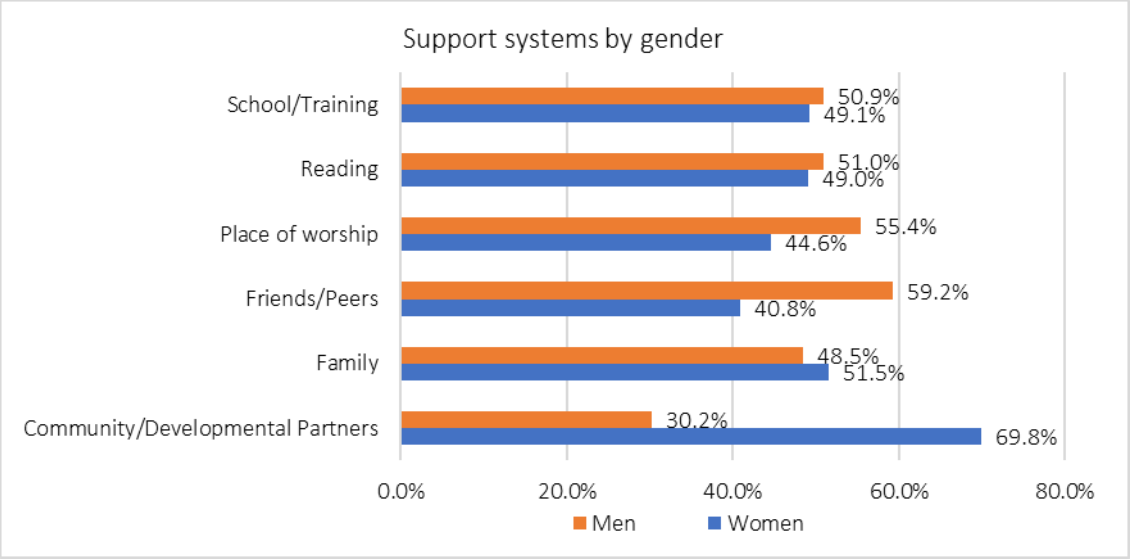

Values by gender
Wisdom
Trust/Honesty/Truth
Tolerance
Love
Humility
67.4%
32.6%
55.4%
44.6%
50.9%
49.1%
58.0%
42.0%
66.7%
33.3%
0.0%
10.0%
20.0%
30.0%
40.0%
50.0%
60.0%
70.0%
80.0%
Men
Women

Appendix 6: Descriptive Analysis of the Support System Codes by Descriptors

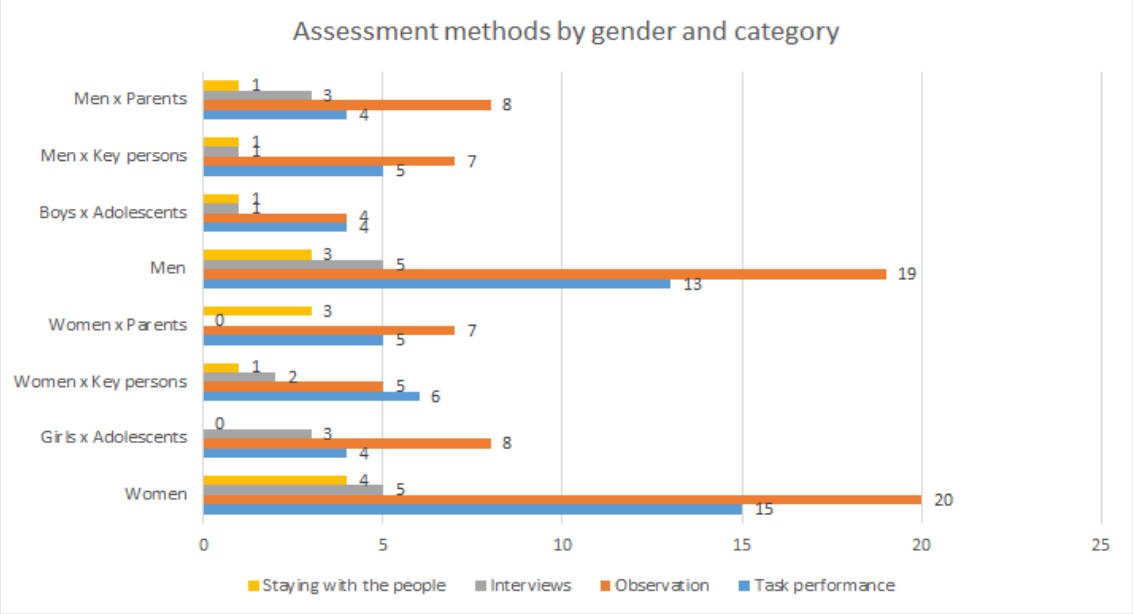


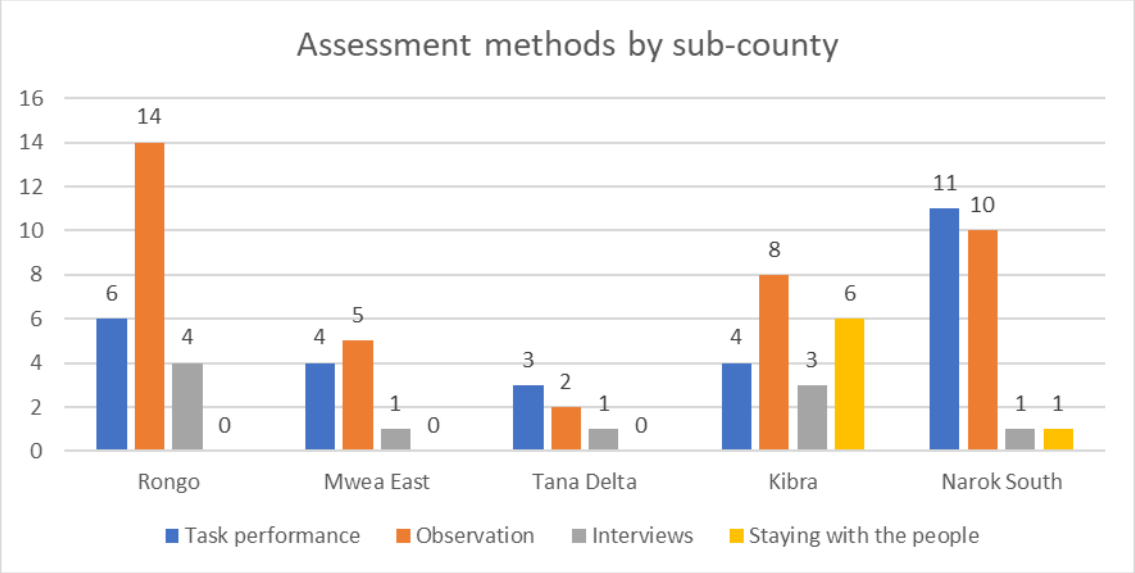


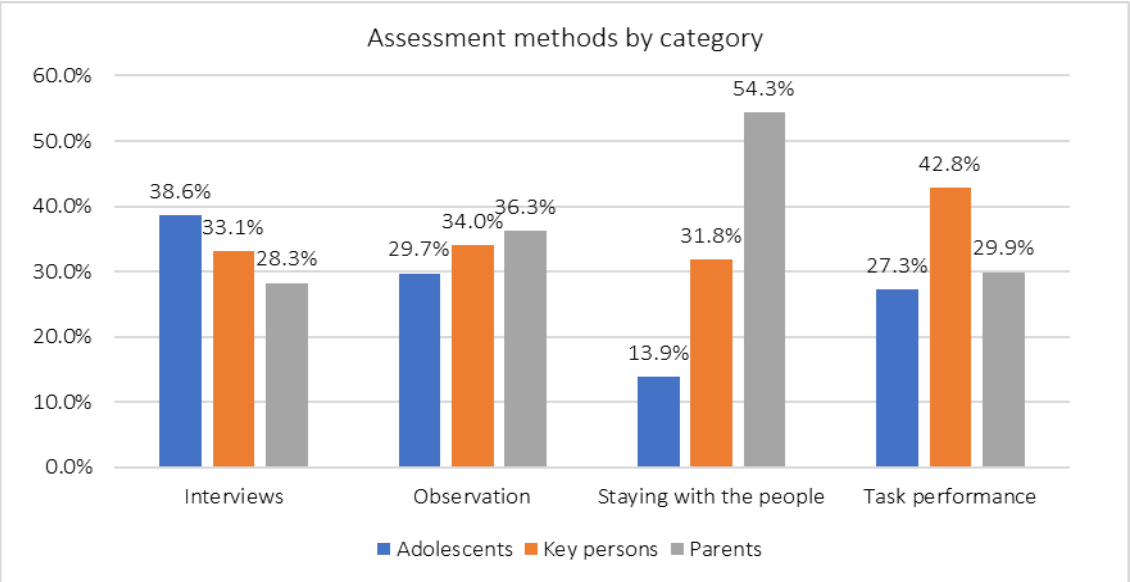

Support systems by category
School/Training
Reading
Place of worship
Friends/Peers
Family
Community/Developmental partners
24.1%
48.9%
27.0%
49.5%
0.0%
50.5%
25.4%
39.8%
34.8%
31.3%
36.7%
32.1%
30.1%
39.1%
30.8%
10.6%
62.2%
27.2%
0.0% 10.0% 20.0% 30.0% 40.0% 50.0% 60.0% 70.0%
Parents Key persons Adolescents

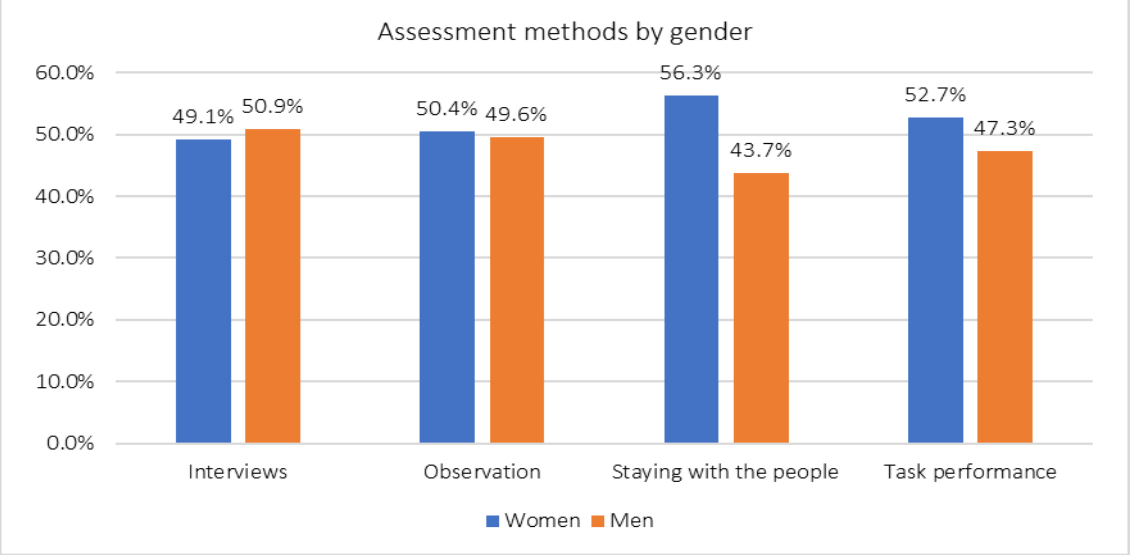

Support systems by gender
School/Training
Reading
Place of worship
Friends/Peers
Family
Community/Developmental Partners
50.9%
49.1%
51.0%
49.0%
55.4%
44.6%
59.2%
40.8%
48.5%
51.5%
30.2%
69.8%
0.0% 20.0% 40.0% 60.0% 80.0%
Men Women

Appendix 7: Descriptive Analysis of the Assessment Methods Codes by Descriptors






Assessment methods by category
60.0%
50.0%
40.0%
30.0%
20.0%
10.0%
0.0%
38.6%
33.1%
28.3%
29.7%
34.0%
36.3%
13.9%
31.8%
54.3%
27.3%
42.8%
29.9%
Interviews
Observation
Staying with the people
Task performance
Adolescents
Key persons
Parents


Assessment methods by gender
60.0%
50.0%
40.0%
30.0%
20.0%
10.0%
0.0%
49.1%
50.9%
50.4%
49.6%
56.3%
43.7%
52.7%
47.3%
Interviews
Observation
Staying with the people
Task performance
Women
Men

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