

# UNDERSTANDING SELF-AWARENESS IN THE TANZANIAN CONTEXT: AN ETHNOGRAPHIC STUDY

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

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

<b>LIST OF FIGURES</b> .....	<b>4</b>
<b>LIST OF TABLES</b> .....	<b>5</b>
<b>1 OVERVIEW OF THE ALIVE PROJECT</b> .....	<b>6</b>
1.1 Brief Description of the Project.....	6
1.2 The General Objective of the Contextualisation Study .....	6
1.3 Research Questions.....	7
<b>2 METHODOLOGY</b> .....	<b>7</b>
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
<b>3 FINDINGS</b> .....	<b>12</b>
3.1 General Characteristics of the Participants.....	12
3.2 Codes and Central Themes in Self-Awareness .....	12
3.2.1 Definition .....	12
3.2.2 Subskills.....	17
3.2.3 Dispositions.....	23
3.2.4 Values and Behaviours .....	30
3.2.5 Related Skills .....	36
3.2.6 Support Systems and Enabling Factors.....	37
3.2.7 Assessment Methods.....	45
<b>4 CONCLUSIONS</b> .....	<b>50</b>
4.1 Limitations of the Research.....	50
4.2 Recommendations for Future Research and Assessment.....	51
<b>REFERENCES</b> .....	<b>52</b>
<b>APPENDICES</b> .....	<b>53</b>

## LIST OF FIGURES

Figure 1: Frequency of Excerpts That Include Knowing or Understanding Self, Taking Care of Self, Judgement, and Value of Self, by Gender and Category.....	13
Figure 2: Frequency of Excerpts That Include Knowing or Understanding Self, Taking Care of Self, Judgement, and Value of Self, by Study District.....	14
Figure 3: Percentage of Excerpts That Include Codes of the Definition of Self-Awareness by Category.....	16
Figure 4: Percentage of Excerpts That Include Codes of the Definition of Self-Awareness by Gender.....	17
Figure 5: Frequency of Excerpts That Include Receptive Communication, Self-Regulation, Expressive Communication, Teamwork, and Self-Confidence, by Gender and Category.....	19
Figure 6: Frequency of Excerpts That Include Receptive Communication, Self-Regulation, Expressive Communication, Teamwork, and Self-Confidence by Study District.....	20
Figure 7: Percentage of Excerpts That Include Codes of the Subskills of Self-Awareness by Category.....	22
Figure 8: Percentage of Excerpts That Include Codes of the Subskills of Self-Awareness by Gender.....	23
Figure 9: Frequency of Excerpts That Include Hard Work, Responsibility, Passion, Kindness or Friendliness, and Willingness to Be Corrected or Advised, by Gender and Category.....	25
Figure 10: Frequency of Excerpts That Include Hard Work, Responsibility, Passion, Kindness or Friendliness, and Willingness to Be Corrected or Advised, by Study District.....	26
Figure 11: Percentage of Excerpts That Include Codes of the Dispositions of Self-Awareness by Category.....	29
Figure 12: Percentage of Excerpts That Include Codes of the Dispositions of Self-Awareness by Gender.....	30
Figure 13: Frequency of Excerpts That Include Positive Conduct, Respect, Obedience, and Discipline, by Gender and Category.....	31
Figure 14: Frequency of Excerpts That Include Positive Conduct, Respect, Obedience, and Discipline by Study District.....	32
Figure 15: Percentage of Excerpts That Include Codes of Values and Behaviours of Self-Awareness by Category.....	35
Figure 16: Percentage of Excerpts That Include Codes of Values and Behaviours of Self-Awareness by Gender.....	36
Figure 17: Frequency of Excerpts That Include School or Training, Family, Friends or Peers, and Community, by Gender and Category.....	38
Figure 18: Frequency of Excerpts That Include School or Training, Family, Friends or Peers, and Community, by Study District.....	39
Figure 19: Percentage of Excerpts That Include Codes of Support Systems and Enabling Factors of Self-Awareness by Category.....	44
Figure 20: Percentage of Excerpts That Include Codes of Support Systems and Enabling Factors of Self-Awareness by Gender.....	45

Figure 21: Frequency of Excerpts That Include Observation, Interviews, and Task Performance by Gender and Category.....	46
Figure 22: Frequency of Excerpts That Include Observation, Interviews, and Task Performance by Study District.....	47
Figure 23:Percentage of Excerpts That Include Codes of Assessment Methods of Self-Awareness by Category .....	49
Figure 24: Percentage of Excerpts That Include Codes of Assessment Methods for Self-Awareness by Gender.....	49

## 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 Self-Awareness.....	12
Table 4: Codes That Emerged as Subskills of Self-Awareness .....	18
Table 5: Codes That Emerged as Dispositions of Self-Awareness .....	24
Table 6: Codes That Emerged as Values and Behaviours of Self-Awareness .....	30
Table 7: Codes That Emerged as Related Skills of Self-Awareness.....	36
Table 8: Codes That Emerged as Support Systems and Enabling Factors of Self-Awareness .....	37
Table 9: Codes That Emerged as Assessment Methods for Self-Awareness.....	45

## 1 OVERVIEW OF THE ALiVE PROJECT

### 1.1 Brief Description of the Project

The Regional Education Learning Initiative (RELI), through the Values and Life Skills (VaLi) thematic group, intends to collaborate with local leaders to cocreate and develop contextualized assessments in Uganda, Kenya, and Tanzania. The initiative, Assessment of Life Skills and Values in East Africa (ALiVE), has three objectives: gathering information (and knowledge), building community, and advocacy. These three broad objectives mirror RELI's three pillars: being a 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, and 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 Tanzania in order to determine the skill structure and derive best tools for a large-scale assessment of *self-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 Tanzania 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 Tanzania. Ethnography is a widely used research tradition in the social sciences. It can be defined as the study of social interactions, behaviours, and perceptions that occur within social groups, teams, organizations, and communities (Hammersley and Atkinson, 2007). Therefore, the ultimate goal of this tradition is to analyse and form detailed understanding of the particularities of a given social group. That is why we considered this the most appropriate design for conducting the present study.

### 2.2 Study Sites

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

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

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

Given that the study was conducted during the COVID-19 pandemic period, researchers specifically selected districts 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 district for the one-on-one interviews. The sample totalled around 132 participants for the interviews as summarized in Table 2 below.



Table 2: Number of Participants Interviewed per Category and Site

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

Notably, out of 132 participants for the one-on-one interviews, only 65 participants (30 men and 35 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. Ultimately, FGDs in each village consisted of 5 to 7 participants.

## 2.4 Data Collection Methods and Tools

- **In-depth interviews:** One-on-one interviews with adolescents, parents, and key persons were conducted to determine their understanding of self-awareness skills in the Tanzanian context. Researchers used an interview guide that was developed prior to data collection.
- **Focus Group Discussion (FGD):** Discussions with adolescents and parents were conducted in order to cultivate a deeper understanding 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 November 2 and 15, 2020. The exercise lasted two days in each village. The first day was spent on the in-depth interviews, while the second day was reserved for the FGDs, which were conducted at a safe and central location within the village. Interviews and FGDs were audio-recorded and hand-written for backup and to ensure accuracy during translation or transcription.

## 2.6 Coding System and Data Analysis

A coding system was established in order to analyse the 65 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. To analyse 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 subjects’ understandings 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 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 policy making 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 is based on each participant’s category (adolescents, parents, and key persons), sex, and district; and (b) data reduction involves techniques of extracting and coding data. These mixed-method analyses were done using the Dedoose program, which allows for the analysis of the frequency of the codes in terms of the demographic information of the participants and allows for the integration of qualitative and quantitative data. In this regard, three types of descriptive analysis were conducted: code co-occurrence, cross-tabulation of the code and participants’ characteristics, and cross-tabulation of the code and 2 or more participants’ characteristics.

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

## 2.7 Ethical Considerations

The research team upheld approaches that address ethical considerations in dealing with different categories of participants. These approaches included 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, 65 participants (30 men and 35 women) were interviewed on *self-awareness*. Twenty-two of these were adolescents (9 boys and 13 girls), 23 were parents (10 men and 13 women), and 20 were key persons (11 men and 9 women). Furthermore, the average ages (in years) of the participants were 15.8 for adolescents (15.9 for boys and 15.7 for girls; SD=1.4), 46.3 for parents (54.2 for men and 40.6 for women; SD=14.6), and 33.7 for key persons (33.6 for men and 33.9 for women; SD=6.6).

#### 3.2 Codes and Central Themes in Self-Awareness

##### 3.2.1 Definition

The codes that emerged during the analysis of this theme were *knowing or understanding self*, *taking care of self*, *being a good person*, *value of self*, and *judgement*, as shown in the table below.

Table 3: Codes that emerged as definitions of self-awareness

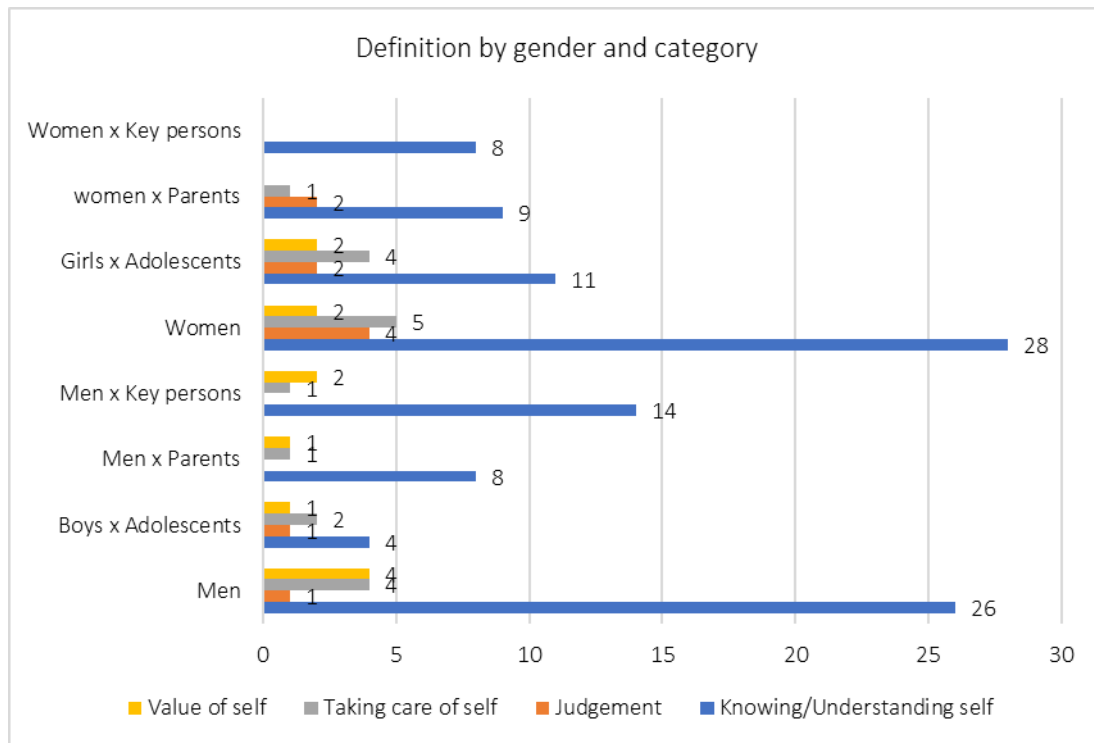
CATEGORY: DEFINITION OF SELF-AWARENESS	SOURCES		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Knowing or Understanding self	48	73.85	54	77.14
Taking care of self	7	10.77	9	12.86
Value of self	6	9.23	6	8.57
Judgement	4	6.15	5	7.14
Being a good person	3	4.62	3	4.29
<b>TOTAL</b>	<b>65<sup>1</sup></b>		<b>70<sup>2</sup></b>	

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

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

<sup>2</sup> This refers to the total number of excerpts that emerged in the definition of collaboration. It is not the sum of observed frequencies, since one excerpt could contain more than one of these codes.

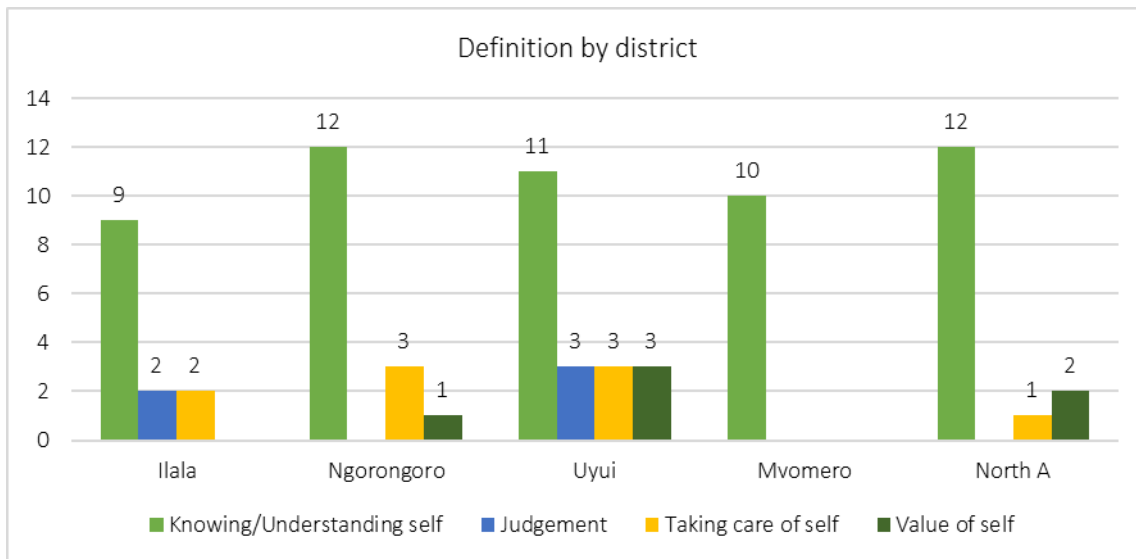
Figure 1: Frequency of Excerpts That Include Knowing or Understanding Self, Taking Care of Self, Judgement, and Value of Self, by Gender and Category of the Participants



The most common definition of self-awareness among both men and women participants across all categories of participants (adolescents, key persons, and parents) is *knowing or understanding self*, as can be seen in Figure 1 above.

Further analysis of the same codes on the definition of self-awareness by the different study sites revealed that knowing or understanding oneself was still the most common code in defining self-awareness (see Figure 2).

Figure 2: Frequency of Excerpts That Include Knowing or Understanding Self, Taking Care of Self, Judgement, and Value of Self, by Study District



Therefore, according to most participants, self-awareness refers to one's knowledge or understanding of oneself. Remarkably, the phrase "self-understanding" was frequently used as both a definition (T-K-33, T-P-36, T-P-44, T-P-41)<sup>3</sup> and as a synonym of self-awareness (T-A-12, T-K-36, T-P-34). According to the participants, awareness of oneself entails a person's cognizance of their own thoughts: "The meaning of self-awareness is to understand your thinking or your stance" (T-P-39); valuing of yourself (T-A-11, T-A-20, T-K-42, T-K-21, T-P-44), as quoted from one of the participants, "Self-awareness is the situation of having knowledge in valuing personality, valuing your personality" (T-K-20); and love of self and others, as quoted below:

Self-awareness . . . is how I understand myself, and how another person understands me. . . . I understand [that] I have to love my neighbour as God said. So, when I stay with people, I must love them as I love myself. (T-P-26)

Furthermore, to some participants, self-awareness refers to the understanding of the "inner" (T-P-24) self, which mainly reflects the knowledge of one's emotional and spiritual state. An individual's ability to recognise their inner self is key to discovering their true identity, and it serves as a foundation for good mental, physical, and spiritual health when it reaches an equilibrium with the outer self. Related to this, some participants understood self-awareness as the knowledge of one's personality, and this involves one's own behaviours, feelings, and motivations. One of them said, "[self-awareness] is the experience of one's own personality . . . how an individual consciously knows and understands his/her own character, feelings and motives" (T-P-12). Another key person said the following:

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

Self-awareness means understanding who you are and what you are supposed to do in a certain age or what to do in a particular time, which things you are supposed and not supposed to do . . . your personal appearance as well as your behaviour. (T-K-42)

As evidenced by some participants' definitions, self-awareness is closely associated with good judgement. To them, self-awareness is an individual's ability to discern between right and wrong, as seen in the following quotes: "[Self-awareness] is the situation of knowing your age, knowing if what you are doing is good or bad" (T-A-20); "Self-awareness is when you understand if you are doing a right or wrong thing" (T-A-20); "[Self-awareness] is the state when a person knows this is right and this is wrong" (T-A-01); "To know the intention of what you are doing, that is self-awareness, to know your age and what you're supposed to do, what is good and what is bad" (T-P-44); and "Understanding who you are and what you should do, knowing this is a good thing or a bad thing" (T-K-30).

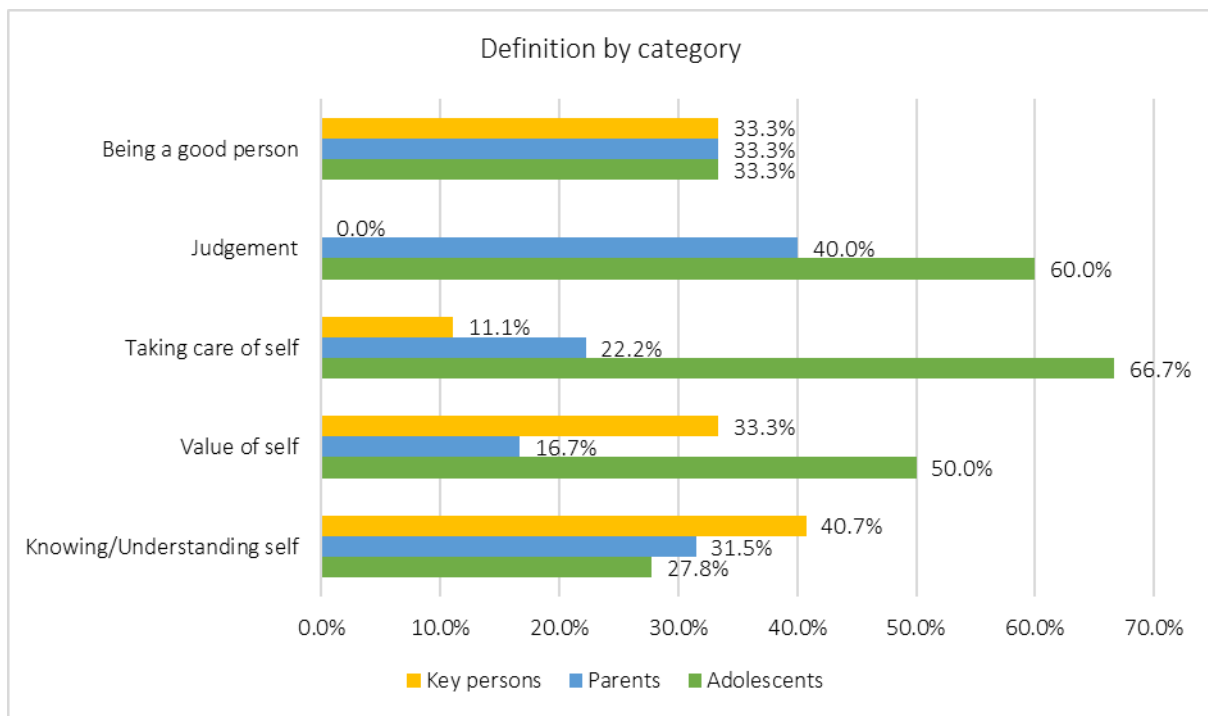
To some participants, self-knowledge is linked to one's understanding of one's roles and responsibilities, especially in the community or society to which one belongs. Some of the participants said the following: "it is the ability of someone knowing what he/she is supposed to do, and he/she does it" (T-A-07); "Self-Awareness we can say to understand yourself first as an individual, and then what you should do in your existing society or in your existing place" (T-K-29); "It is understanding who you are, what you do, and your responsibility in the society and family" (T-K-05); "someone understanding his/her responsibilities in his/her community" (T-P-09); "according to me self-awareness is self-understanding; knowing who I am, understanding myself, the roles I have to play; what I am supposed to do; and what my value is" (T-P-33); and "Self-awareness we can say to understand yourself first as an individual, and then what you should do in your existing society or in your existing place" (T-K-29). Additionally, a person must observe and maintain an acceptable code of conduct as they assume and execute their roles and responsibilities. This is apparent in the following quote:

Self-awareness is the condition of a person to completely understand oneself, for instance, we are all human beings; but when we say to understand oneself, we mean first the person to understand "who am I?" . . . although I am a human being, but "who am I?" For instance, I am a teacher; I have self-awareness, I understand that I am a teacher. So, what are my responsibilities as a teacher? If I am a doctor, what are my responsibilities? If I am a soldier, what are my responsibilities? . . . and what importance or what responsibilities do I have in my society? For instance, if you are a teacher, then you are supposed to be a teacher not only in school but wherever you go; you have a status of being a teacher. That means if you are in school, you are the mirror to the students while at home you are the mirror to . . . the society because if you are at home you will meet with your students . . . you are supposed to have self-respect and to respect others. (T-K-37)

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

As shown in Figure 3 below, all codes used to define self-awareness emerged from all categories of participants (adolescents, key persons, and parents). In addition, the percentage of excerpts that emerged from key persons was higher than that from adolescents and parents in all codes except *being a good person*.

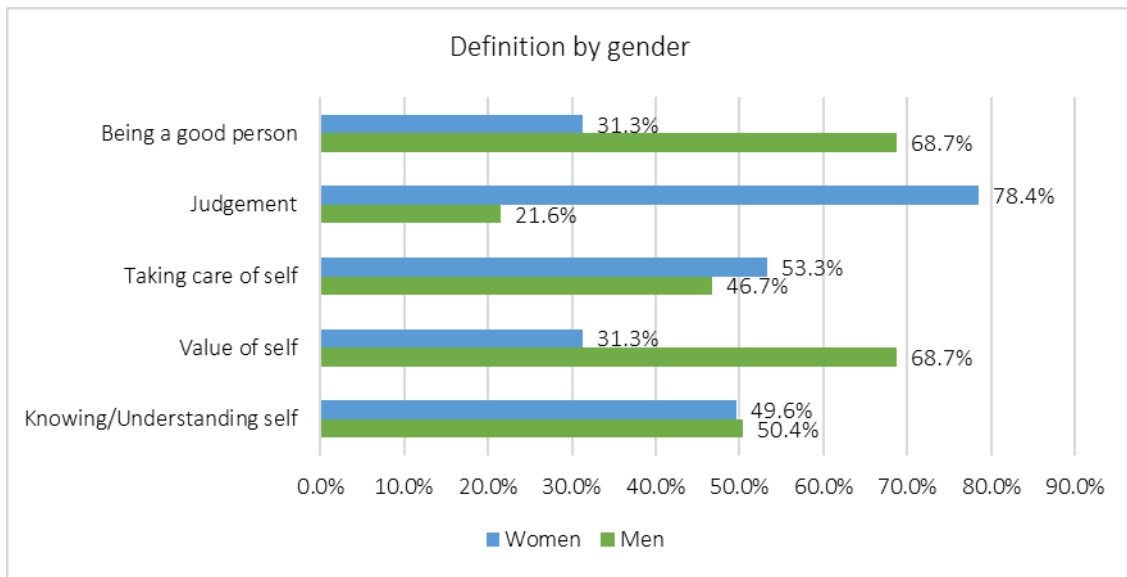
Figure 3: Percentage of Excerpts That Include Codes of the Definition of Self-Awareness by Category



Furthermore, all codes were mentioned by both men and women. More women than men mentioned *taking care of self* and *judgement*, whereas more men than women mentioned *being a good person* and *valuing of self* as the definition of self-awareness (see Figure 4).



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



In summary, Tanzanian participants define self-awareness as knowing or understanding one's personality, inner self, feelings, and motivations. It is further associated with a sense of judgement, self-worth, and cognizance of one's roles and responsibilities in the community.

### 3.2.2 Subskills

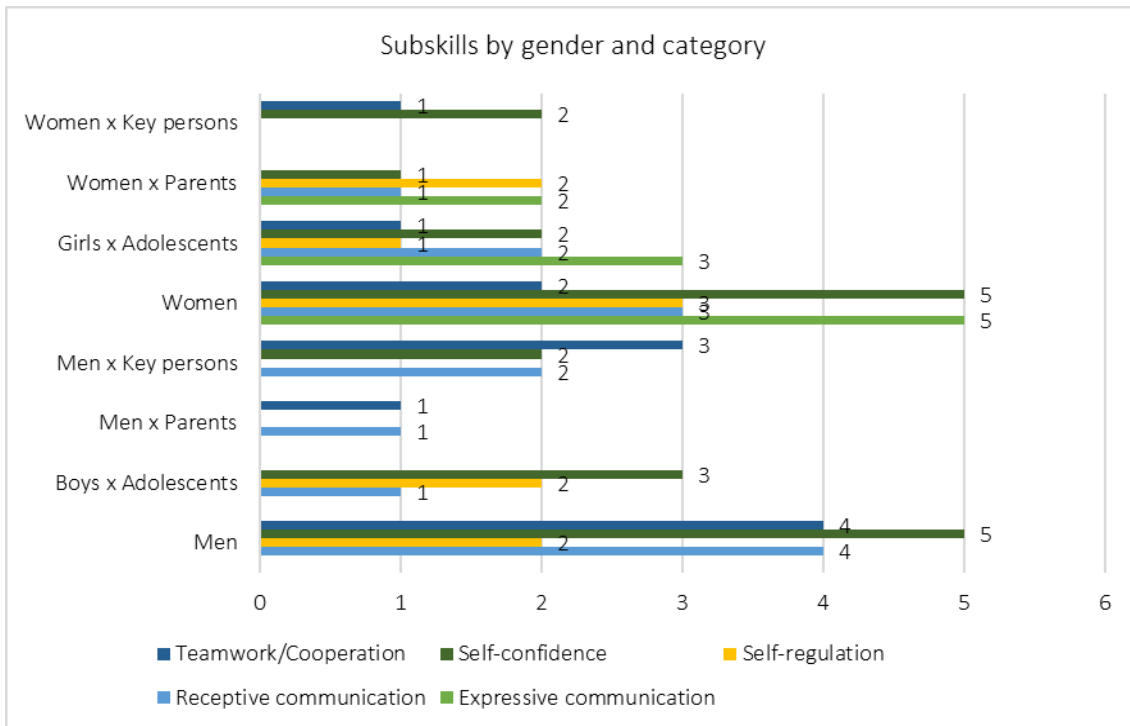
The codes that emerged during the analysis of this theme included *self-confidence*, *receptive communication*, and *goal setting*, as shown in the table below.

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

CATEGORY: SUBSKILLS OF SELF-AWARENESS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Self-confidence	8	12.31	10	27.78
Receptive communication	7	10.77	7	19.44
Expressive communication	5	7.69	5	13.89
Teamwork or Cooperation	5	7.69	6	16.67
Self-regulation	4	6.15	5	13.89
Goal setting	4	6.15	4	11.11
Planning	2	3.08	3	8.33
Relationship skills	1	1.54	1	2.78
Empathy	1	1.54	1	2.78
<b>TOTAL</b>	<b>65</b>		<b>36</b>	

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

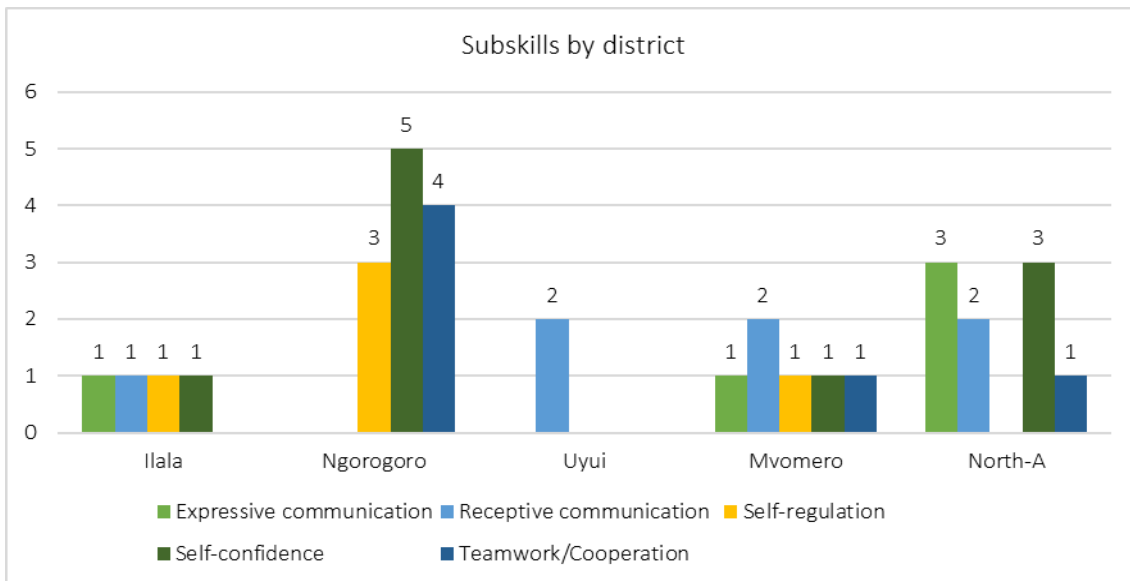
Figure 5: Frequency of Excerpts That Include Receptive Communication, Self-Regulation, Expressive Communication, Teamwork, and Self-Confidence, by Gender and Category



The most common subskills of self-awareness among both men and women participants across all categories of participants (adolescents, key persons, and parents) is *self-confidence*, 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 (see Figure 6).

Figure 6: Frequency of Excerpts That include Receptive Communication, Self-Regulation, Expressive Communication, Teamwork, and Self-Confidence, by Study District



*Self-confidence*, as some of the participants mentioned, is a necessary subskill for improving one’s self-awareness (T-A-07, T-K-01, T-K-41, T-K-30). According to some of the participants, self-confidence engenders belief in one’s abilities while executing certain tasks, as evidenced in this quote: “Self-confidence is so necessary for the child to have self-awareness; it will help them to improve in their studies because they will have self-trust in doing things” (T-P-39). Furthermore, some of the participants defined self-awareness in relation to self-confidence, as quoted here: “[Self-awareness] is the situation of doing something with confidence” (T-A-08); while others used *self-confidence* or *self-esteem* as synonyms of *self-awareness* (T-K-10).

*Teamwork or cooperation* is another subskill that was identified by the participants. To some participants, cooperation or collaboration is an important skill for improving a person’s self-awareness skills (T-A-07, T-K-09), whereas others stated that cooperation is one of the key characteristics or indicators that an adolescent has strong self-awareness skills, as seen in this quote: “He likes to cooperate with other people” (T-P-34). Moreover, self-aware individuals comfortably work cooperatively with colleagues and other people, as one of them describes as a quality of a self-aware adolescent: “He cooperates with his fellows and he cooperates with teachers” (T-K-05). Through cooperation in executing tasks, adolescents are able to develop other important skills and values such as communication, love and caring for each other, and helping others as they interact among themselves. One of the participants, while explaining what self-aware adolescents do, said this:

They normally cooperate. For instance, when they are studying, they stay together, they discuss things, and they communicate to a teacher when they face difficulty; “teacher help us on this thing.” They love each other; “someone did not come to school, let [us] go to see him/her.” “Today the teacher has taught this”; so, they help him or her, they teach him/her what they learned from school, and if he/she does not understand what they’re telling, they will tell him/her to go to the teacher. (T-K-37)

*Receptive communication*, which entails listening (T-P-19) to what others are saying and being able to follow instructions (T-K-37), was identified as an important subskill for the improvement of a person’s self-awareness skills, as some of them said: “[It is the] ability to listen to what they are being told” (T-K-01); and “and he/she should listen to the teachers and parents” (T-A-18). Additionally, being obedient and respectful toward elders through listening and following their instructions is regarded as an indicator of self-awareness among adolescents, as one of the participants explained:

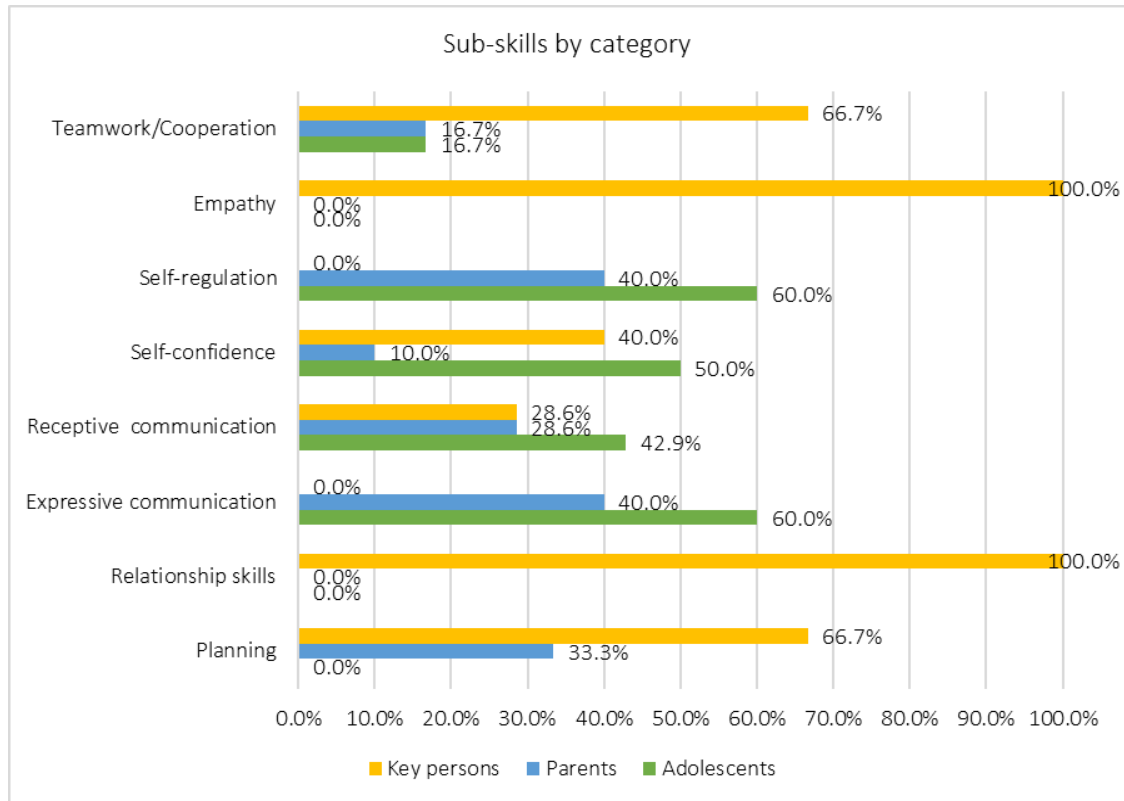
Yeah, what you prohibit [him] to do, he takes it seriously and prioritises it. He knows his responsibility; so, he can ask you, “why father?” then you tell [him] that I have prohibited you from this because this effect can happen. So, I have observed that he knows his responsibilities to his seniors. (T-P-38)

It is evident in the above quotation that this young person is able to inquire or seek explanations from the elder as to why he is barred from doing certain things. In addition to listening and following instructions, a person should possess the ability to seek explanations and clarifications, as this would foster understanding and comprehension of the instructions. This therefore requires one to have developed expressive communication skills, since inquiries into such instructions should be conducted in a respectful way. As regards expressive communication skills, one of the participants highlighted that being able to speak or communicate clearly would help a person improve their self-confidence, as seen in this quote: “First, they are supposed to be given education. For instance, they are supposed to have the ability to speak English language, this will build their confidence in their studies. English *madrasa* can be introduced to support them” (T-P-39).

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

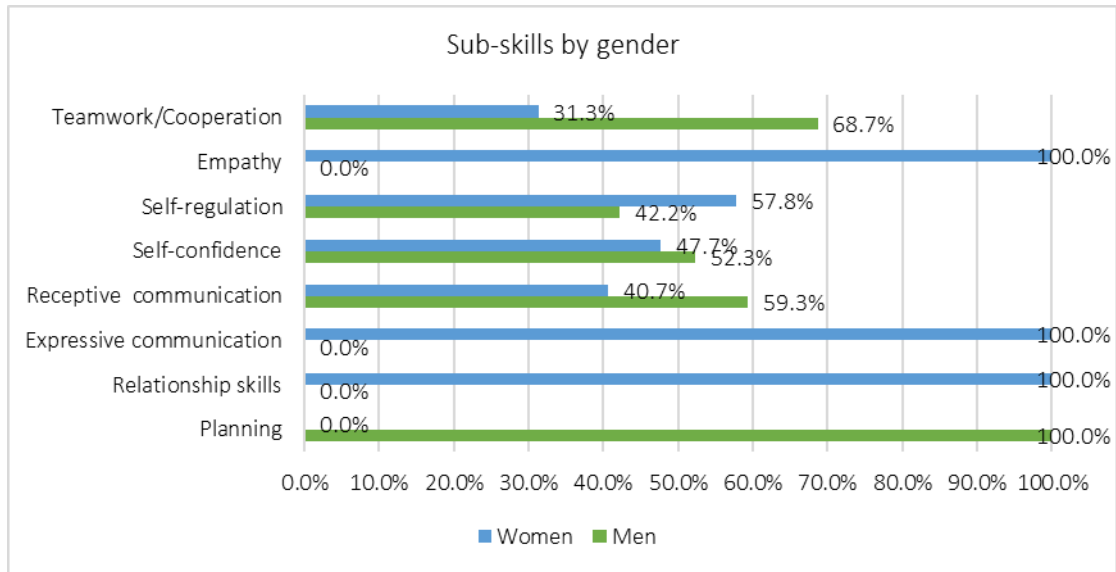
As shown in Figure 7 below, *expressive communication* and *self-regulation* did not emerge from key persons, *empathy* and *relationship skills* did not emerge from adolescents and parents, and *planning* did not emerge from adolescents. The rest of the codes relating to subskills emerged from all the categories of participants (adolescents, key persons, and parents).

Figure 7: Percentage of Excerpts That Include Codes of the Subskills of Self-Awareness by Category



Furthermore, besides *empathy*, *expressive communication*, *relationship skills* (which emerged from women participants only), and *planning* (which emerged from men participants only), the codes were mentioned by both men and women participants. More women than men mentioned *self-regulation* whereas more men than women mentioned *self-confidence*, *teamwork*, and *receptive communication* (see Figure 8).

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



In summary, participants acknowledge that self-confidence, teamwork or cooperation, receptive communication skills, and expressive communication skills significantly contribute to the improvement of a person’s self-awareness skills.

### 3.2.3 Dispositions

Dispositions refer to the human elements (such as beliefs, attitudes, and values) a person possesses that enable them to apply a particular skill efficiently and appropriately. The codes that emerged during the analysis of this theme are *hard work*, *passion*, *responsibility*, and others as shown in the table below.

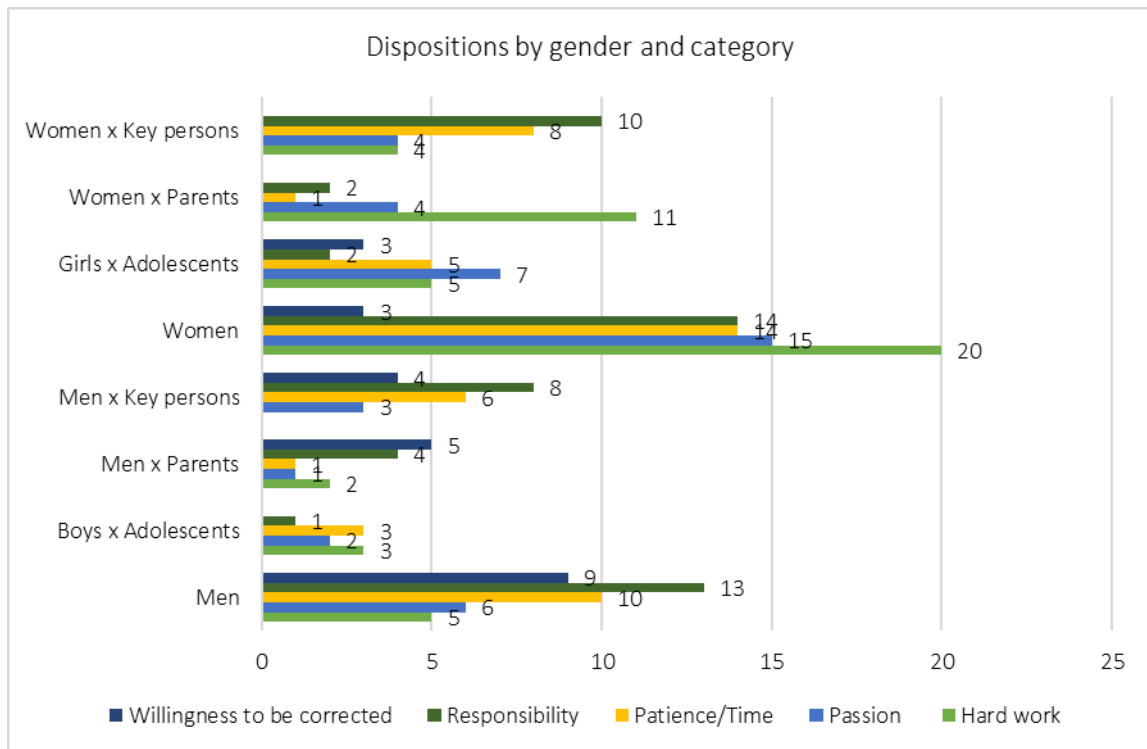
Table 5: Codes That Emerged as Dispositions of Self-Awareness

CATEGORY: DISPOSITIONS OF SELF-AWARENESS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUEN CY	%	FREQUEN CY	%
Hard work	20	30.77	25	27.17
Passion	19	29.23	21	22.83
Responsibility	19	29.23	27	29.35
Patience or Time	19	29.23	24	26.09
Willingness to be corrected or advised	10	15.38	12	13.04
Inquisitiveness	5	7.69	5	5.43
Kindness or Friendliness	3	4.62	3	3.26
Leadership	3	4.62	3	3.26
Positive attitude	2	3.08	2	2.17
Self-reflection	1	1.54	1	1.09
<b>TOTAL</b>	<b>65</b>		<b>92</b>	

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



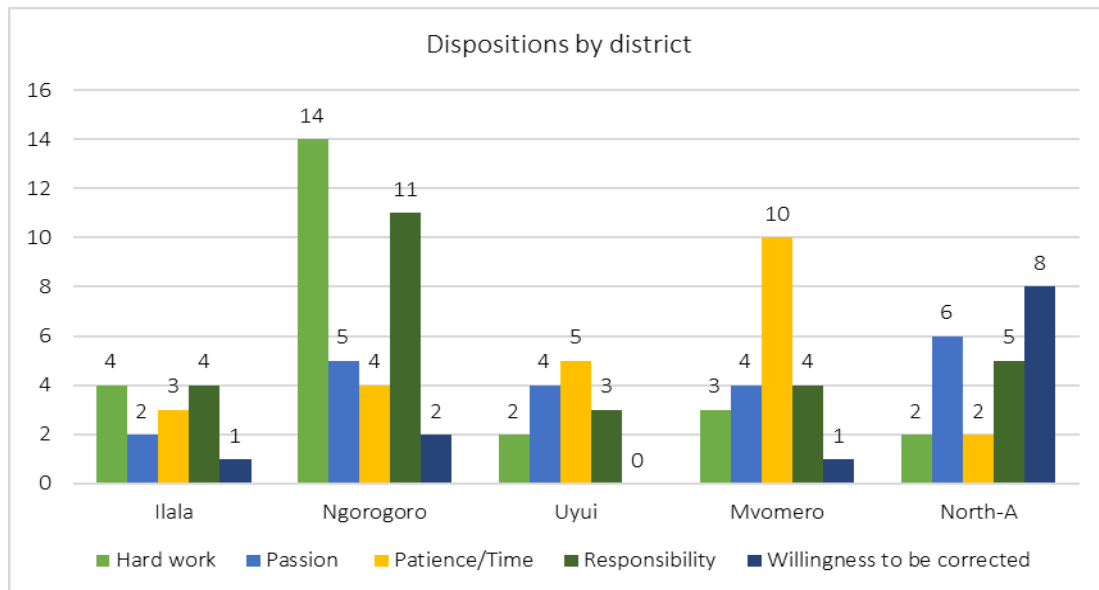
Figure 9: Frequency of Excerpts That Include Hard Work, Responsibility, Passion, Kindness or Friendliness, and Willingness to Be Corrected or Advised, by Gender and Category



The most common disposition of self-awareness among both men and women participants across all categories (adolescents, key persons, and parents) is *hard work*, as can be seen in Figure 9 above.

Further analysis of the same codes of the dispositions of self-awareness by the different sites where the study was conducted revealed that “patience/time” was mostly mentioned in Uyui, “hard work” in Ngorogoro, and “willingness to be corrected” in North-A (see Figure 10).

Figure 10: Frequency of Excerpts That Include Hard Work, Responsibility, Passion, Kindness or Friendliness, and Willingness to Be Corrected or Advised, by Study District



*Hard work* emerged as one of the human elements expected from a self-aware adolescent. According to some participants, “being hardworking” (T-A-08, T-K-08, T-P-19, T-P-12, T-P-36) is one of the indicators of self-awareness among adolescents, as one of them said: “They work hard and involve themselves in different activities” (T-A-19). Additionally, it was revealed that hard work incorporates aspects such as, “doing cleanness and work without being forced” (T-A-11), which requires the will to execute certain tasks without coercion; “studying hard” (T-A-12, T-K-10), which requires willingness and effort to do well in school; and “dedicating self to work” (T-K-08).

*Passion*, which involves working hard toward achieving a particular goal, is another disposition that emerged. As some participants mentioned, it involves “passion to learn”: “The main indicator is that she is very focused in studies” (T-P-35); “he also focuses on studies” (T-A-06); and “he is very interested in cars and motorcycle. He is interested in learning something” (T-P-34). It also involves “passion to/for work”: “she is devoted and she does things by herself . . . and she does things without being asked to, she knows the right time to study” (T-K-24); and “a teen performs his given duties without being forced nor wasting time” (T-K-17). It is clear from the above quotes that passion incorporates the love for something, self-drive, and the willingness to do whatever it takes to achieve one’s desires. This is further explained in the following quote:

To tell the truth, from his conversation he tells me: “Mother, I want to study until I know this language (Chinese). If I go where they make roads, I want to learn but I do

not know how to talk to them. I speak English to them but they do not answer. Mother, I want to study to know many languages.” He can't sit without reading, [but if] the day goes by without him reading, he has to read due to the situation. “Mom, for me is it then possible to go ahead and get where I want?” I answer, “You will be able to go where you want . . . you try to study and pray a prayer God will give you.” (T-P-43)

It is worth noting the above parent's deliberate effort to help the child remain focused in pursuing his goal. This is through the motivation and guidance that is being given to the child. In this regard, one of the participants said, “There are children who are not self-aware because they live in different environments, but for our part we strive to educate, motivate, and guide them to achieve the goals that they hope or target for” (T-K-44).

A self-aware person is cognizant of their responsibilities (T-K-08, T-K-33, T-P-38) and is able to fulfil these responsibilities (T-K-05). One of the participants said, “They know their responsibilities, for example at home or at school. While in school they follow all the rules of school and classroom” (T-K-30). Another participant said the following:

Self-awareness helps in knowing what to do at a right time and at a right place. For instance, when I am at school I am supposed to study, and at home I am supposed to help with house chores and not just loiter around. So, doing everything at a right time. (T-A-FGD-05)

Responsibility is also manifested in the way a person takes care of others, as apparent in the following quotes describing a self-aware adolescent: “caring of his mum and afford family responsibilities” (T-P-12); and “This boy doesn't have a father so he is the head of the family and takes all the responsibilities of the family despite of him being a teenager” (T-K-08). Moreover, being responsible involves a person's awareness of the roles they have to play, especially in the upbringing of children, as evidenced in the following quote: “I am supposed to worship, I am supposed to know the progress of children in school. I mean to know my responsibilities as a parent, to guide my children to have a good life” (T-P-44).

Furthermore, time management, respect, willingness to be advised, caring, and listening to others are some of the characteristics of a responsible person, as explained by this participant:

For instance, me as a teacher, I have self-awareness because I have responsibilities given in my job to perform, such as to reach the school early as well to leave on time; also listening to the students, to respect them, to care for them or listen to the parents because they usually have some needs. To respect the elders, children as well as my fellow teachers. To follow the advice from head teachers, assistant head teachers, and other teachers. (T-K-37)

“Time management” was another characteristic that came up (T-K-09, T-K-20, T-K-27). According to some of the participants, self-aware adolescents are able to appropriately plan (T-K-27) and manage (T-P-33) their time to include the various activities they engage in, as seen in the following quotes: “they worship on time, going to school on time” (T-P-44); and “Self-aware youth focus on time. . . . This young person is self-aware because she is time conscious and is aware of her responsibilities” (T-K-33). In addition, efficient planning and time management enables a person to accomplish tasks within the stipulated time constraints, which is expected of those who have self-awareness, as seen in this quote: “That youth has self-awareness because he accomplishes his duties on time” (T-K-36). Another participant said the following:

As I had said earlier when you instruct this teen, for instance, when you tell him there will be classes tomorrow at 7 a.m., he will be in school at that particular time. When you instruct him to sweep, he will do so without competing with anyone, and at the end of the time he finishes the work within a given period of time. (T-K-42)

It should further be noted that some participants defined self-awareness in terms of time management, as quoted from one of the participants: “Self-awareness means doing something at a right time, e.g., when it is time for school you go to school, when it is time for home then you try to be at home and you do home chores” (T-A-25).

For a person to be self-aware, they should be “willing to be advised or corrected,” as one of the participants stated: “The requirements for adolescents to have self-awareness, first of all, they should accept what they are being taught by their parents” (T-P-38). This involves “listening to advice and counselling.” (T-A-07) As another participant stated, “they give him advices and counselling [and] he takes into account the advices from close people . . . and his parents” (T-P-09); and the ability to seek guidance and counselling: “or for instance she can come to me; teacher, I have several problems, I am sick” (T-K-37).

I do not use much effort to guide him in educational matters. For instance, now he is in camp for studies, if he comes home, he will guide others who are the juniors to him, he will tell them what they are supposed to do. I have told him not to use a phone until he completes studies, and he accepted. So, I thank God that’s why I can say he is self-aware. (T-P-44)

A person’s willingness to be advised or corrected is not only limited to counsel from those they are acquainted with, but also from strangers. This therefore implies that self-aware individuals should always be open to any advice regardless of who is offering it. One participant said the following:

They listen to guidance given by their parents, they listen to guidance from strangers who offer good guidance, they have to listen to good guidance not bad things. The

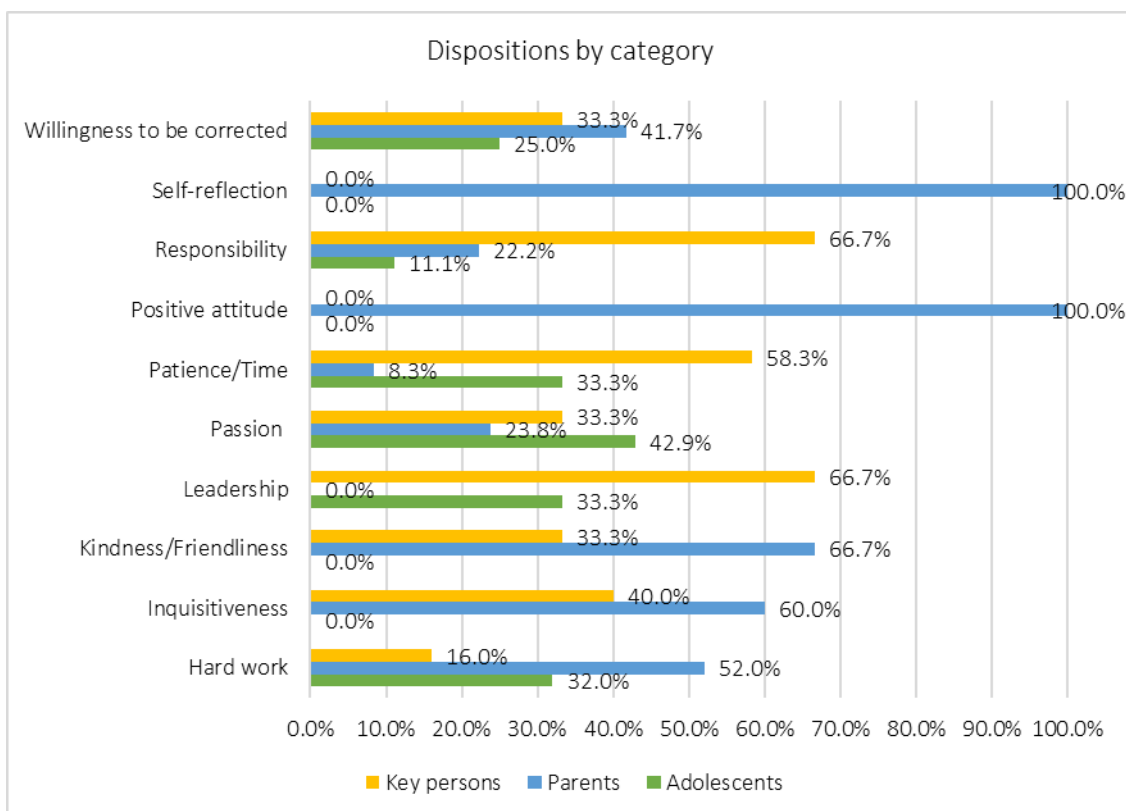
only important thing, he is supposed to listen and take it seriously; “I have been told this is not good for me.” . . . If he/she is listening to the guidance properly, then later he/she will be someone with a good life because he/she will be a person with no bad habit, will not have pride and will respect everyone. (T-P-38)

Furthermore, some participants alleged that a person cannot be aware of self if he or she is not willing to be advised or corrected. One of them said, “[An] adolescent will not have self-awareness if he/she cannot follow the guidance from the parents” (T-P-38).

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

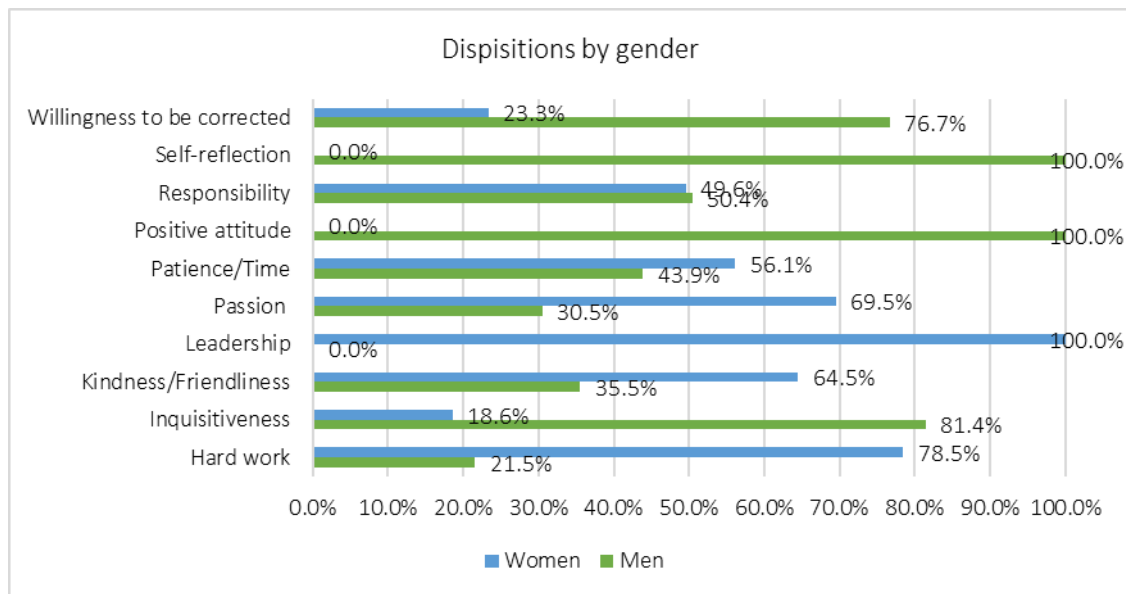
As shown in Figure 11 below, *self-reflection* and *positive attitude* were only mentioned by parents and not at all by key persons and adolescents; *kindness* and *inquisitiveness* did not emerge from adolescents; and *leadership* did not emerge from parents. The rest of the codes relating to dispositions of self-awareness emerged from all the categories of participants (adolescents, key persons, and parents).

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



Furthermore, except for *positive attitude* and *self-reflection* (which were mentioned by men participants only) and *leadership* (which emerged from women participants only) the codes were mentioned by both men and women participants (see Figure 12). More women than men mentioned hard work, passion, patience or time and kindness or friendliness whereas more men than women mentioned inquisitiveness and willingness to be corrected or advised.

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



In summary, participants acknowledge *hard work*, *responsibility*, *passion*, *willingness to be advised or corrected*, and *time management* as important dispositions for a person's improvement of self-awareness skills.

### 3.2.4 Values and Behaviours

This section presents the values and positive behaviours that, according to the participants, are associated with self-awareness. The codes that emerged during the analysis of values and behaviours were *positive conduct*, *respect*, *obedience*, *discipline*, *fear of God*, *humility*, *trust or honesty or truth or faithfulness*, *tolerance*, *love*, and *wisdom*, as shown in the table below.

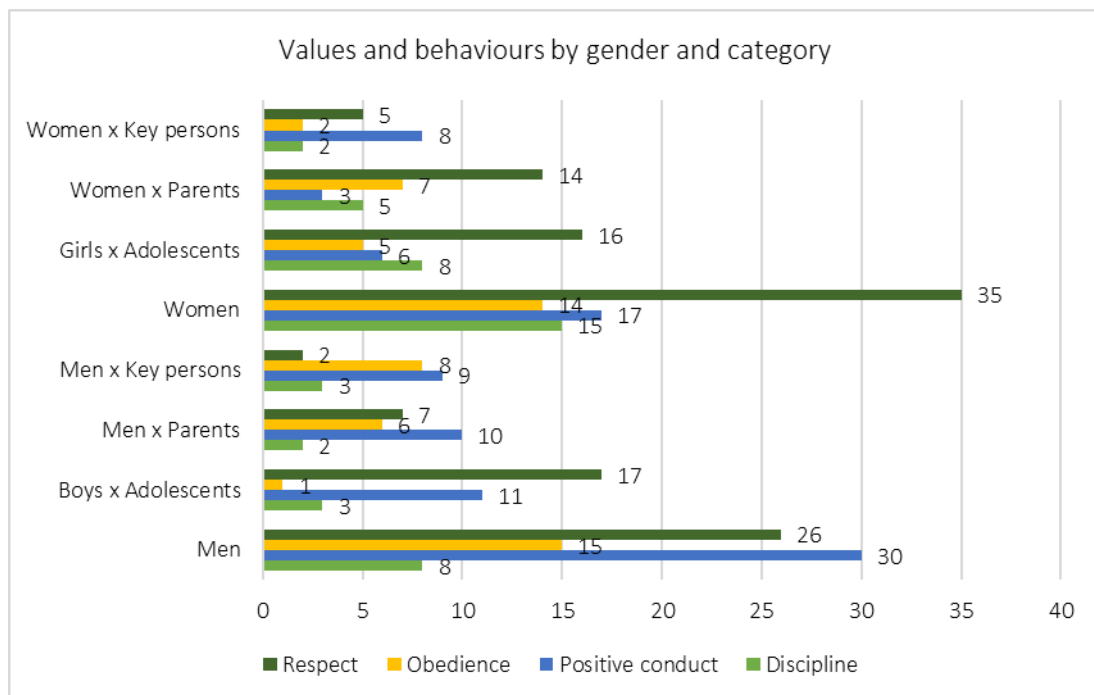
Table 6: Codes That Emerged as Values and Behaviours of Self-Awareness

CATEGORY: VALUES AND BEHAVIOURS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%

Respect	39	60.00	69	58.97
Positive conduct	33	50.77	47	40.17
Obedience	22	33.85	29	24.79
Discipline	21	32.31	23	19.66
Fear of God	7	10.77	7	5.98
Humility	8	12.31	9	7.69
Trust or honesty or truth or faithfulness	6	9.23	7	5.98
Love	6	9.23	8	6.84
Wisdom	4	6.15	4	3.42
Tolerance	2	3.08	2	1.71
<b>TOTAL</b>	<b>65</b>		<b>117</b>	

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

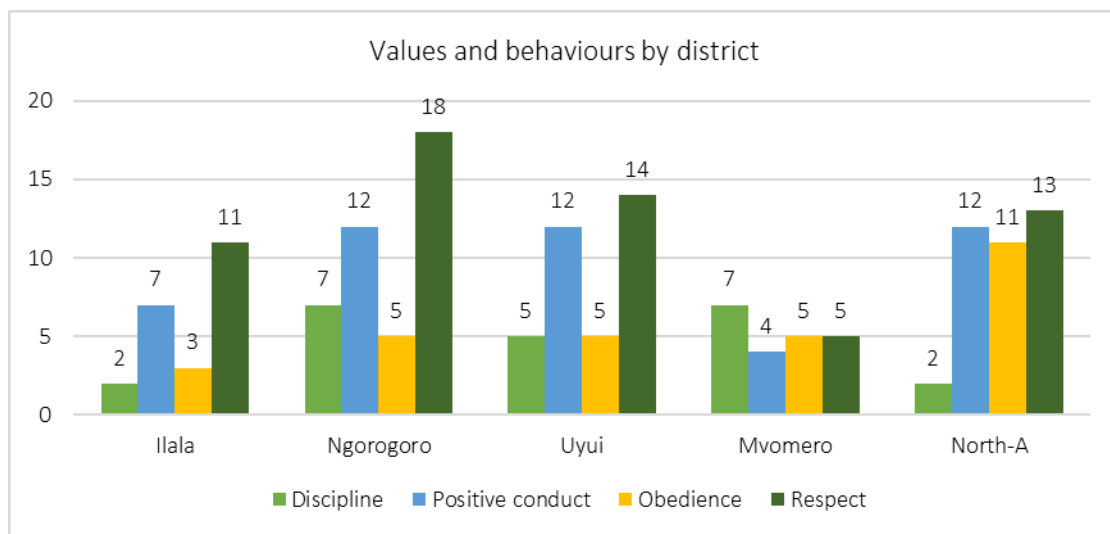
Figure 13: Frequency of Excerpts That Include Positive Conduct, Respect, Obedience, and Discipline by Gender and Category



As can be seen, *respect* and *positive conduct* were the most mentioned codes of values and behaviours of self-awareness among both men and women participants in almost all the categories of participants (adolescents, key persons, and parents).

Further analysis of the same codes of the values and behaviours of self-awareness by the different sites where the study was conducted revealed *respect* as the most mentioned code, except for Mvomero, where *discipline* appeared as the most prominent (see Figure 14).

Figure 14: Frequency of Excerpts That Include Positive Conduct, Respect, Obedience, and Discipline by Study District



Self-aware individuals are those who demonstrate “good behaviours or manners” (T-A-19, T-A-14, T-K-44, T-P-39) and who do the “correct and right things that are acceptable” (T-A-19) in a given community or society. According to the participants, good behaviours or manners include being “smart and clean” (T-A-19, T-A-11, T-K-09, T-P-34); having “good characters” (T-P-24); “listening” (T-P-19) to others especially elders; use of “good/decent language” (T-A-07, T-K-41, T-K-37); “greeting people” (T-A-20, T-K-41, T-K-37, T-P-26); helping others (T-A-20, T-K-37, T-P-29) especially with domestic chores; “proper dressing or good dressing style” (T-A-07, T-K-03, T-P-41); staying in school (T-K-42, T-K-41); working and staying with others (T-K-37); and dissociation from bad peer groups (T-P-29, T-P-06), as one of the participants stated: “he has no bad groups like weed-smoking groups” (T-P-39). The elders consider morally upright adolescents particularly amazing, as shown in the following quote:

For me, the most important thing is that she is not engaged in unethical behaviours. For instance, nowadays the children of 13 to 17 years have already engaged into sexual relationships with men, but for her she does not do those things. Children of that behaviour are very impressive. (T-P-41)



The following participants' quotes further explain the characteristics of self-aware adolescents and the good behaviours that are expected of them: "greeting adults, helping elders and their parents with activities, for example, cooking dinner, fetching water, washing utensils and bathing children" (T-A-20); "First, they greet, they wear socially acceptable clothing, they study and participate well in school and homework, and they do not engage in violent activities" (T-K-41); "First, is to avoid from evil actions, the actions that can risk their life. Also, to follow the guidelines provided by their teachers and their parents or anyone who has good advice" (T-K-37); and "good manners, that is, he should have good relations with his peers, he should also be a man of good words, he should be a hard worker, that is to strive in his learning environment" (T-K-44).

Besides being expected to be in school when they are supposed to be, self-aware adolescents are also expected to learn from other community members when at home, through collaborative activities, interactions, and social gatherings, as one of the participants explained:

Our expectations are they are supposed to be in school studying as well as going to Madrasa ... outside the school environment; they are supposed to learn different things, not those of schools but things concerning the community. Things that we expect to be done are, helping parents, doing different activities which are in the community such as building madrasa, we expect him to collaborate in these types of activities. What is more, in the community we have things like funerals, learning . . . learning is wide, but he can collaborate with the good structure in the community. (T-K-42)

According to some participants, "being respectful" (T-A-14, T-A-07, T-K-37, T-P-39) is another aspect of the good behaviour that characterises self-aware adolescents, as one of the participants stated: "they should have a good manner such as respecting every person" (T-K-08). They further described self-aware persons as those who show respect both toward themselves (T-A-08, T-K-37, T-P-35) and others regardless of their age and acquaintance (T-A-18, T-K-21, T-P-38), as one of them said: "the things she does includes respecting everyone, elders and strangers, she shows respect to all" (T-P-41). Another participant said, "She is also respectful at home. She respects her parents as well as other people, youth and elders" (T-A-25). To some participants, making responsible decisions concerning oneself is an attribute of a person with self-respect, as seen in the following quote: "she has self-respect, if you persuade her for example to get married, she refuses" (T-P-04).

Furthermore, respect can be exhibited through behaving well toward others, as well as helping, greeting, and loving them. One participant said, "she has respect, she helps elders with their luggage; example is when we get visitors in our school. She greets elders and she loves her fellows" (T-A-20).

Self-aware adolescents are “disciplined” (T-A-08, T-A-11, T-K-27, T-P-14), “obedient” (T-K-29, T-P-11, T-P-24), and “God fearing or prayerful” (T-A-14, T-K-30, T-P-04). Being obedient is explained in terms of following instructions (T-P-33) that may come from the parents, teachers, or other community elders, and when given such commands or instructions, adolescents are supposed to respond positively. One of the participants said, “he further follows his parent’s instructions; he also follows instructions of his madrasa teacher” (T-K-42). In addition, discipline and obedience can be demonstrated through observing and respecting set guidelines in a particular setting, as seen in the following quote:

He follows school regulations and guidelines as someone who takes education as a priority to him. Even in studies he is active all the time, he is serious in following the lessons, that is, if you direct him to do this or leave that, he will be ready to do so. Or if a partner or schoolmate needs some directions then he will be ready to direct him. (T-K-44)

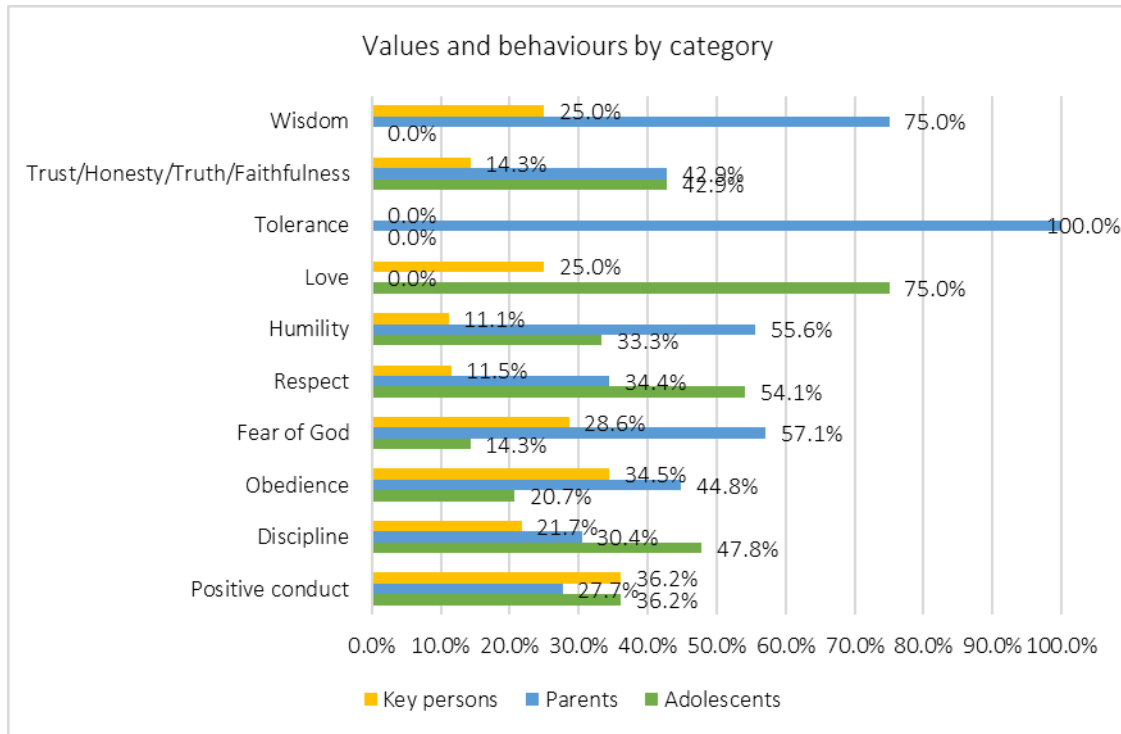
Nurturing good behaviours and values among young people is a responsibility that parents should be assume, since they are their primary contacts. Adolescents always imitate what elders do and thus tend to behave in a similar way to that of their parents. One of them said this:

The things that can help a teenager have self-awareness is values. A person who has values in life can do good things. Values in a child are influenced by parents; if a parent dresses half naked or uses abusive language, even their children will do the same. (T-P-33)

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

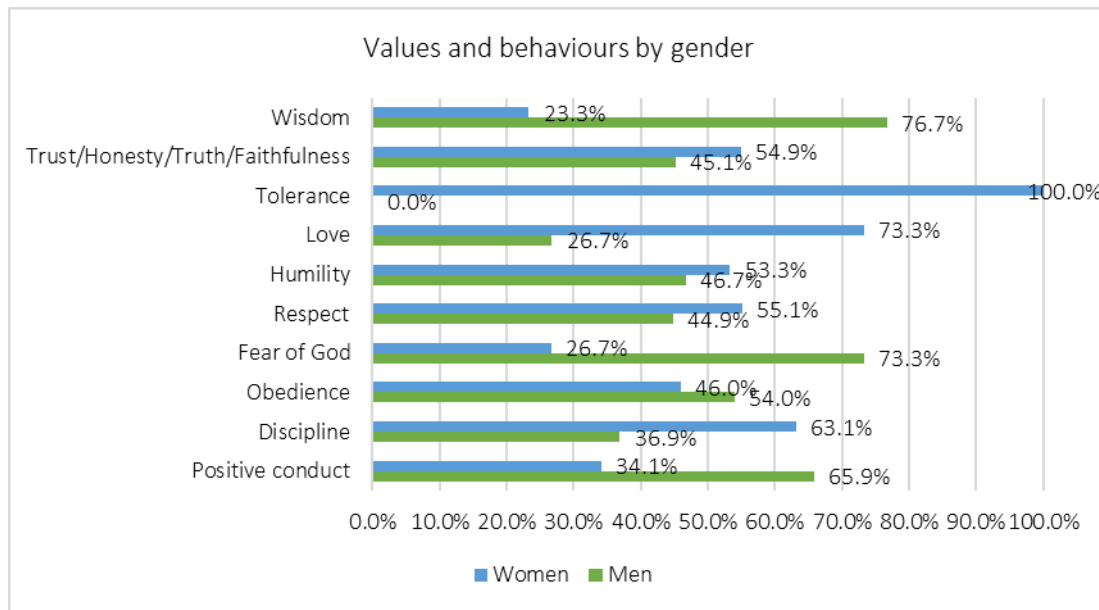
As shown in Figure 15 below, besides *tolerance* (which did not emerge from adolescents and key persons) *wisdom* (which did not emerge from adolescents), and *love* (which did not emerge from parents), the codes emerged from all the categories of participants (adolescents, key persons, and parents).

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 *tolerance* which was mentioned by women participants only. More women than men mentioned *respect*, *humility*, and *discipline*, whereas more men than women mentioned *fear of God*, *wisdom*, and *positive conduct* (see Figure 16 below).

Figure 16: Percentage of Excerpts That Include Codes of Values and Behaviours of Self-Awareness by Gender



In summary, a self-aware person is one who exhibits acceptable behaviours and who is disciplined, respectful, obedient, and God fearing.

### 3.2.5 Related Skills

A few codes of skills related to self-awareness emerged during the analysis of the sources. Table 7 shows the detailed number of excerpts related to this thematic area.

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

CATEGORY: RELATED SKILLS	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Decision making	4	6.15	7	70.00
Critical thinking	2	3.08	2	20.00
Creativity	1	1.54	1	10.00
<b>TOTAL</b>	<b>65</b>		<b>10</b>	

Skills mentioned (albeit by very few participants) include “decision making” (T-K-36, T-K-25, T-K-10, T-P-08), “critical thinking” (T-A-04), and “creativity” (T-A-11). However, none of these

participants elaborated on how the identified skills help adolescents improve their self-awareness.

### 3.2.6 Support Systems and Enabling Factors

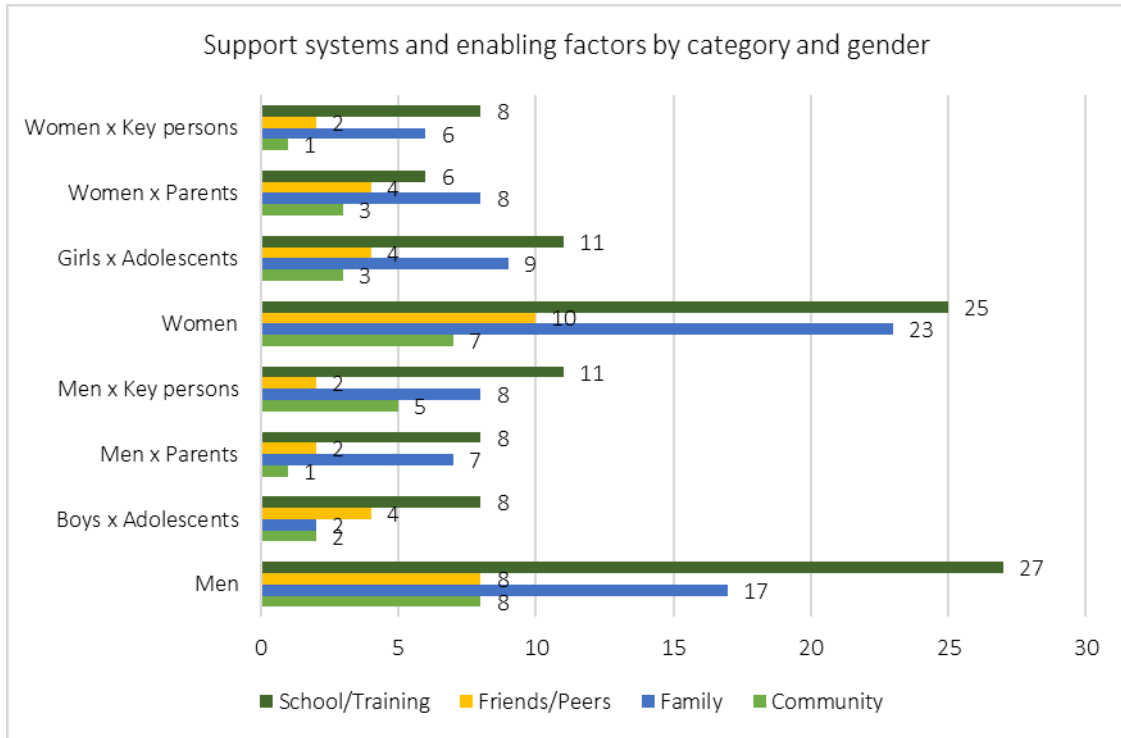
The codes that emerged during the analysis of this theme were *family, reading, community or developmental partners, school or training, friends or peers, media, place of worship, other's perceptions, and experience*, as shown in the table below.

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

CATEGORY: SYSTEMS AND FACTORS	SUPPORT AND ENABLING	PARTICIPANTS (SOURCES)		EXCERPTS	
		FREQUEN CY	%	FREQUEN CY	%
School or Training		48	73.85	52	75.36
Family		38	58.46	40	57.97
Friends or Peers		18	27.69	18	26.09
Community or Developmental partners		15	23.08	15	21.74
Others' perceptions		2	3.08	2	2.90
Place of worship		6	9.23	6	8.70
Experience		2	3.08	2	2.90
Media, TV		1	1.54	1	1.45
<b>TOTALS</b>		<b>65</b>		<b>69</b>	

Figure 17 below shows the total number of excerpts in each code by gender and category of participants.

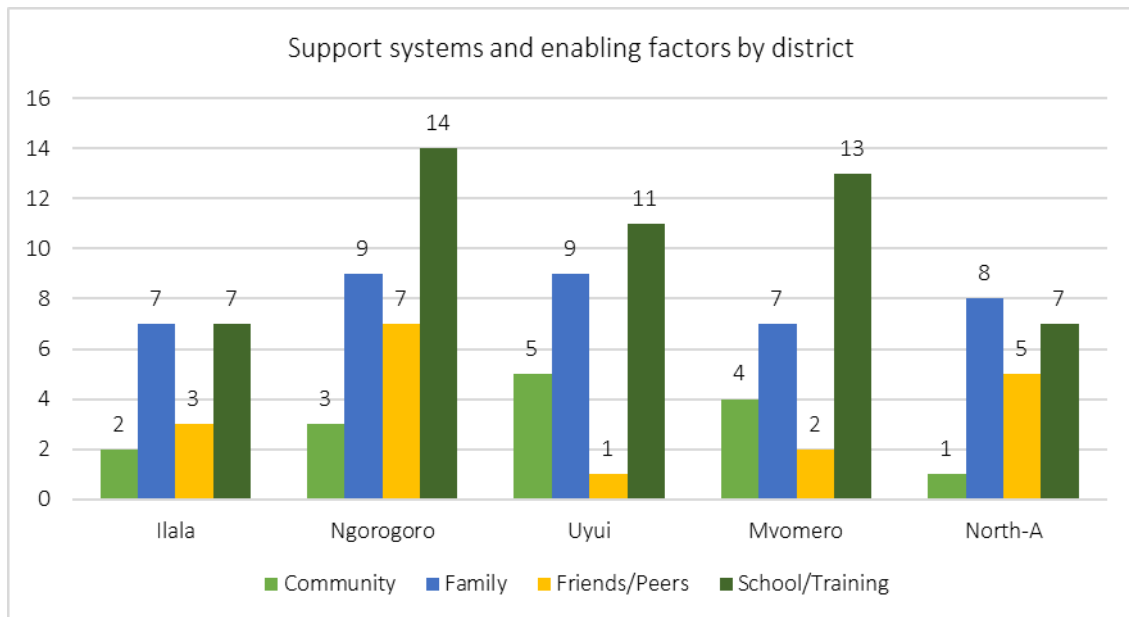
Figure 17: Frequency of Excerpts That Include School or Training, Family, Friends or Peers, and Community, by Gender and Category



As can be seen in Figure 17 above, *school or training* emerged as the most mentioned support system of self-awareness among both men and women participants in nearly all the categories of participants (adolescents, key persons, and parents).

Further analysis of the same codes of support systems of self-awareness by the different study sites revealed *school or training* as the most mentioned across all districts except Ilala and North-A (see Figure 18 below).

Figure 18: Frequency of Excerpts That Include School or Training, Family, Friends or Peers, and Community, by Study District



*School or training*, as mentioned by most of the participants, is one of the support systems that help adolescents develop strong self-awareness skills (T-A-20, T-A-19, T-K-36, T-K-33, T-P-26). According to them, adolescents tend to learn many things from school that are relevant to their self-discovery and self-understanding, as one of them explained: “The school helps to provide a variety of training that helps young people to identify themselves as work ethic or working habit, respect for parents, and diligent study” (T-P-14). Another participant added, “School, as children are given different trainings on education, hard work and respect for their parents” (T-P-12).

As evidenced from the above quotes, the school helps to nurture values and behaviours that are required of an adolescent in a particular community or society. Furthermore, the school gives adolescents a forum for “socialising” (T-A-14) with different categories of people, through which they learn how to coexist with others, “love others” (T-A-12), demonstrate “good behaviours” (T-A-18), and maintain proper hygiene through being “clean all the time” (T-A-11), as one of the participants elaborated: “The school teaches youth to love work and it helps to correct bad behaviours. For example, teachers rebuke laziness, negligence in the classroom, and waste of free time” (T-K-10). Another participant said the following:

The school has a great opportunity to build the student’s self-awareness. . . . We have so many different things, even our daily time table shows itself. The question of punctuality means we help a child to realize that he or she should not mismanage time. That’s why if he delays . . . we punish for being late. But there is also

cleanliness, personal and environmental [hygiene]. A self-aware person must also look after himself . . . and the environment around him. (T-K-27)

Participants recognised other school activities such as “guidance and counselling” sessions (T-A-07, T-K-42), worship or prayer sessions, co-curricular activities like games and sports (T-K-27), and “life skills” trainings (T-A-08) as factors that contribute to improving behaviour and self-awareness skills. Moreover, some participants argued that schools should conduct trainings aimed at helping adolescents improve their self-awareness skills, as one stated: “I suggest that there should be various seminars for sitting with young people and educating them on self-awareness” (T-K-30). It was further established that to help young people improve their self-awareness, schools should collaborate with other partners to provide life skills trainings to the adolescents, as one of the participants explained:

There are religious periods at school which help children spiritually, they help children to understand themselves because when they have faith it can help them understand themselves. We also have special sessions that we teach students about the meaning of valuing oneself. Yes, personality; we also teach them about corruption where people from TAKUKURU come to teach too. So, this helps students to learn and have self-awareness about corruption too. They understand that participating in corruption can diminish someone’s personality. (T-K-20)

The various support systems do not work in isolation, as can be seen from the above quotation where schools work closely with other partners to help adolescents improve their self-awareness skills. The way the support systems complement each other is further elaborated in the following quotes that highlight the need for the school and family to work together to help a young person develop self-awareness.

If you have children, make sure you direct them to school, insist on them to go to school. Also, their mother helps them in their studies to check their exercise books, to help them to read, to ask them different questions about their performance, it is very important in their studies, it improves their school performance. For instance, in rural [areas], children are taught different activities such as grinding stones for selling, Islam religion, to dress properly. They are taught about the duties of the mother and the duties of the father so as to see the importance of both; they are taught to know righteous actions and sinful ones, and by doing good things you will get privilege by God. (T-P-42)

Another participant said the following:

Parents often cooperate with teachers. If there are bad habits they can come here to school, so we take action. Maybe the parent has made a great effort but the child is still not moving, then he decides to cooperate with the steering committee and take action and discuss the situation. (T-K-41)



Related to this, some of the participants acknowledged that without the collaboration of the key stakeholders in the various support systems, helping adolescents may be a challenging task.

First of all, [it] is about cooperation, in everything you must cooperate, that's why Swahili people say, "*Umoja ni nguvu utengano ni udhaifu*" [a Swahili phrase meaning "Unity is strength, disunity is weakness"]. For instance, the student when at school he or she will listen to the teacher very well but when at home, he/she does not listen to the parent. So, in order to guide this student, we must be one thing with the parents. (T-K-37)

According to some participants, *the family* should be the first support system that helps adolescents improve their self-awareness skills. At the family level, young people should be taught good morals (T-A-11) and "discipline" (T-A-12), and they should be given "good parenting" (T-K-36, T-P-36) so that they develop self-awareness. Without proper parenting or handling at the family level, it might be difficult to nurture self-awareness skills as the person transitions to adulthood. One of the participants said, "Family should educate young people about self-awareness and that is the basis of all things. If they cannot be taught at the family level, it will be difficult as they grow older" (T-P-35). Another participant said, "Family is the first priority, if you are not educated at your home, then you will face problems in the future" (T-P-08).

Furthermore, parents and other family members provide guidance and counselling (T-A-07, T-K-05, T-P-09) that helps adolescents to understand more about themselves, as one of the participants stated: "Family has a biggest space in helping teens to have self-awareness. Starting with the way the teen is raised up and daily guidance given to him can help him have self-awareness" (T-K-42). Another participant added, "In family, parents should discipline their children and provide them with early training as well as parental correction when their child is misbehaving" (T-P-14).

Some participants acknowledged that for an adolescent to become more self-aware, a good practice could be the family working together with the entire community, whereby every adult person has a responsibility to help a young person even though they are not related. They also acknowledge, however, that such practices no longer exist in today's societies. One of them said the following:

Family and community as a whole, for a good example earlier, a child was termed to be a child of the whole community, thus when a child misbehaves, he/she can be punished by any person; it does not matter if the person is the parent or not. All that mattered was that the child is corrected in doing good things. This thing doesn't happen in our community any more, if you punish another person's child then you might be in trouble. (T-K-17)

Some participants stated, however, that parents need to be aware of themselves before they can provide the necessary support to the adolescents, as one of them explained:

The benefit of self-awareness is to know the good and work on them and to know the bad and ignore it. If the parent knows those, it will be easier to raise the children and the household in general. If the parent has self-awareness, there is no worry that he/she will teach the children the good and the bad. If the parent has no self-awareness, it will not be easy for a parent to shape the children in a good way. (T-P-FGD-10)

Another support system that was mentioned is the “community.” Young people are brought together in different community structures such as clubs, “traditional trainings” (T-P-12), and others where they receive training on how to conduct themselves, as quoted here: “Some young people also receive peer and community training to empower themselves and help and the community, e.g., Moran is given cultural training to take responsibility without being influenced by anyone” (T-P-14). Some of the participants supposed that through engaging in such gatherings, adolescents could learn from their peers about the consequences of irresponsible conduct. One of them said the following:

To form clubs to connect youth/students so as they educate themselves about the impact of bad behaviours and the things which are not good . . . they should be formed in a school system, community students from different schools should join, everyone from his/her school can show different talent so as to get empowered. They can also form their clubs across the street. (T-P-01)

Some participants stated that the community as a whole should assume a supervisory role to ensure that adolescents conduct themselves well. Community members should take on the responsibility of either guiding the adolescents to follow the right paths or providing information that could be necessary for helping the adolescents.

The community should be the first to provide information to the parent or institutions that deal with the gender desk. Reporting to the relevant section; for example, a child going to a guest house then you report to the relevant stakeholders such as the parent or police. (T-K-30)

Another participant said the following:

The community has a chance to help our young people also identify themselves. For example, where we have a fruit market there, the same is the community. So, when they see the uniform passing heading towards the city and they don't even ask him “where are you going this class time?”, the society will become irrelevant. But when they ask him where he is going this time, he goes back to school. “[Do] you have

permission to go there?” “*Sina* [Literal meaning: I don’t have],” then you have escaped. So, it is the society as well which helps him to self-identify. (T-K-27)

Self-awareness skills can also be improved through “learning from close friends” (T-P-34). “Good friends/peers” (T-A-04, T-A-14, T-K-44, T-P-04) can help a person become “responsible” (T-K-08) and learn the values and behaviours that are acceptable in one’s society. Some of the participants said, “having good relationship with friends, enables teens to have self-awareness” (T-A-08); “Good friends encourage hard working and great ideas for change” (T-P-12); and “Self-aware youth meet up and talk; they may come up with some values or guide on the way to make better a school or nation through the guidance they have been given” (T-K-44).

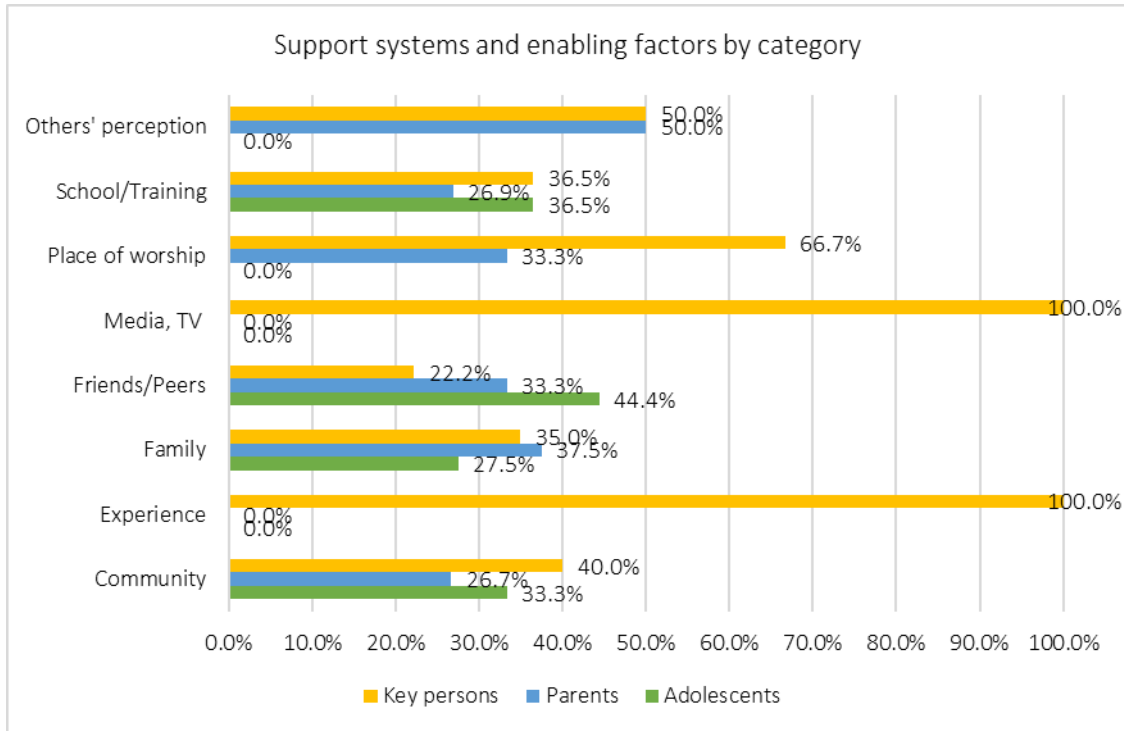
Participants acknowledged, however, that even though friends/peers can contribute to a person’s self-awareness, the wrong friends might instead induce inappropriate behaviours, as one of the participants explained:

We direct them to our best, but when they meet themselves some are misguided or misled . . . if a young person is not self-aware, it is easy for him to be misled . . . for example: a student works and earns some money and starts living a flashy life or showing off; and now a student who is not self-aware will start copying that lifestyle. He will start escaping from school. He will come to school for 3 days and he will not come for two days . . . if you start following up or tracking him you will realise that he/she has been affected by the other student. . . . People like this will tell you that there are people who are educated and they are jobless and still have nothing/broke/poor. (T-K-44)

This therefore implies that friends or groups should be chosen wisely: a task that would require continuous guidance and counselling from other stakeholders such parents, teachers, community leaders, and the like.

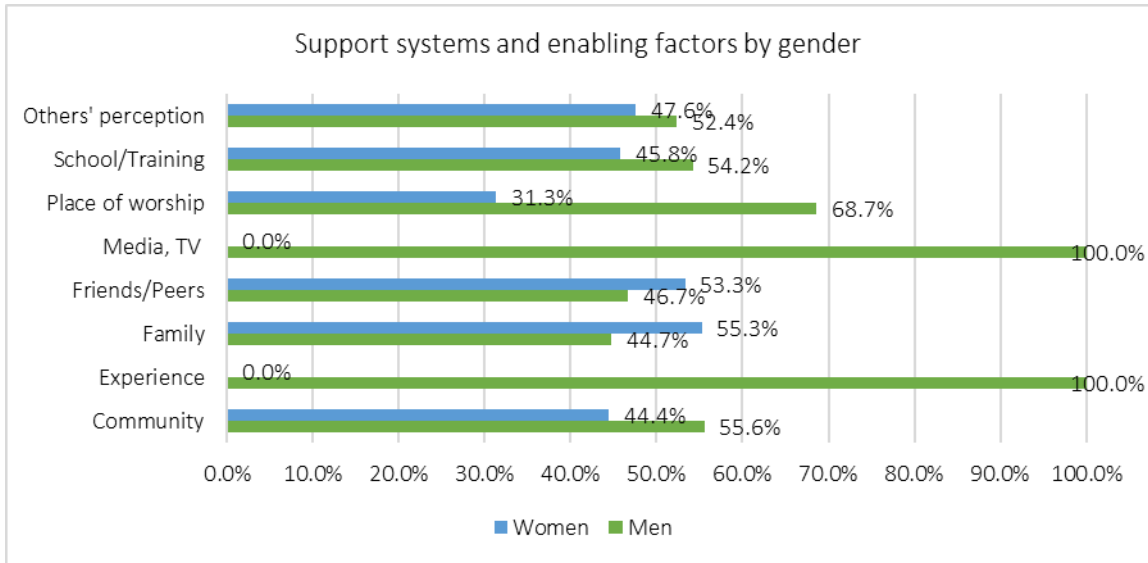
Nearly all codes relating to support systems emerged from all the categories of participants (adolescents, key persons, and parents) except *experience* and *media*, which only emerged from key persons. *Place of worship* and *others’ perception* did not emerge from adolescents, as shown in Figure 19 below.

Figure 19: Percentage of Excerpts That Include Codes of Support Systems and Enabling Factors of Self-Awareness by Category



Furthermore, nearly all codes related to support systems were mentioned by both men and women participants, except *media* and *experience*, which emerged from men participants only. More women than men mentioned *friends or peers* and *family*, whereas more men than women mentioned *place of worship* and *community* as support systems and enabling factors of self-awareness (see Figure 20).

Figure 20: 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, friends or peers, and places of worship play a tremendous role in enabling adolescents to develop strong self-awareness skills.

### 3.2.7 Assessment Methods

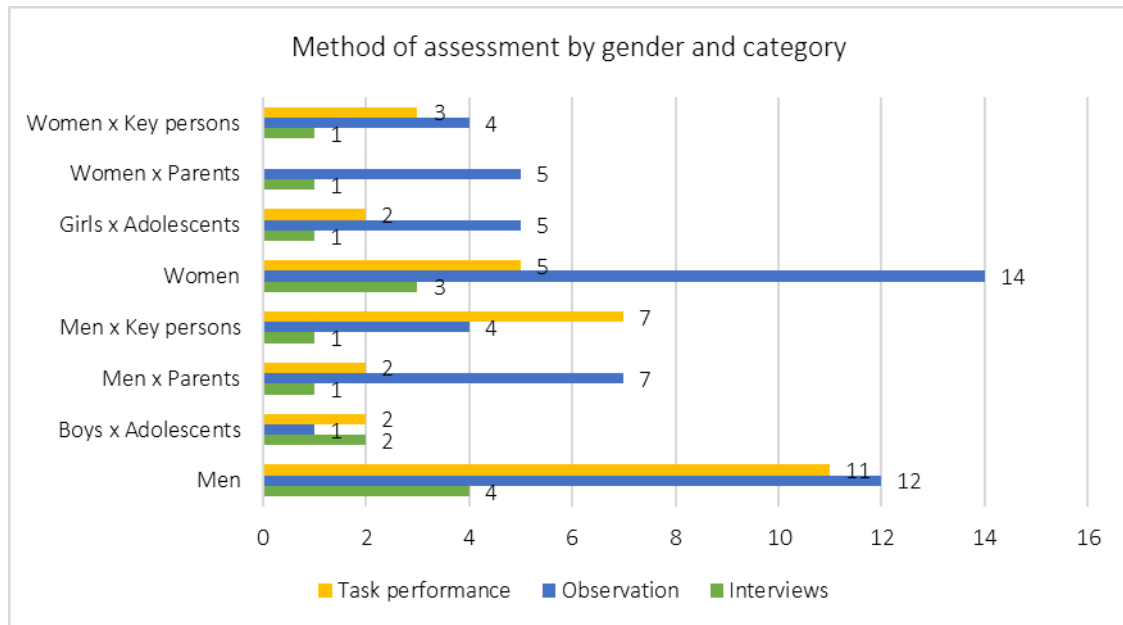
This section presents the findings regarding the assessment methods that were suggested by the participants. The codes that emerged during the methods of assessment portion were *observation*, *task performance*, *interviews*, and *staying with the people*, as shown in the table below.

Table 9: Codes That Emerged as Assessment Methods for Self-Awareness

CATEGORY: METHODS OF ASSESSMENT	PARTICIPANTS (SOURCES)		EXCERPTS	
	FREQUENCY	%	FREQUENCY	%
Observation	26	40.00	26	55.32
Task performance	16	24.62	16	34.04
Interviews	7	10.77	7	14.89
Staying with the people	2	3.08	2	4.26
<b>TOTAL</b>	<b>65</b>		<b>47</b>	

Figure 21 below shows the total number of excerpts in each code by gender and category of participants.

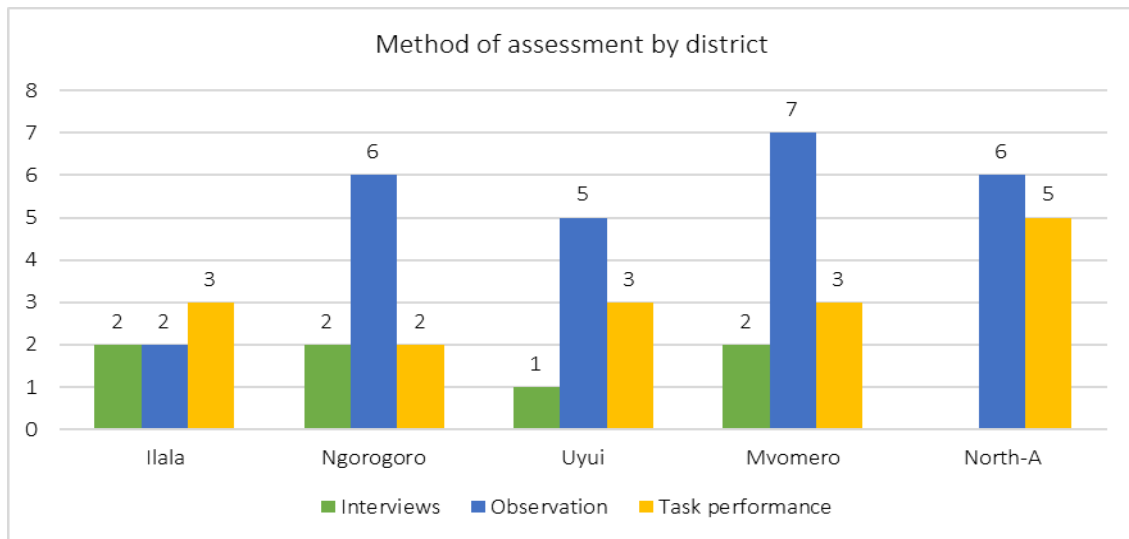
Figure 21: Frequency of Excerpts That Include Observation, Interviews, and Task Performance by Gender and Category



As can be seen in Figure 21 above, *observation* and *task performance* were the most mentioned codes of assessment methods for self-awareness among both men and women participants in almost all the categories (adolescents, key persons, and parents).

Further analysis of the same codes of assessment methods for self-awareness by the different study sites revealed *observation* as the most mentioned across all districts except Ilala (see Figure 22).

Figure 22: Frequency of Excerpts That Include Observation, Interviews, and Task Performance by Study District



According to the participants, *observation* is one of the methods that can be used to measure self-awareness skills among adolescents. The aspects that could be observed include interactions with “agemates from school and homes” (T-P-26), “behaviours” (T-K-21, T-K-08, T-P-24) and “actions” (T-A-25, T-K-25, T-P-19), the ability to take care of oneself through maintaining “cleanliness” (T-A-12), a sense of “responsibility” (T-K-29), willingness to be advised (T-K-03), the ability to help others (T-A-20), “love and respect for self and other” (T-A-12), and good conduct toward others regardless of their age, as one of the participants said:

For instance, I can send a fellow student to her so as to know if she can offer attention to that student. There are some students [who] only behave nice to the teacher or parent but not when with her fellow students. For instance, if students are doing a test in the class, I can send another student from lower classes to help me administer the test. So, the student with self-awareness will just do an exam without bothering the one who is left to administer it. He/she will do the exam as if it is administered by the teacher and not the junior. Also, on the language use, he/she can use good language to the teacher, parent as well to the fellow students including the junior. He/she will behave the same to all. (U-K-37)

To some participants, the way a person verbally “responds” (T-P-11, T-P-08) when asked or when faced with a challenging situation can reveal a lot about whether they are self-aware. Thus, observation could be done through subjecting an adolescent to such a situation and see how they react, as one of the participants said: “You can use harsh language to see the reaction” (U-A-07). An adolescent who is self-aware, despite the situation they are subjected to, is expected to remain composed and to respond in a respectful way, as one of the participants explained: “The assessment that I can use is through speech; one who has self-

awareness has no abusive language while the one who has no self-awareness has abusive language” (T-P-39).

According to some participants, self-awareness skills can be assessed through assigning “tasks” (T-K-42, T-K-09, T-P-38), as seen in the following quotes: “You can assess self-awareness through assigning tasks . . . for instance, supervise those to do cleanliness” (T-K-36); “Even when they are in class you can give them something to work on without supervision” (T-K-24); and “giving someone something to do according to community ethics and principles and checking how he/she will perform that job” (T-P-09). They further stated that tasks in the school setting could be in form of tests, and to them, correctly responding to the test items is an indication of self-awareness:

For example, here at school you can give him a test. You will find [out] those who are self-aware and those who are not. Those who are self-aware you will see they have passed your test and those who are not self-aware you will see that they have failed. (T-A-FGD-06)

As some participants mentioned, these tasks could be timed, and this would ultimately help establish whether adolescents can appropriately manage themselves with respect to time. One of them said, “you can give them an assignment and tell them you need it at a certain time” (T-K-17). Other tasks could be tailored to establishing an adolescent’s ability to take on a leading role, as evidenced in this quote:

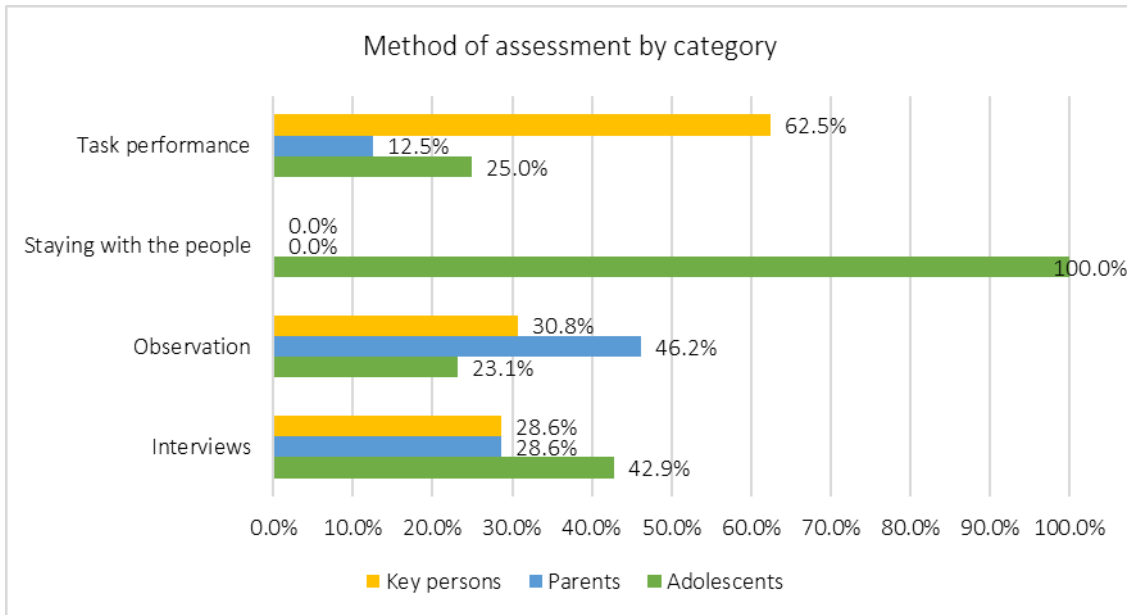
I can give him something like a job to do or maybe to lead his colleagues [in doing] work, or to bring hope or he can take lead on a task that I have given him to lead and in the way that he will convince me that he is self-aware. (T-K-44)

Though mentioned by a few of the participants, “interviewing” is another assessment method that was identified, as indicated by these quotes: “by interviewing her, giving her questions and measure how he/she responds” (T-A-08); “asking questions” (T-A-25); “give him questions and interviewing him” (T-K-10); and “By asking question about gender and life” (T-K-01).

Nearly all codes of assessment methods emerged from all categories of participants (adolescents, key persons, and parents) except *staying with people*, which emerged from adolescents only, as shown in Figure 23 below.

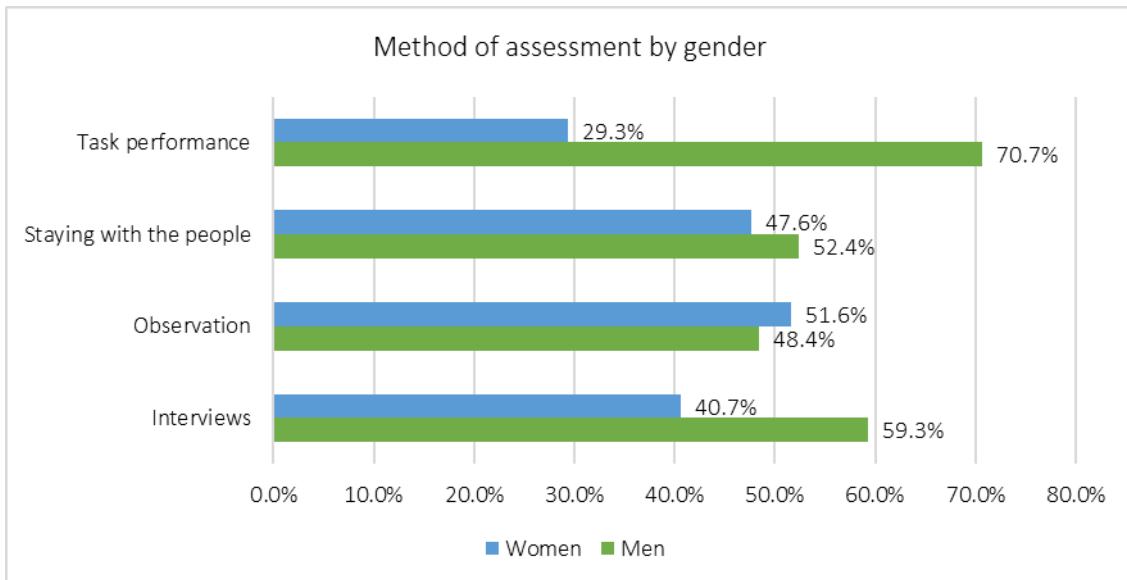


Figure 23: Percentage of Excerpts That Include Codes of Assessment Methods of Self-Awareness by Category



Furthermore, all codes of assessment methods for self-awareness were mentioned by both men and women participants. More men than women mentioned “task performance” and “interviews” (see Figure 24 below).

Figure 24: Percentage of Excerpts That Include Codes of Assessment Methods for Self-Awareness by Gender



In summary, the Tanzanian participants recommend observation, task performance, and interviews as the appropriate methods for assessing self-awareness skills in adolescents.

## 4 CONCLUSIONS

In the Tanzanian context, *self-awareness* is commonly defined as knowing or understanding oneself. It encompasses a person's understanding of their inner self, self-worth, personality, and feelings. Also, self-awareness is closely associated with a person's understanding of their roles and responsibilities within their community. An individual is regarded as having self-awareness skills if they are respectful and exhibit good behaviours or manners such as decent dressing, obedience, greeting, fear of God, and discipline, among others.

The most common subskills identified as important for the improvement of self-awareness skills include self-confidence, effective communication skills, guidance and counselling skills, goal setting and planning skills, cooperation skills, and empathy. In addition, self-aware adolescents should possess human elements such as hard work, passion, responsibility, willingness to be corrected or advised, time management, etc.

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

The various support systems adolescents continuously interact with can help adolescents become more self-aware. These include school, family, community, friends or peers, and place of worship. Ensuring complementarity among these support systems could successfully help adolescents improve their self-awareness skills.

*Observation* and *task performance* are regarded as the most appropriate methods for assessing self-awareness skills among adolescents. The tests could explore aspects such as a person's behaviour and conduct, ability to appropriately manage time, and the like.

### 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 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, 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 Tanzanian researchers for cultural sensitivity.

Regarding the process of data analysis, the complexity of the study (including different skills in different countries) affected the treatment of the documents and the codebook. It was impossible to 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 self-awareness were included in the findings of this report.

## 4.2 Recommendations for Future Research and Assessment

A unique understanding of the self-awareness skills in the Tanzanian 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 these new methods of assessment.

The unique aspects that this study on self-awareness skills highlighted underscore 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.

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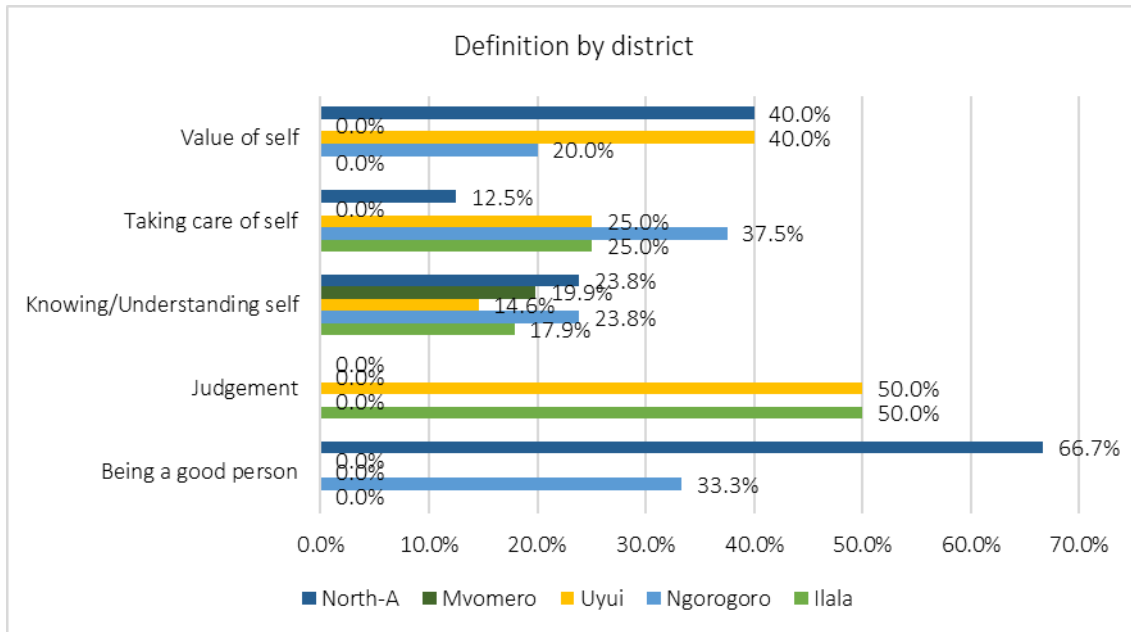
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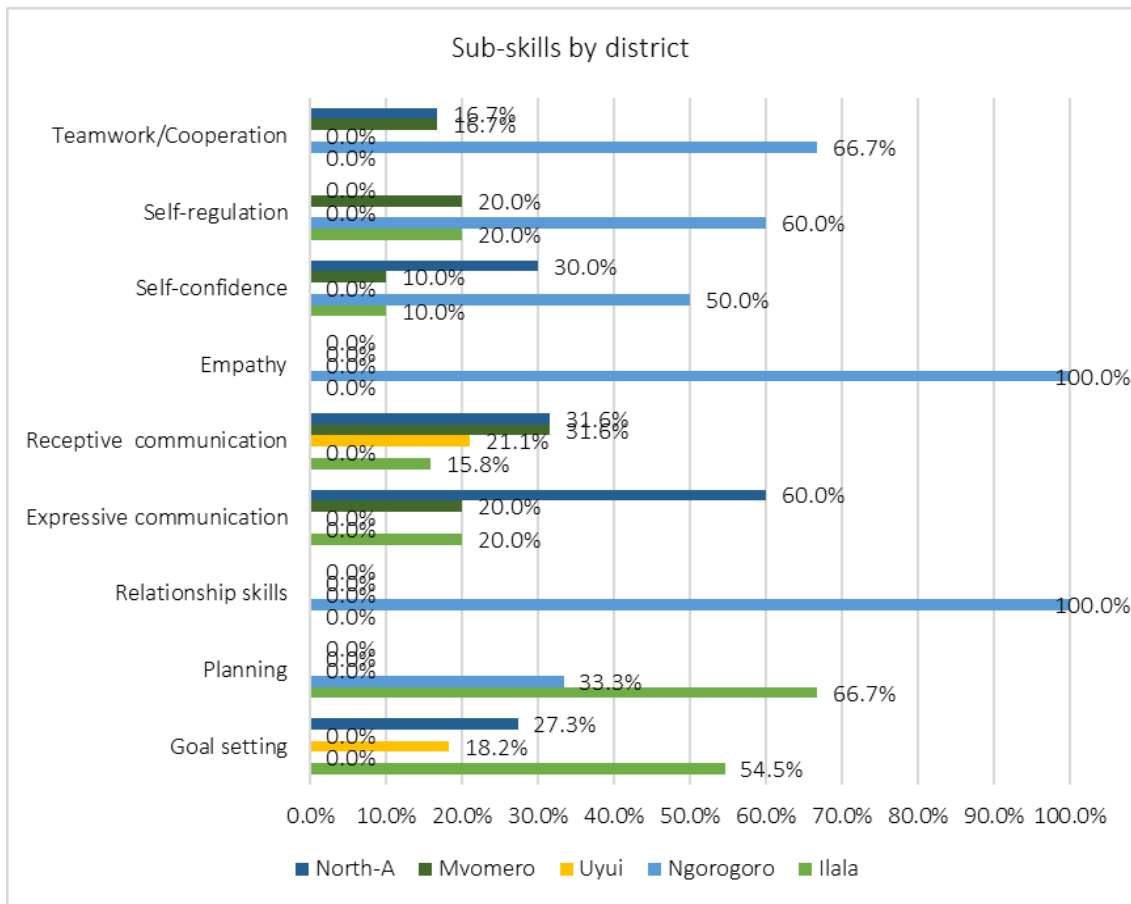
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## APPENDICES

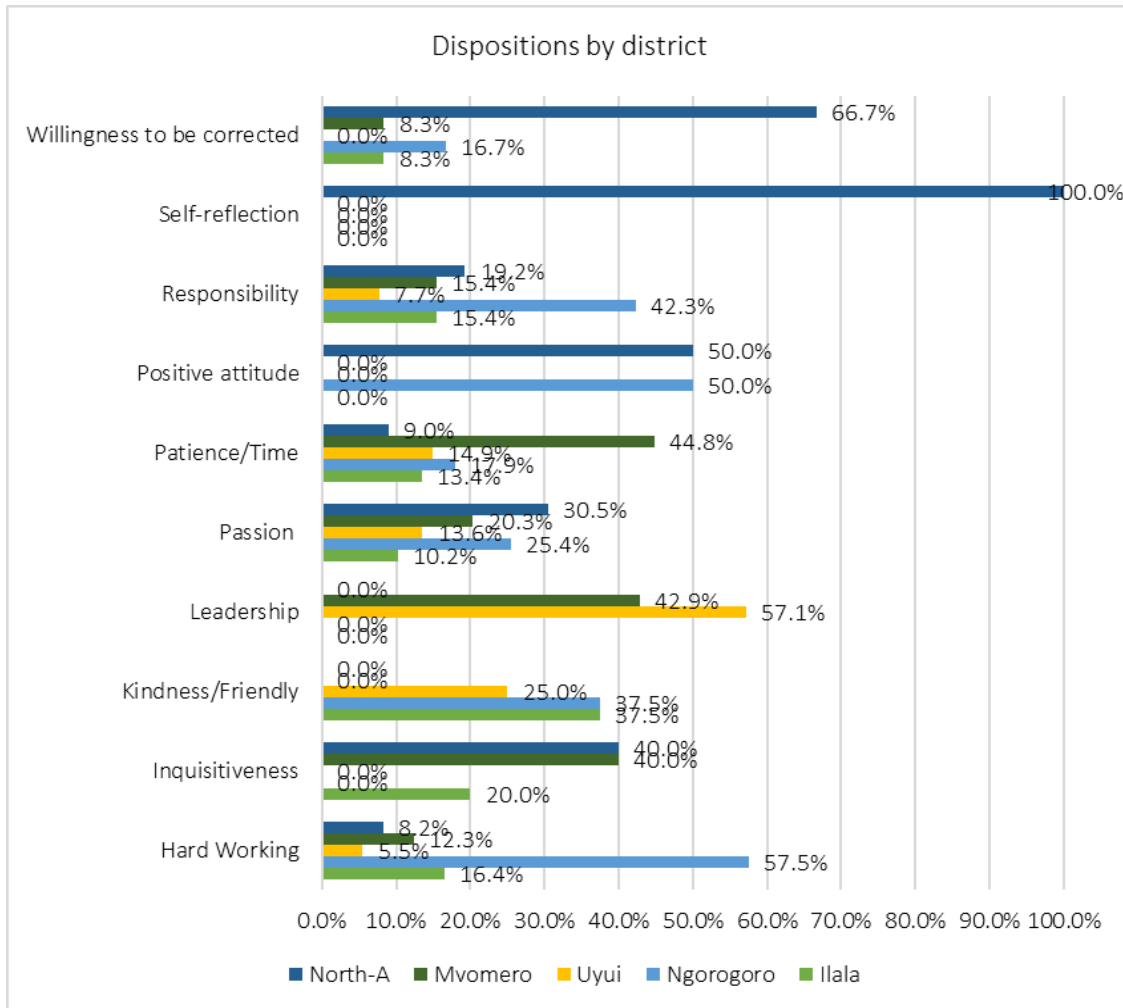
### Appendix 1: Descriptive Analysis of the Definition Codes by Descriptors



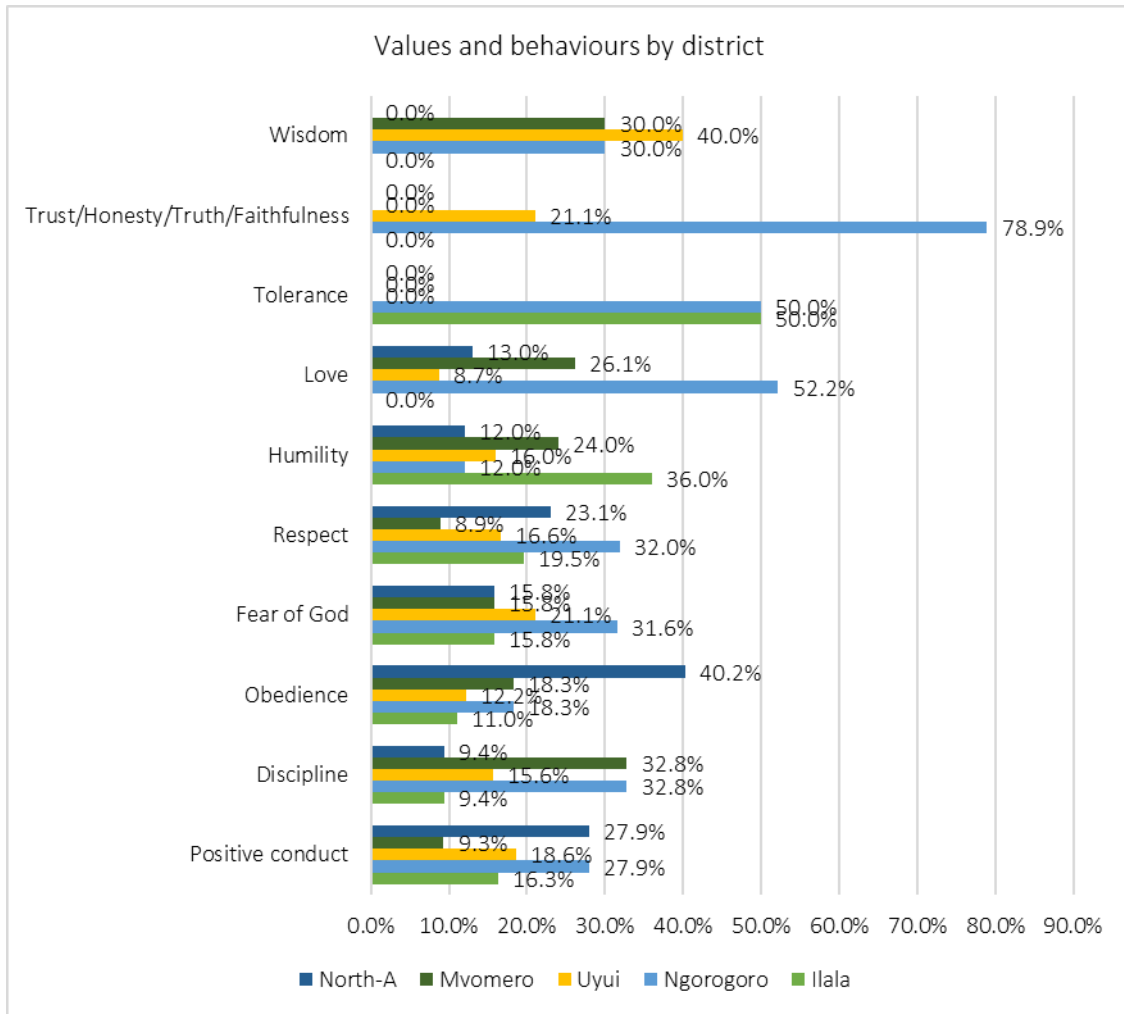
## Appendix 2: Descriptive Analysis of the Subskills Codes by Descriptors



### Appendix 3: Descriptive Analysis of the Dispositions Codes by Descriptors

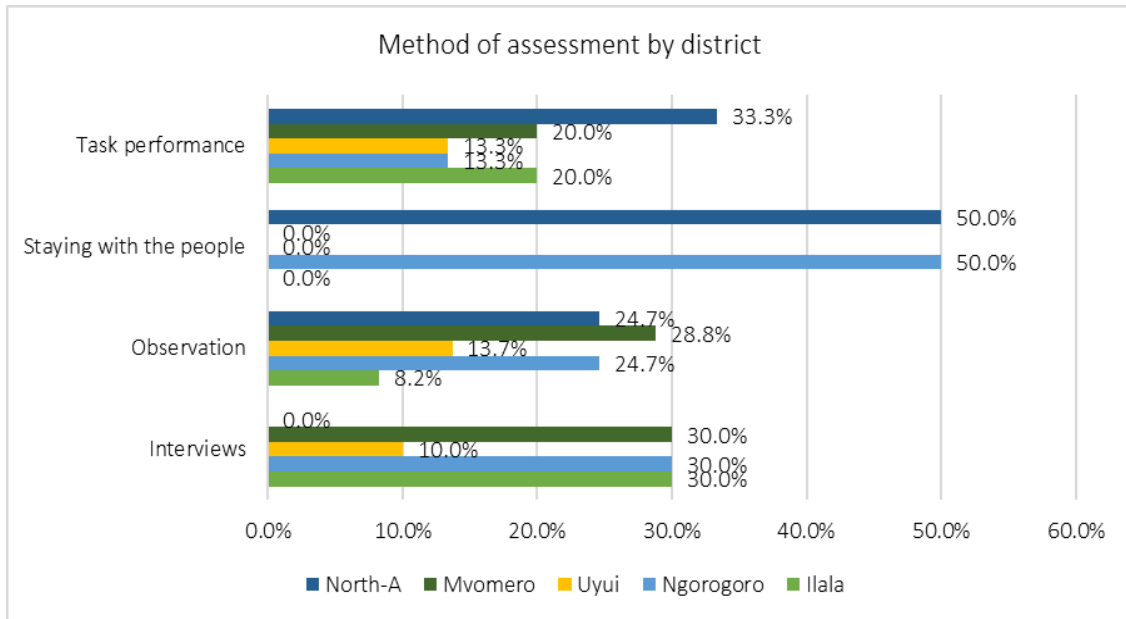


### Appendix 4: Descriptive Analysis of the Values and Behaviours Codes by Descriptors





Appendix 5: Descriptive Analysis of the Assessment Methods Codes by Descriptors



## Appendix 6: Descriptive Analysis of the Support Systems and Enabling Factors Codes by Descriptors

