

# UNDERSTANDING RESPECT IN THE UGANDAN 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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## 1 OVERVIEW OF THE ALiVE PROJECT

### 1.1 Brief Description of the Project

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

### 2.2 Study Sites

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

Table 1: Data Collection Regions, Sites and Selection Criteria

CRITERIA	REGION AND DISTRICT
Core urban characteristics, low-income areas within capital city	Region: Central District: Kampala
Core rural characteristics, agriculture-rich, and within 100 km from capital city	Region: East District: Jinja
Core rural, agriculture-rich, 300–400 km from capital city	Region: North District: Oyam
Core rural, pastoralist areas, 400–800 km from capital city	Region: North (Karamoja) District: Moroto
With different characteristics from all mentioned above	Region: West District: Kikuube

Given that the study was conducted over the COVID-19 pandemic period, the 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 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 per Category and Site

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

Notably, out of 120 participants for the one-on-one interviews, only 94 (42 men and 52 women) were interviewed on *respect*.

In addition to the interviews, 20 focus group discussions (FGDs)—(10 FGDs for adolescents and 10 FGDs for parents)—were conducted. For the FGDs, 3 participants (adolescents or parents) were selected to join the other 4 who participated in the interviews. FGDs in each village ultimately consisted of 5 to 7 participants.

## 2.4 Data Collection Methods and Tools

- **In-depth interviews:** One-on-one interviews with adolescents, parents, and key persons were conducted to determine their understanding of respect in the Ugandan context. Researchers used an interview guide that was developed prior to data collection.
- **Focus Group Discussion (FGD):** Discussions with adolescents and parents were conducted in order to cultivate a deeper understanding of the issues that emerged from the interviews. Researchers developed and used 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 equipped with resources to finalize preparatory work that included notifying local authorities, listing, and sampling, and notifying the sampled participants. Data collection was conducted in the 5 districts between October 23 and November 6, 2020. The exercise lasted two days in each village. The first day was spent on the in-depth interviews, while the second day was reserved for the FGDs, which were conducted at a safe and central location within the village. Interviews and FGDs were audio-recorded and hand-written for backup and to ensure accuracy during translation or transcription.

## 2.6 Coding System and Data Analysis

A coding system was established in order to analyse the 94 interviews on *respect* following the method of thematic analysis. Thematic analysis is “a method for identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2006, p. 79).

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

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

These predetermined categories emerged from the analysis of five interviews (at least 1 from each category) conducted by nine research assistants in order to achieve 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 the local perspective of the skill structure. The analysis process involved the identification of patterns of similar ideas, concepts, or topics in order to establish the connection and integration of information with the theoretical foundation (Miles & Huberman, 1994) as well as a suggested indication or evidence

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

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

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

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

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

## 2.7 Ethical Considerations

The research team upheld approaches that address ethical considerations in dealing with different categories of participants. These approaches include obtaining informed consent, ensuring the confidentiality of information obtained from the participants, compensating the participants (both monetarily and non-monetarily), and ensuring voluntary participation. Precautions were taken to adhere to the COVID-19 guidelines issued by the Ministry of Health

at that time, especially those of not exceeding 15 persons for every gathering, wearing masks, physical distancing, and the washing and sanitizing of hands.

### 3 FINDINGS

#### 3.1 General Characteristics of the Participants

Overall, 94 participants (42 men/boys and 52 women/girls) were interviewed on *respect*. 32 of these were adolescents (14 boys and 18 girls), 31 were parents (11 men and 20 women), and 31 were key persons (17 men and 14 women). Furthermore, the average ages (in years) of the participants were 15.3 for adolescents (15.4 for boys and 15.1 for girls; SD=1.7); 41.1 for parents (39.1 for men and 42.3 for women; SD=10.7); and 36.3 for key persons (38.2 for men and 33.9 for women; SD=9.6).

#### 3.2 Codes and Central Themes in Respect

##### 3.2.1 Definition

The following codes emerged within the theme of definition: *value others, fear of God, knowing or understanding self, being a good person, judgement, and taking care of self*, as seen in Table 3:

Table 3: Codes That Emerged from the Definitions of Respect

CATEGORY: DEFINITION	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Value others	26	27.66	32	54.24
Fear of God	10	10.64	11	18.64
Knowing or Understanding self	6	6.38	6	10.17
Being a good person	6	6.38	6	10.17
Judgement	4	4.26	4	6.78
Taking care of self	3	3.19	3	5.08
<b>Total</b>	<b>94<sup>1</sup></b>		<b>59<sup>2</sup></b>	
Conduct*				
Discipline	21	22.34	35	11.55
Exemplary	12	12.77	13	4.29
Obedience	41	43.62	76	25.08
Positive conduct	85	90.43	221	72.94
<b>Total</b>	<b>94</b>		<b>303</b>	

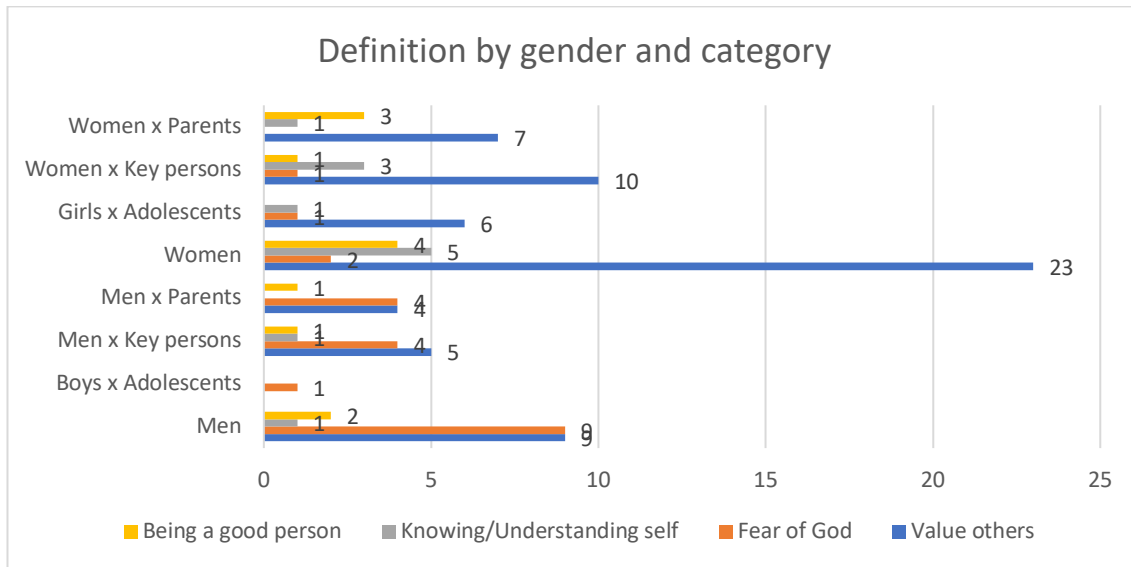
\* A persons' conduct was also used to describe the meaning of respect.

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

<sup>1</sup> This refers to the total number of participants who were interviewed on respect. It is not the sum of the observed frequencies, as 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 respect. It is not the sum of observed frequencies, as one excerpt could contain more than one of these codes.

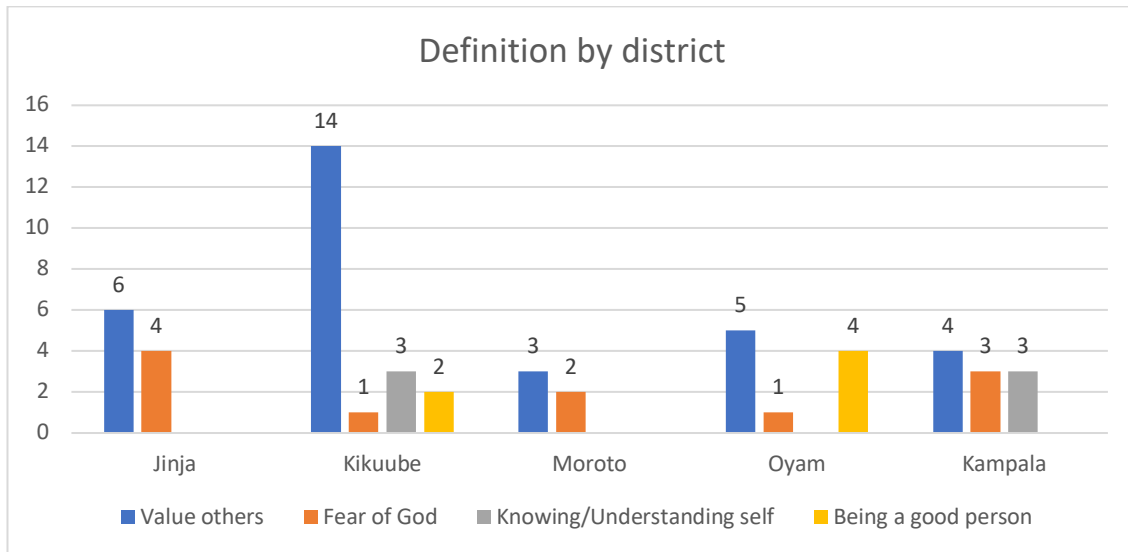
Figure 1: Frequency of Excerpts That Include Being a Good Person, Knowing or Understanding Self, Fear of God, and Value Others, by Gender and Category



As can be observed in Figure 1, the most prominent definition of respect across all categories of participants (parents, key persons, and adolescents), regardless of gender, is valuing others.

When we analyse the same codes regarding the definition of respect by the different study sites (refer to Figure 2), more interesting findings can be highlighted. “Valuing others” is still the most prominent code in defining respect. This is particularly relevant in Kikuube district.

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



*Respect*, according to most participants, refers to how one treats oneself and others. Across all categories of participants from the different study sites, valuing others emerges as the most prominent definition of respect. *Valuing others* involves honouring others, taking care of others, and considering others as important and needed, as one participant stated: “Respect is showing honour to someone and taking him or her as useful to you, who is helpful and important to you or to the community. Or someone even if he or she is a young child.” (U-K-24).<sup>3</sup> It also means treating others such as adults and elders with dignity, as one of the adolescents stated: “[I] understand respect as treating elders with dignity and fearing most especially . . . parents, siblings, teachers and friends among others” (U-A-19). Treating others with dignity is a typical behaviour that younger people ought to show toward adults. One participant said it is important

[to] have respect for one another and the other person does the same in return. For example, if you find a young child abusing an elder at the roadside, you assure her of how elderly the person he or she is abusing and the elder should do the same to the young one in order to create respect. (U-A-FGD-08)

“Being a good person” was another phrase used to define respect. As one participant said, “It means having a good ethic” (U-P-22). This is clear in the next quote that lists things that young people should do to be good people: “Youths must start digging, they must start doing respectable jobs, not loitering and drinking alcohol, moving at night and breaking people’s doors. The youths must be good people” (U-P-24). This could also be termed as “exhibiting good conduct and behaviours,” as some participants noted that respect is “showing somebody good behaviours” (U-K-18, U-P-18), “behaving in a good way” (U-A-01), “being well behaved” (U-A-34, U-P-11), and “having good manners or characters” (U-A-22, U-K-39). This entails “kneeling down in case the young person is a girl” (U-A-34, U-K-15, U-P-40), “dressing

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

decently” (U-A-39, U-K-34), “being disciplined” (U-A-31, U-K-38, U-P-30), “being obedient” (U-A-39, U-K-40, U-P-40), “greeting others” (U-A-39, U-K-39), “refraining from wrongdoing” (U-A-28, U-K-38), “asking permission from adults” (U-K-24), and “being exemplary to others” (U-A-39, U-K-30, U-P-10). (Refer to Appendix 2 for descriptive analysis of codes that emerged in the theme of behaviours).

Participants from the FGDs described a respectful person as follows:

[A respectful] adolescent welcomes visitors at home even when parents are not around and delivers information from the visitors to the parents. This adolescent is willing to help people in the community. For example, when he meets an old person at the well, he helps this person to carry the water. (U-A-FGD-03)

A respectful adolescent is one who you can tell to do something or send him or her to buy something when you know the price if they bring back the exact change you expect back then that’s a respectful child. A respectful child also welcomes visitors at home warmly even when you are not around. When you hear feedback from guests about the child’s hospitality that shows the child is respectful. (U-P-FGD-05)

The aspects of being a good person, understanding each other, and valuing others were also identified in a family setting as factors that enable a husband and wife to live together, which also positively impacts the moral character of the children. One participant offered the following narration:

As a married man I may come back home late, and my wife asks me where I have been. I don’t have to respond with arrogance. I can explain to her maybe where I have been hanging out with my friends while pointing out that it’s not my habit to come back late and also apologize. . . . So, it is the outcome of respect between the two of you that will also impact on the children to become better people. (U-P-27)

This quote is relevant for understanding respect as an ethical issue. To some participants, respect also means being self-aware/knowing oneself: “having dignity” (U-K-34) and “knowing what [one] wants” (U-K-38). According to some participants, these help people make good decisions: “knowing what you want, helps you make good decisions” (U-K-38). They also help people conduct themselves well in public: “when I am in the public, I must take myself well not just any how as if I’m a villager, so I will use the knowledge I have to behave well in the society” (U-A-15). This is also supported by what another participant said: “[the] adolescent should identify that he or she is still a child” (U-P-11). The participants from the FGDs also elaborated on the importance of self-awareness for one to be respectful.

I think respect and self-awareness move together because if an adolescent is self-aware, then he or she might be respectful. Because if you know who you are and what



you are looking for then you try to respect others who give advice and ideas. (U-P-FGD-01)

Respect is a way somebody has understood him/herself and . . . the fear of doing wrong things to your fellow mates, and a person who has respect does not revenge, cannot backbite. A person who has respect always looks for peace and wants to achieve good in the community, and always feels the urge for sharing. (U-P-FGD-08)

Another important aspect that came up in the definition of respect is “fear of God.” This entails aspects such as obeying the commandments and being prayerful, as one participant narrated:

First of all, you should respect God, or you should know who God is. If you know God, you can have respect for others. For someone to give respect to others they should know the Ten Commandments in the Bible. The Ten Commandments are like a fence. When you know the commandments, it prevents you from doing something wrong. (U-P-02)

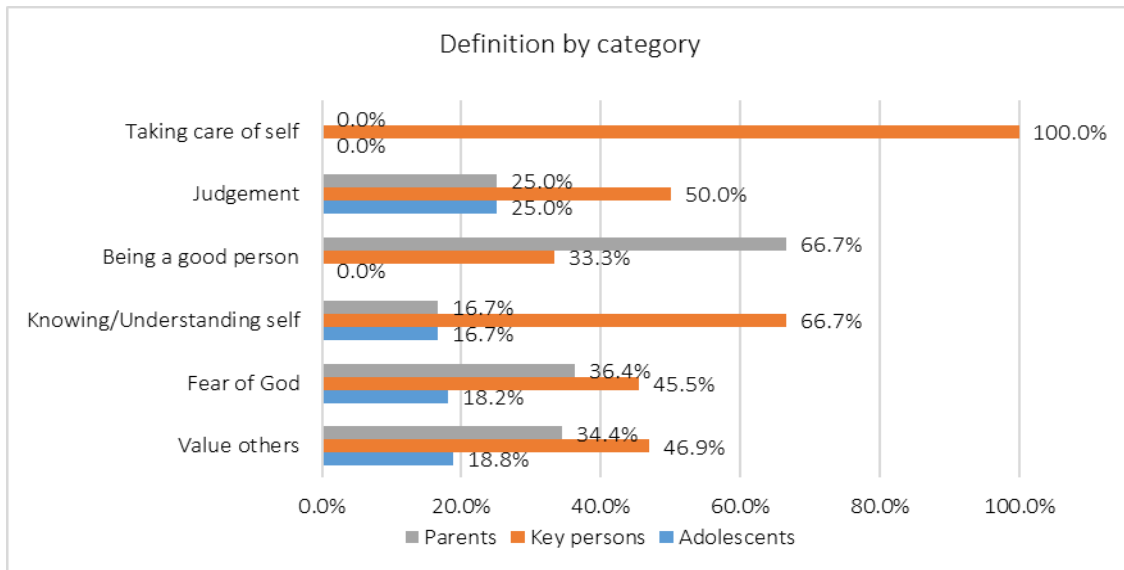
To this participant, one must first “fear” God before one can respect others:

When you have respect, you do not bypass someone without greeting them. . . . Respect is when someone comes, you welcome them, offer them a seat, and greet them. At least there you will have given someone respect. The person too will be content that they are in the right place. (U-P-02)

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

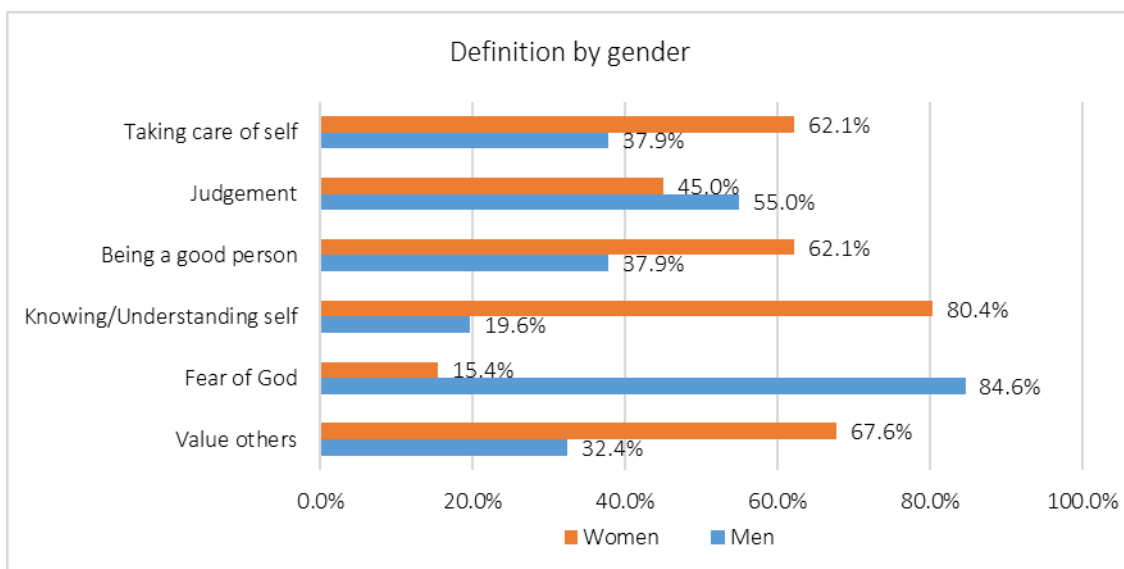
As shown in Figure 3 below, almost all codes relating to the definition of respect came from all categories of participants (key persons, parents, and adolescents), except *being a good person* and *taking care of self*, which did not emerge among adolescents. Notably, in almost all codes (except *being a good person*), the percentage of excerpts that belong to the category of key persons outweighed the percentages for the categories of parents and adolescents.

Figure 3: Percentage of Excerpts That Include Taking Care of Self, Judgement, Being a Good Person, Knowing or Understanding Self, Fear of God, and Valuing Others, by Category



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

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



In summary, participants from Uganda define respect as a way of treating others and oneself with value and honour. This is exhibited by someone's conduct and behaviour, which is also linked to being a good person.

### 3.2.2 Subskills and Related Skills

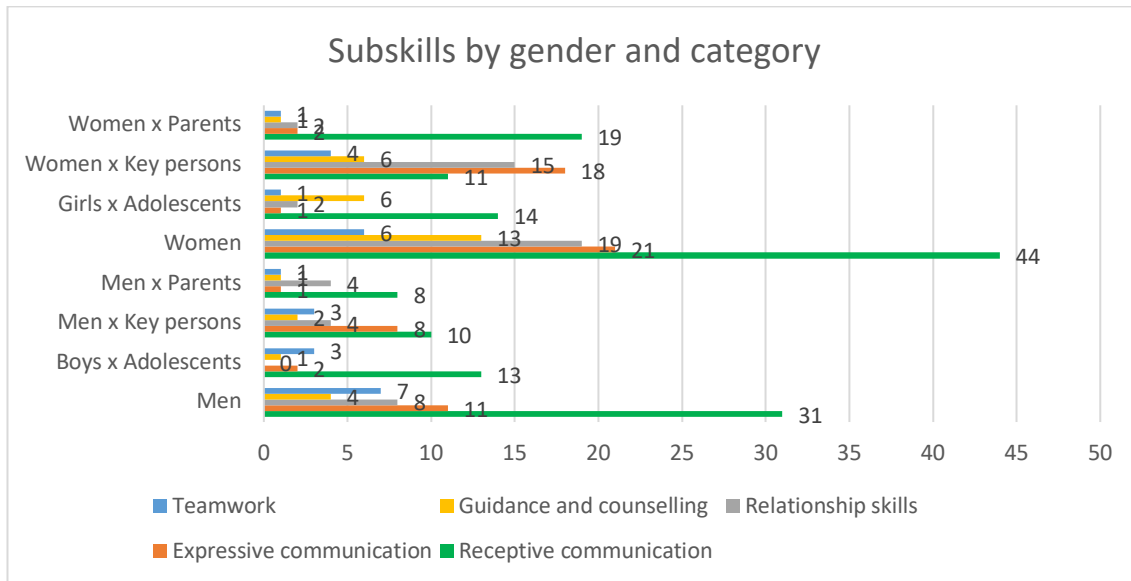
The following codes emerged in the theme of subskills: *receptive communication, expressive communication, relationship skills, guidance and counselling, teamwork or collaboration, self-confidence or self-esteem, empathy, and self-regulation*, as can be seen in Table 4 below:

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

CATEGORY: SUBSKILLS	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Receptive communication	47	50.00	76	47.80
Expressive communication	20	21.28	32	20.13
Relationship skills	18	19.15	26	16.35
Guidance and counselling	16	17.02	17	10.69
Teamwork or Collaboration	16	17.02	13	8.18
Self-confidence or Self-esteem	6	6.38	6	3.77
Empathy	3	3.19	3	1.89
Self-regulation	2	2.13	2	1.26
<b>Total</b>	<b>94</b>		<b>159</b>	
<b>CATEGORY: RELATED SKILLS</b>				
Creativity	2	2.13	2	50.00
Decision making	2	2.13	2	50.00
<b>Total</b>	<b>94</b>		<b>4</b>	

The total number of excerpts in the codes belonging to the theme of subskills by gender and category of participants can be observed in Figure 5 below:

Figure 5: Frequency of Excerpts That Include Receptive Communication, Expressive Communication, Relationship Skills, Guidance and Counselling, and Teamwork, by Gender and Category



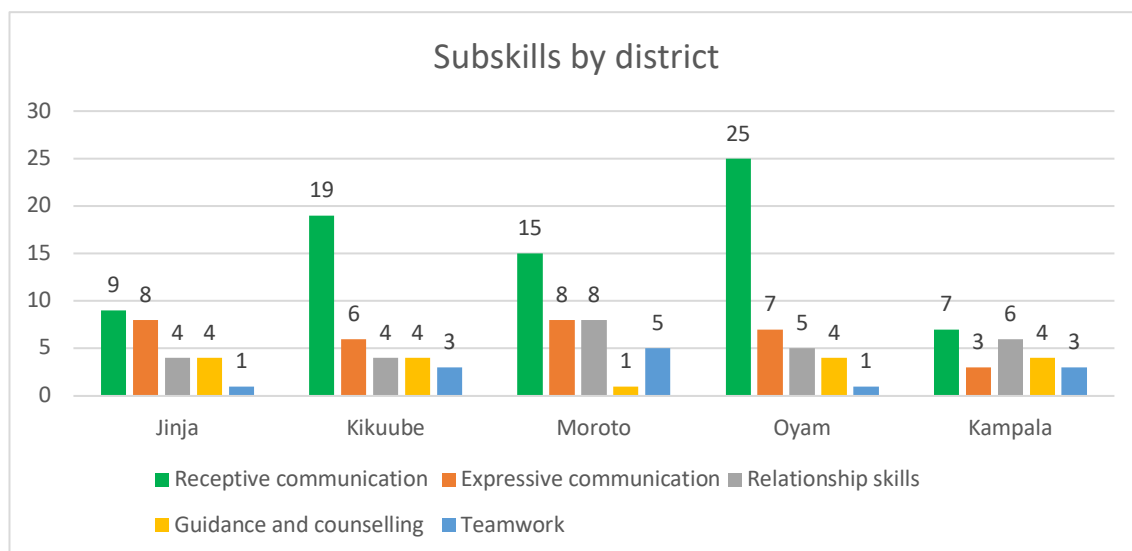
As can be observed in Figure 5 above, the most prominent subskills of respect among both men and women participants across the categories of participants (parents, key persons, and adolescents) are receptive communication, expressive communication, and relationship skills.

When we analyse the same codes regarding the subskills of respect by the different study sites (see

Figure 6), receptive communication is still the most mentioned subskill in all the districts.



Figure 6: Frequency of Excerpts That Include Receptive Communication, Expressive Communication, Relationship Skills, Guidance and Counselling, and Teamwork, by Study District



To several participants, “receptive communication” means “being able to listen to others” (U-A-32, U-P-13, U-K-30, U-K-31, U-P-40), which is also linked to “responding immediately or following instructions” (U-A-25, U-A-13, U-K-30, U-P-14) and “helping others,” as one of the adolescents stated: “When a neighbour calls me for help, I will not hesitate because he/she is not my parent. I have to . . . go and listen to what he or she has got to say to me. That way, he/she will also respect me” (U-A-39). In a way, receptive communication is also linked to “being obedient,” as one of the adolescents expressed: “[respect] means that you must listen to people when they are talking to you. You don’t have to murmur. And when they tell you

something you don't have to refuse" (U-A-30) and you are able to take the advice accordingly: "Talking to someone and the person listens and takes the advice regularly" (U-P-26).

On the other hand, several participants take "expressive communication" to mean "speaking well with respect" (U-A-33, U-K-14, U-K-10), "communicating clearly and appropriately" (U-K-01, U-K-26, U-K-16, U-K-17, U-P-16), "being able to interact freely with others (U-K-10, U-K-17), and "using appropriate expressions and body language" (U-K-05). Expressive communication is also linked to receptive communication, as one has to possess good listening skills to be an effective communicator: "The way he listens . . . the way he answers when you ask him a question, he answers you the way you know that this person is respectful" (U-K-23).

Both receptive and expressive communication skills belong to the broader subskill of relationship skills, which to several participants means "social skills" (U-K-38, U-K-29, U-K-01, U-P-35, U-P-21) and "interpersonal skills" (U-A-39, U-K-22), which in turn mean how one "relates with other people" (U-K-38, U-K-38). This skill is also linked with "teamwork, collaboration, or cooperation" (U-A-39, U-K-34), as one of the participants expressed: "One should also possess interpersonal skills . . . You find him collaborating with everyone. Regardless of the status, background, level of education . . . Such people are good to live with" (U-A-39). To other participants, adolescents are expected to be "collaborative" to be considered respectful (U-A-20, U-K-38, U-K-34, U-P-14).

Another important subskill the participants mentioned is *guidance and counselling*. Some participants believe it helps adolescents to appreciate the "importance of being respectful" (U-A-31, U-K-11, U-K-28). Moreover, some respectful adolescents were reported to have the skill of "always consulting before doing anything" (U-K-39) and "advising others" (U-A-11, U-P-15, U-P-26), based on their experience. One of the adolescents said, "she always does the right thing, tells others to do the right thing and also advises us on how to do the right thing. She always has her own ways of solving problems" (U-A-01).

Another participant from the FGDs expressed this:

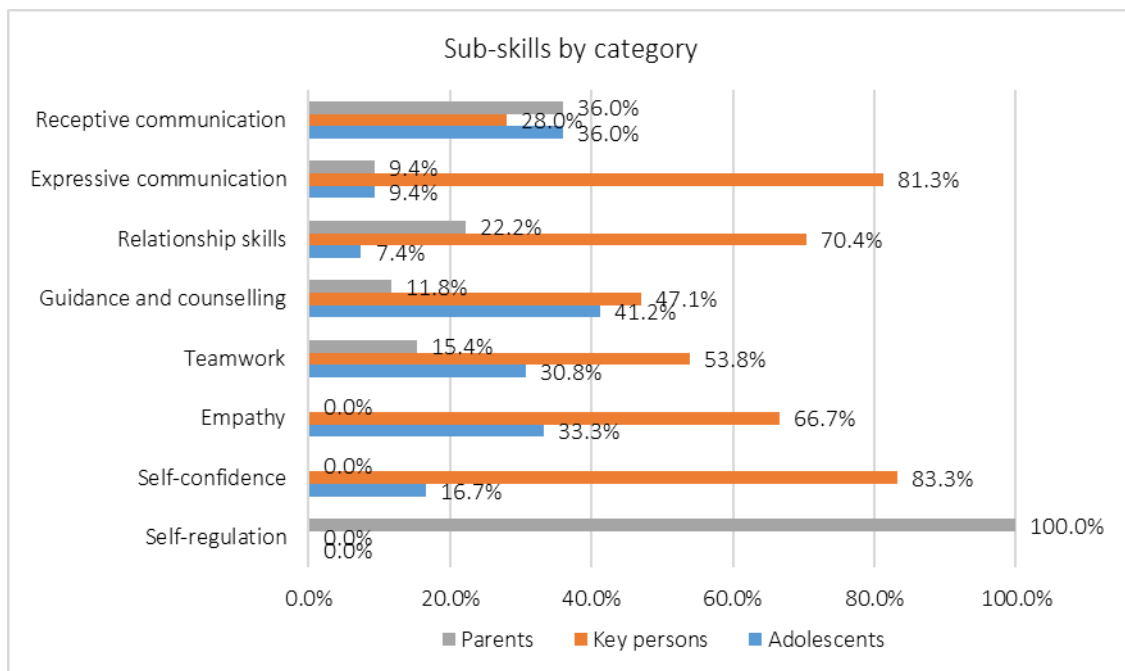
The young boy I am referring to is obedient and also guides his friends on what to do and what not to do. In case of any misunderstandings, he calms them down and then advises them accordingly. In addition, he is very prayerful and always seeks God's wisdom. (U-P-FGD-04)

Skills the participants mentioned as related to respect include: "creativity" (U-K-30, U-K-33) and "decision making" (U-K-38, U-K-39). These were mentioned by key persons only.

Finally, some descriptive analyses were conducted to determine whether there were any differences in the subskills by gender, category of participants, and study sites.

As shown in Figure 7 below, almost all codes emerged from all categories of participants (key persons, parents, and adolescents), except *empathy* and *self-confidence*, which did not emerge from parents, and *self-regulation*, which did not emerge from adolescents and key persons. The graph also highlights important differences in which key persons prominently mentioned the subskills of respect as being *expressive communication*, *relationship skills*, *guidance and counselling*, *teamwork*, *empathy*, and *self-confidence*.

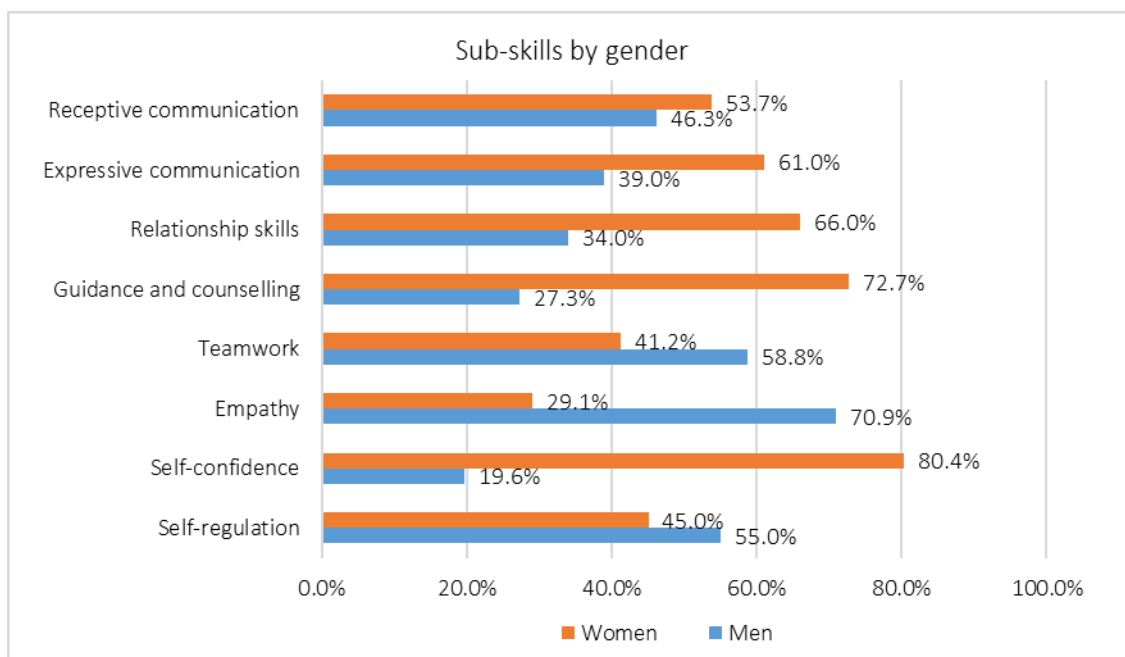
Figure 7: Percentage of Excerpts That Include Receptive Communication, Expressive Communication, Relationship Skills, Guidance and Counselling, Teamwork, Self-Confidence, Empathy, and Self-Regulation, by Category



Furthermore, all codes relating to the subskills of respect emerged from both men and women, as shown in Figure 8. As can be observed, more women mentioned skills that include *receptive communication*, *expressive communication*, *relationship skills*, *guidance and*

*counselling, and self-confidence. On the other hand, more men mentioned teamwork, empathy, and self-regulation.*

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



In summary, it emerged from the interviews that respectful people exhibit good relationship skills, effective communication skills, guidance and counselling skills, collaboration skills, self-confidence, empathy, and self-regulation.



### 3.2.3 Dispositions

The following codes emerged in the theme of disposition: willingness to be corrected or advised, responsibility, kindness or friendliness, hard work, passion, positive attitude, and leadership, as can be seen in the table below:

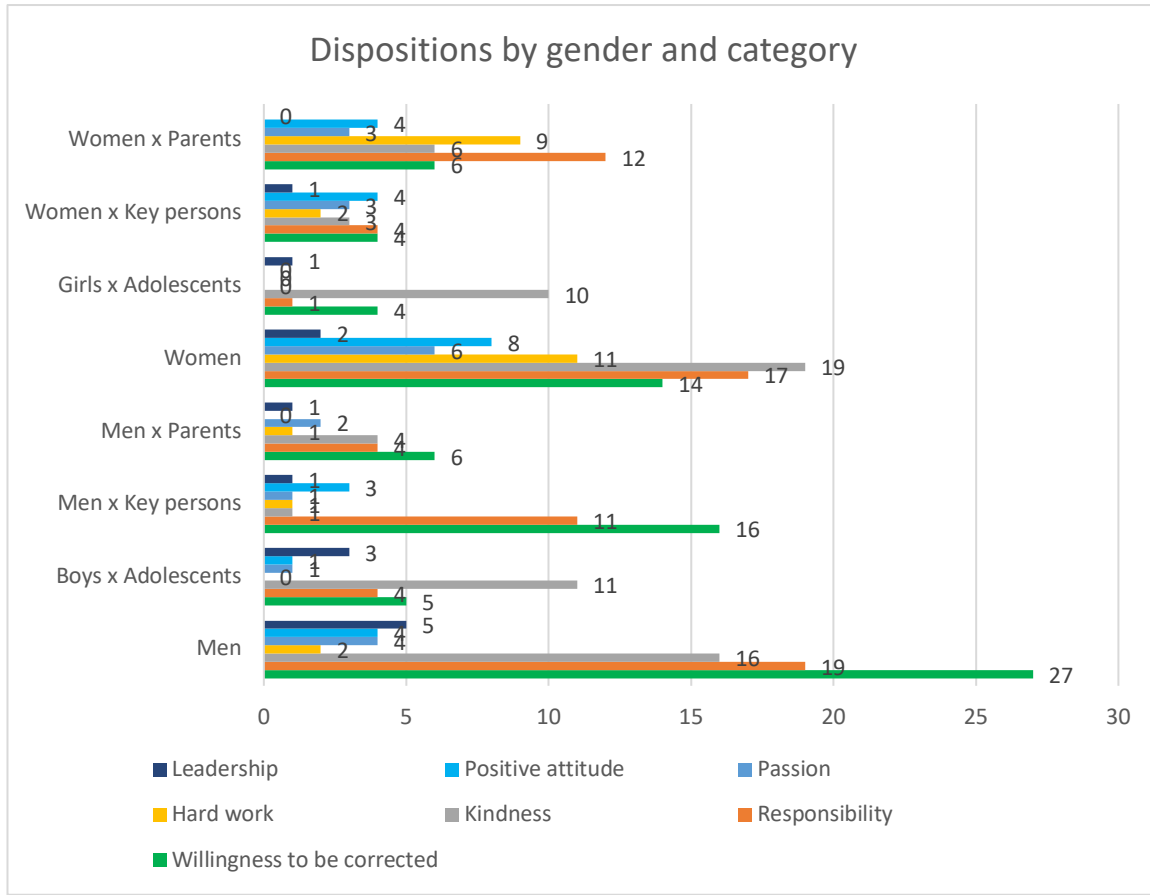
*Table 5: Codes That Emerged as Dispositions of Respect*

CATEGORY: DISPOSITIONS	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Willingness to be corrected or advised	31	32.98	41	29.29
Responsibility	26	27.66	36	25.71
Kindness or Friendliness	23	24.47	35	25.00
Hard work	12	12.77	13	9.29
Passion	9	9.57	10	7.14
Positive attitude	9	9.57	12	8.57
Leadership	7	7.45	7	5.00
<b>Total</b>	<b>94</b>		<b>140</b>	

Further analysis of the number of excerpts that contain codes belonging to the theme of dispositions by gender and category can be observed in Figure 9 below:

*Figure 9: Frequency of Excerpts That Include Willingness to Be Corrected, Responsibility, Kindness, Hard Work, Passion, Positive Attitude, and Leadership, by Gender and Category*

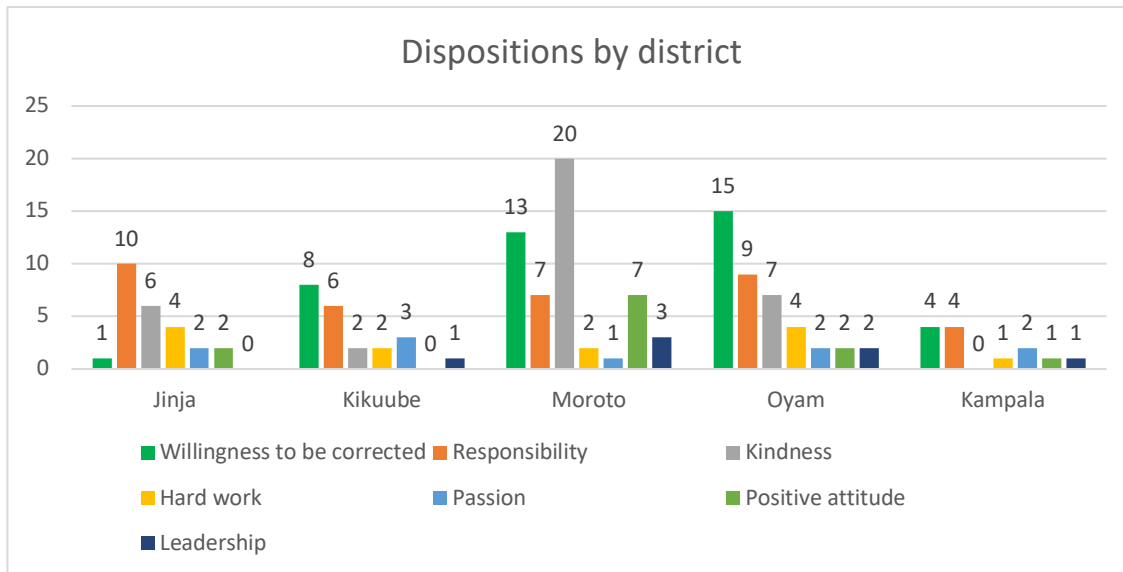




As can be observed in Figure 9, the most prominent dispositions of respect among both men and women participants across the categories of participants (parents, key persons, and adolescents) are *willingness to be corrected or advised, responsibility, kindness, and hard work*.

Analysis of the same codes with respect to the disposition of respect by the different study sites (refer to Figure 10), reveals more interesting findings. *Willingness to be corrected or advised* emerged as the most mentioned disposition in Kikuube and Oyam districts, while *responsibility* and *kindness* were the most stated dispositions in Jinja and Moroto districts, respectively.

Figure 10: Frequency of Excerpts That Include Willingness to Be Corrected, Responsibility, Kindness, Hard Work, Passion, Positive Attitude, and Leadership, by Study District



Most participants believe that a respectful young person is “willing to be corrected or advised.” This is characterised by being “positive when advised or corrected” (U-K-29, U-K-19), “willing to consult” (U-A-19, U-K-39), “asking for forgiveness” (U-A-37, U-P-27), “listening to advice from others” (U-A-26, U-K-17), and “accepting mistakes” (U-K-16, U-P-26). The following are examples of interesting quotes from a parent and a key person that explain the code *willingness to be corrected or advised*: “If he [adolescent] has committed an offence to his parents, he comes out to confess his wrong deeds and also asks for pardon” (U-P-27); and “He always respects my advice as a parent or our advice as parents. When advised, his responses are always positive” (U-K-29). Moreover, according to some participants, some respectful young people, “advise others” (U-K-29), as also evidenced from what one adolescent expressed:

If she does something wrong and I confront her about it, she does not start to deny it. She first settles the matter and tells me from which I can start to advise her not to repeat. And if she did not commit any offence still, I advise her to not engage now. She doesn’t come out to just start quarrelling but rather speaks with calm. (U-A-23)

Some participants also said that a respectful person has a sense of “responsibility” (U-K-21, U-K-33, U-P-28). This means someone who “does house chores” (U-A-24), “accepts roles and responsibilities” (U-K-15), “completes assignments or tasks” (U-K-16, U-K-22, U-P-32), and “comes back home in time” (U-P-25). Being responsible also requires one to be obedient, as expressed by one of the key persons:

Actually, that one [adolescent] can almost do all the work at home, whatever the parents tell her to do. She cannot even say, “Why can’t you send this person?” For her, she does. That’s why I say . . . she has strong respect. (U-K-18)

Another parent added the following:

I understand respect as listening first instead of arguing first without questioning authority. For example, grinding maize, harvesting greens from the garden, cutting down trees, cooking, and always willing to work without being told. (U-P-32)

This is also consistent with what one of the adolescents stated: “doing whatever you are told to do without resistance” (U-A-01).

Another key aspect that came up in the category of dispositions is “kindness or friendliness” (U-A-23, U-A-31, U-K-02, U-P-30). To several participants, this means “being in good terms with others” (U-A-28, U-A-21), “being hospitable” (U-A-10), “having a good heart” (U-P-32), and “being able to make friends,” as one parent stated: “another one can be friendship making. This person likes making a lot of friends, she doesn’t walk” (U-P-20).

Parents and key persons also identified a respectful person as one who is *hardworking* (U-K-24, U-P-12). One of them said: “Hardworking can earn you respect” (U-K-20). A hardworking person is one who “makes themselves busy with household chores and other activities” (U-P-05), as one of the participants stated: “He [adolescent] loves to work. He clears the compound” (U-P-26). To one participant, a hardworking person is active and self-driven: “You find her washing, immediately she begins cooking, immediately after cooking, she sweeps the compound, in other words she is self-driven” (U-P-03).

Several participants also described a respectful person as someone who has a *positive attitude* “towards others” (U-P-20), “towards given tasks” (U-K-05), and “towards life,” as one of them said:

The first one is to be disciplined and have a positive attitude towards life. You know when someone has lost hope in life, they want to behave anyhow whether they respect you or not. But this person must have a positive attitude towards life. (U-K-01)

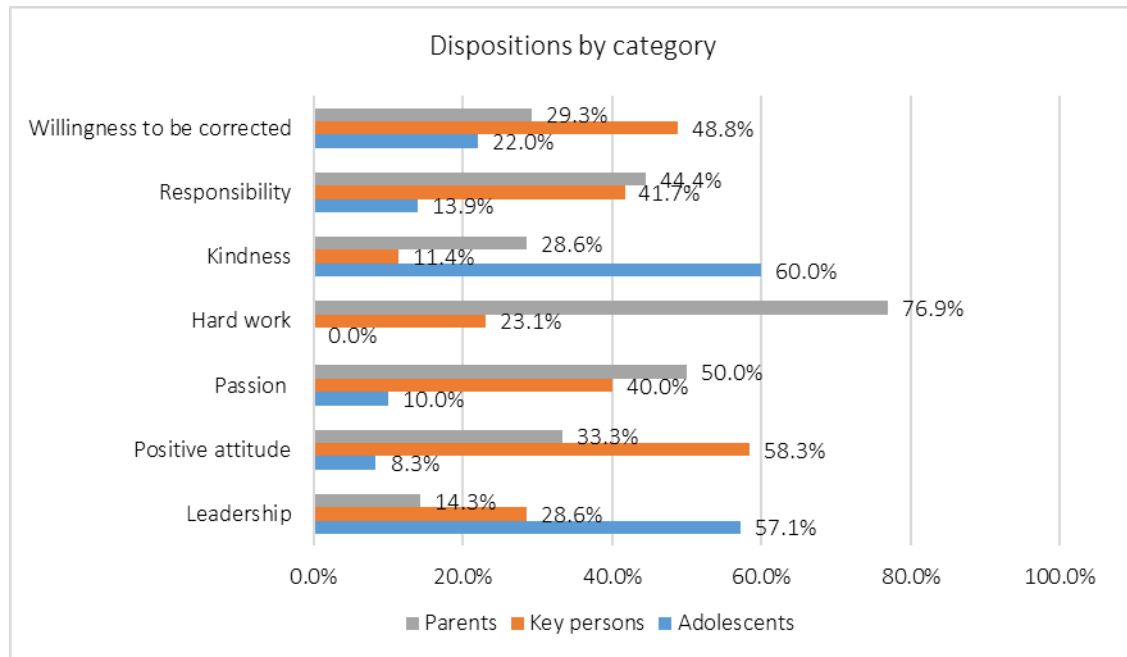
*Passion* is yet another disposition that several participants reported as linked with being respectful. To them, this means “taking initiatives to acquire life skills” (U-K-39) and “having passion to learn or likes studying” (U-A-10, U-K-25, U-P-23), as one of the parents stated:

She has strong respect, she wants to be at school when the mother says, “Go to school” and then also, she wants to be someone when the mother tells her to do something in the family she can do. (U-P-21)

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

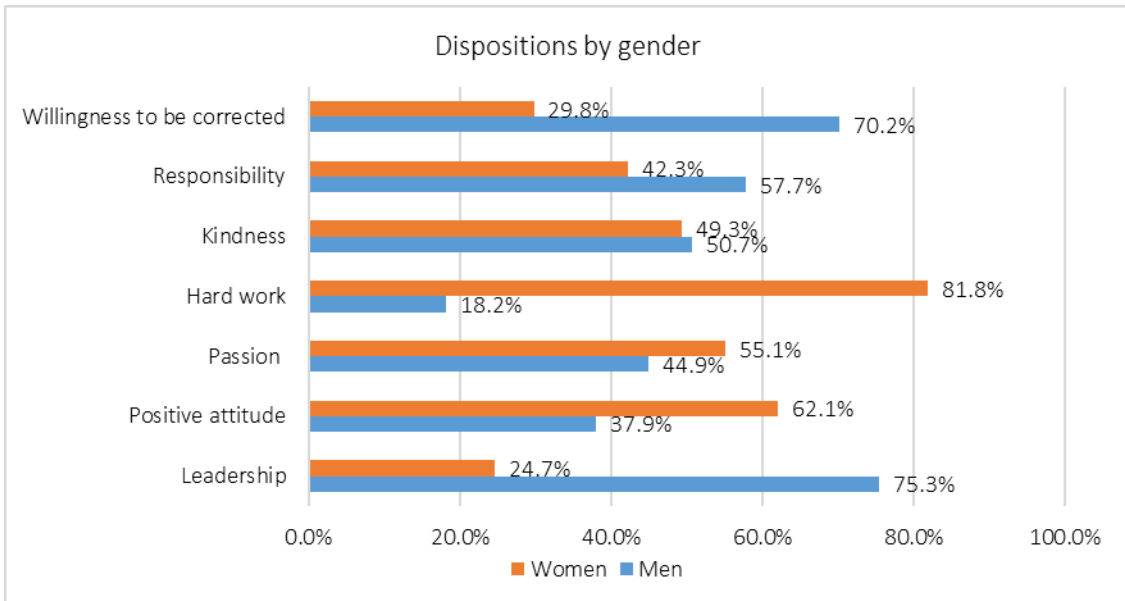
As shown in Figure 11 below, almost all codes emerged from all categories of participants (key persons, parents, and adolescents), except *hard work*, which did not emerge from adolescents. The graph also highlights important differences. Key persons prominently mentioned *positive attitude* and willingness to be corrected as dispositions of respect. Parents predominantly mentioned *hard work* and *passion*, while adolescents mainly mentioned *kindness* and *leadership*.

Figure 11: Percentage of Excerpts That Include Willingness to Be Corrected, Responsibility, Kindness, Hard Work, Passion, Positive Attitude, and Leadership, by Category



Furthermore, all codes relating to the dispositions of respect emerged from both men and women, as shown in Figure 12. As can be observed, more women mentioned dispositions such as *hard work*, *passion*, and *positive attitude*. On the other hand, more men mentioned *willingness to be corrected*, *responsibility*, and *leadership*.

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



In conclusion, the participants believe that a respectful person is willing to be corrected or advised, responsible, kind or friendly, and hardworking, among other dispositions.

### 3.2.4 Values

The following codes emerged in the theme of values: humility, love, and honesty as seen in the table below.

Table 6: Codes That Emerged as Values of Respect

CATEGORY: VALUES	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Humility	21	22.34	36	59.02
Love	11	11.70	15	24.59
Honesty	11	11.70	13	21.31
<b>Total</b>	<b>94</b>		<b>61</b>	

A respectful person, as reported by several participants, is “humble” toward others (U-A-14, U-K-28, U-P-18,). This also helps them to “communicate” clearly with others (U-K-17). Other words used to describe a humble person are “being polite” (U-P-19) and “being down to earth” (U-P-14).

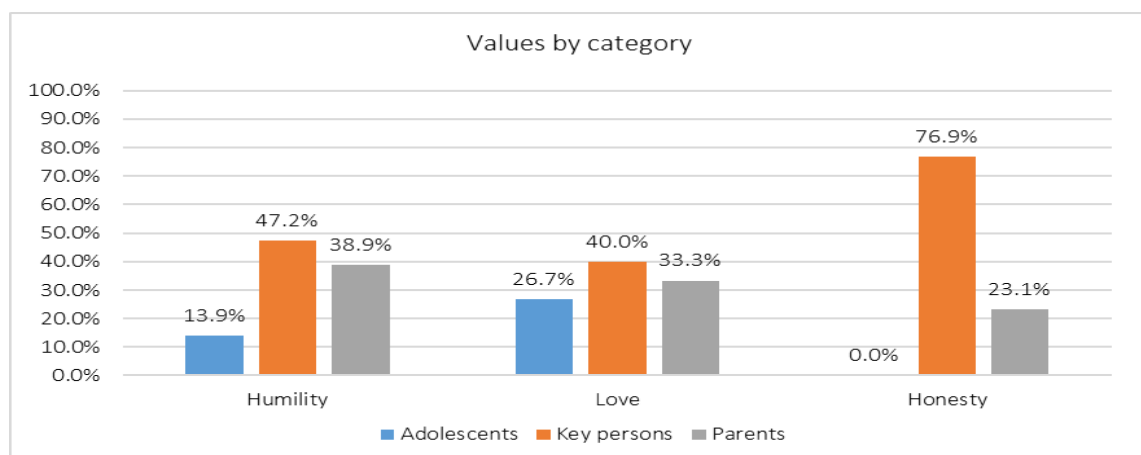
It emerged in the FGDs that young people who are humble make friends easily: “[A respectful] adolescent plays with the friends. This adolescent is humble and listens to his parents. Being humble, he easily makes friends” (U-A-FGD-06).

A respectful person is also “honest” (U-K-03). Other words used to describe *being honest* are “trustworthy” (U-K-39, U-P-13), “transparent” (U-K-29), and having “integrity” (U-K-02). All the quotations related to the value of *honesty* came up only in the categories of parents and key persons.

Respectful people are also described as exhibiting “love” (U-A-32, U-K-13). To some participants, loving other people is also linked with “helping others,” as one participant stated: “They love people and even if you are older, they help you out” (U-A-26).

Notably, almost all codes emerged from all categories of participants (key persons, parents, and adolescents), except *honesty*, which did not emerge from the category of adolescents. These results can be observed in Figure 13 below:

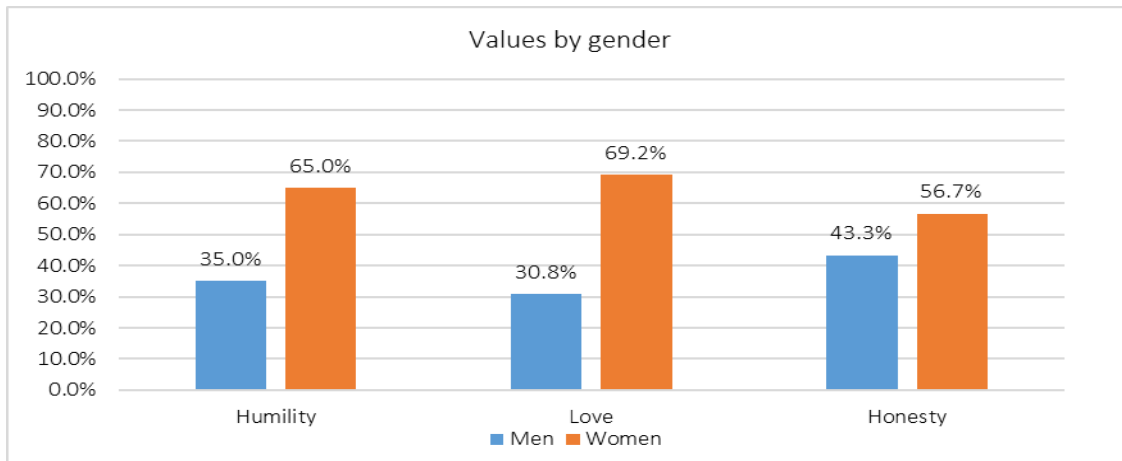
Figure 13: Percentage of Excerpts That Include Humility, Love, and Honesty by Category



Furthermore, all codes relating to the values of respect emerged from both men and women categories of participants. As observed in Figure 14 below, more women prominently mentioned love, honesty, and humility as values of respect.



Figure 14: Percentage of Excerpts That Include Humility, Love, and Honesty by Gender



In summary, the participants believe that a respectful person is humble, honest, and shows love to others.

### 3.2.5 Support systems and enabling factors

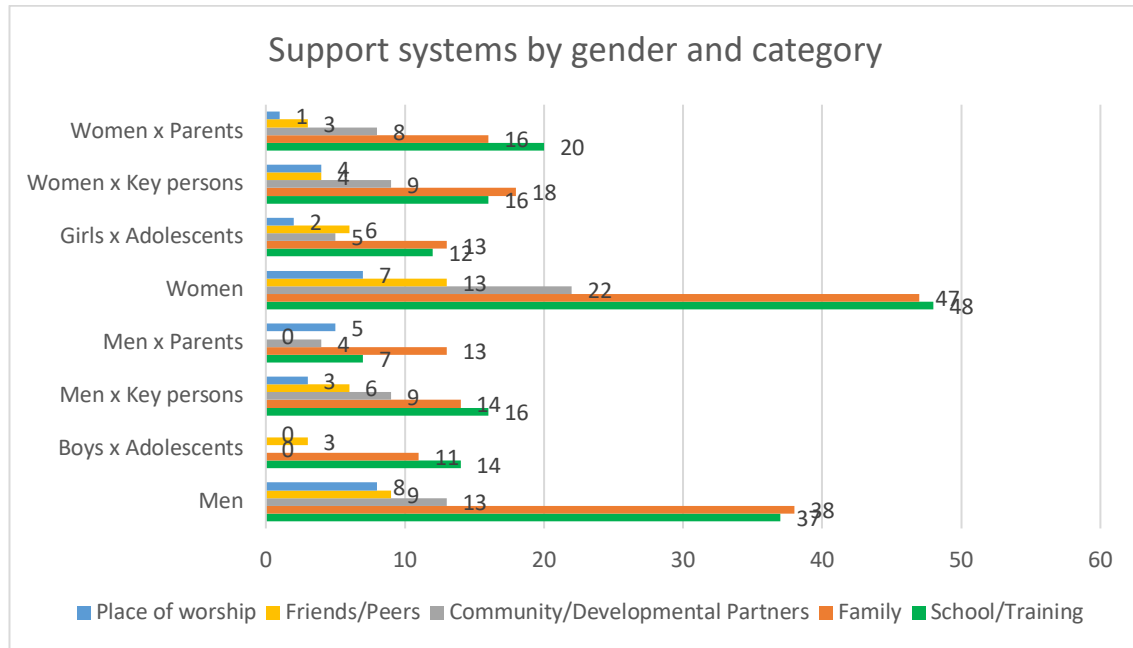
The following codes emerged in the theme of support systems and enabling factors: school or training, family, community or development partners, friends or peers, place of worship, media, reading and experience, as seen in the table below:

Table 7: Codes That Emerged as Support Systems of Respect

CATEGORY: SUPPORT SYSTEMS	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
School or Training	74	78.72	85	68.55
Family	72	76.60	85	68.55
Community or Development partners	33	35.11	35	28.23
Friends or Peers	21	22.34	22	17.74
Place of worship	15	15.96	15	12.10
Media, TV, Radio	1	1.06	2	1.61
Reading	1	1.06	1	0.81
Experience	1	1.06	2	1.61
<b>Total</b>	<b>94</b>		<b>124</b>	

The total number of excerpts in the most prominent codes belonging to the theme of support systems and enabling factors by gender and category of participants can be observed in Figure 15:

Figure 15: Frequency of Excerpts That Include School, Family, Community or Development Partners, Peers, and Place of Worship, by Gender and Category

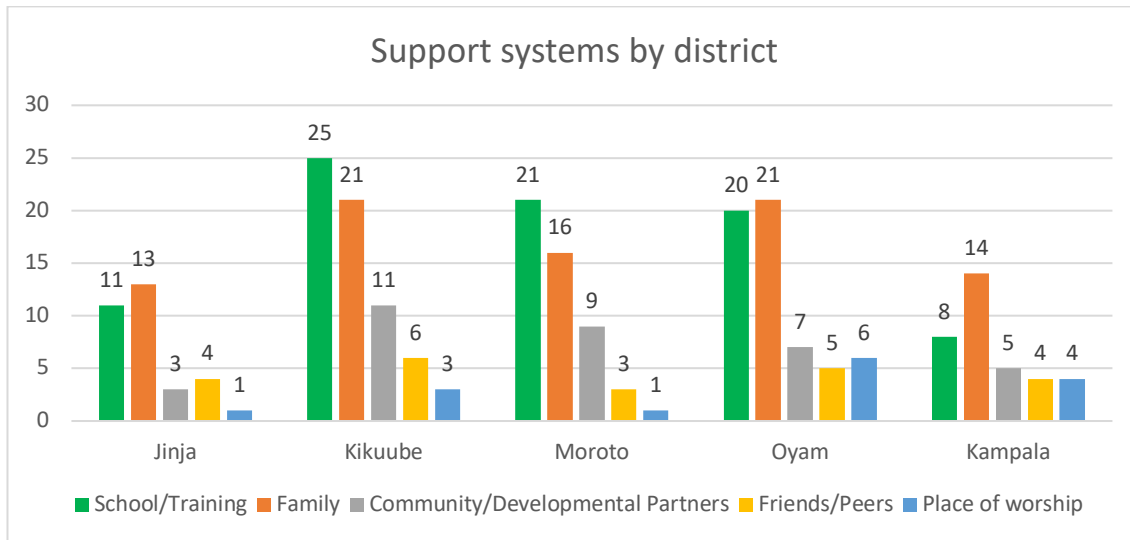


As can be observed in Figure 15 above, the most frequent support systems of respect among both men and women participants across the categories of participants (parents, key persons, and adolescents) are *school* and *family*.

When we analyse the same codes regarding the support systems of respect by the different study sites (refer to Figure 16), a similar pattern emerges. *School* and *family* are still the most mentioned support systems of respect in all the districts.



Figure 16: Frequency of Excerpts That Include School, Family, Community or Development Partners, Peers, and Place of Worship, by Study District



*Schooling or training* emerged as the most stated support system that helps a young person to become more respectful. Since adolescents “spend most of their time at school” (U-P-03), teachers can remind them of things that ought to be done, as one adolescent put it: “I think they get respect from school because for example if a teacher can easily remind the adolescent that things are usually not done like that” (U-A-32). At school, adolescents can also “learn different ideas” (U-K-30). Teachers also help guide and counsel young people: “The teachers as well correct her [an adolescent] in case of any wrong doings and punish her too” (U-A-03).

While the importance of school for enhancing respect among young people was mentioned by most participants, it was not very clear how the teaching should be done to “bring out” these respectful young people. Several participants just mentioned “school” or “training” with no further explanation. Here is an example of what one participant said: “You become more respectful when you are taught, when you have gone to school. When you are being taught in any other institution or some learning centres that is when you can be respectful” (U-K-24). Another participant said: “They [adolescents] should go to school and learn how to be respectful” (U-A-27).

According to some participants, however, “school just supplements” (U-P-35), because “the teachings at school are like the one at home” (U-K-27). Therefore, school was concurrent with “family” in most cases, as can be seen in these excerpts: “As they say that charity begins at home, if the parents are respectful, then the children will also be respectful then also the school contributes on how to respect each other and other people” (U-K-17).

Like I am a teacher and I happen to deal with adolescents, say, those who are 13 years old like you said. Sometimes, a boy or a girl has a problem. You see, when we bring the parents on board, it can be of help such that we bring up this person through a right path. (U-K-05)

The family “is the foundation of enabling development of respect among adolescents” (U-P-35); as the saying goes, “charity begins at home” (U-K-34). This is explained in the narrative below:

Parents should teach their children to respect others. If children don’t learn this from home, they will be disrespectful, and people will not respect them as well. This is very bad. For example, I have learnt a lot from my parents, especially my father. (U-A-39)

To me, I find that the first most important role is played by the parent because an adolescent starts growing from the parent and respect depends on how the parent has guided this child. If you don’t teach your child then, how do you expect the child to learn respect from school? . . . the school also plays a role because they monitor the child’s progress, talk and guide the child to become respectful. (U-P-FGD-06)

In the family, parents also help to guide and counsel the children: “They give her counselling concerning the things to do and things not to do” (U-A-37). The family teaches children to “always respect elders and other people as well as always do the right things and not be disobedient” (U-A-01).

To some participants, respect starts at home to then continue in the “community,” as explored in the narrative below:

I would say it starts from home . . . then goes to the community. When an adolescent is taught from home that this is how we approach life, this is how we must approach older people, this is how we must work out things, and then even when they go to the community, they will tend to do the same . . . So, it starts from home where there is family, then goes into the community. (U-K-01)

Various stakeholders in the community also need to be role models in order for young people to appreciate the importance of being respectful, as one key person stated: “other people in the community need to be role models to the young people” (U-K-11).

Another one said the following:

Upbringing! Parents should guide their children. The community also does much influence. When the community is full of disrespectful individuals, the children are most likely going to take that path, and the reverse is also true. The tough times he

[adolescent] experienced helped him a lot . . . He learnt various survival skills. (U-K-38)

*Friends or Peers*, according to several participants, also play an important role in enhancing respect toward others, as one key person said: “You can copy from friends, people you work with . . . One learns what to do when and how” (U-K-38). To another key person, young people “should join good peer groups, like groups for plays and reading books, as those are ways which can lead pupils to have respect” (U-K-25). Based on these excerpts, it is clear that one can copy or learn respectful behaviours when they associate with “good” groups or persons, as one adolescent elaborated:

Let’s say like someone who did not go to school, the people who can increase their ability to be respectful can be the parents and the friends he or she lives with who also have respect. Just like in Langi, they say that “if you live in a red ant hill, you will also become red.” So, if you also stay with a bad person, you will also become bad. (U-A-23)

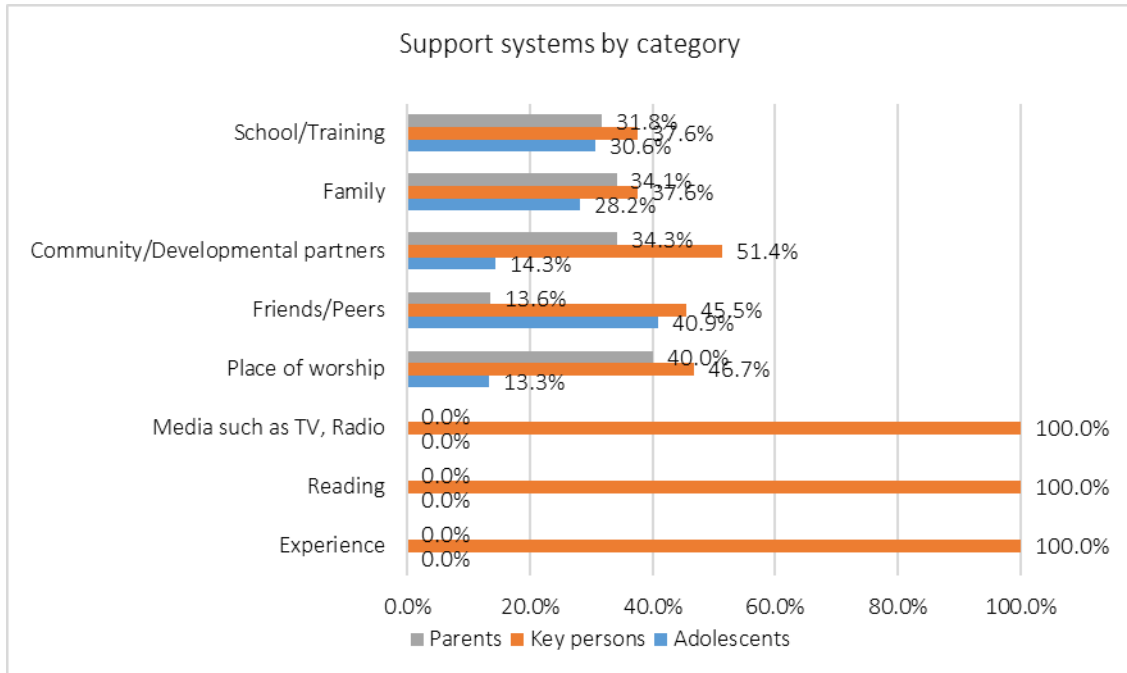
At the *places of worship*, “spiritual leaders teach us good morals that will enable us to represent our faith honourably and also to command respect from those admiring our behaviours” (U-A39). These places also provide *guidance and counselling* to the young people (U-K-30). One key person summarises the connection in the various support systems as in the narrative below:

The parent at home should be the first to teach him or her as a child that elders are meant to be given respect. After that you go to church, the fear of God. Any child that fears and respects God will give respect to others, then schools will come in, the child will respect his or her teachers. (U-K-14)

Other ways one can become respectful, according to several participants, include education,” “doing right things at the right time and place,” “being responsible,” “being calm or humble,” “socialising with others,” “willing to be advised or corrected,” “having effective communication skills,” “being a good problem solver,” and “following instructions” (U-A-01, U-A-04, U-P-04, U-P-09, U-P-24, U-P-25, U-P-26, U-P-29).

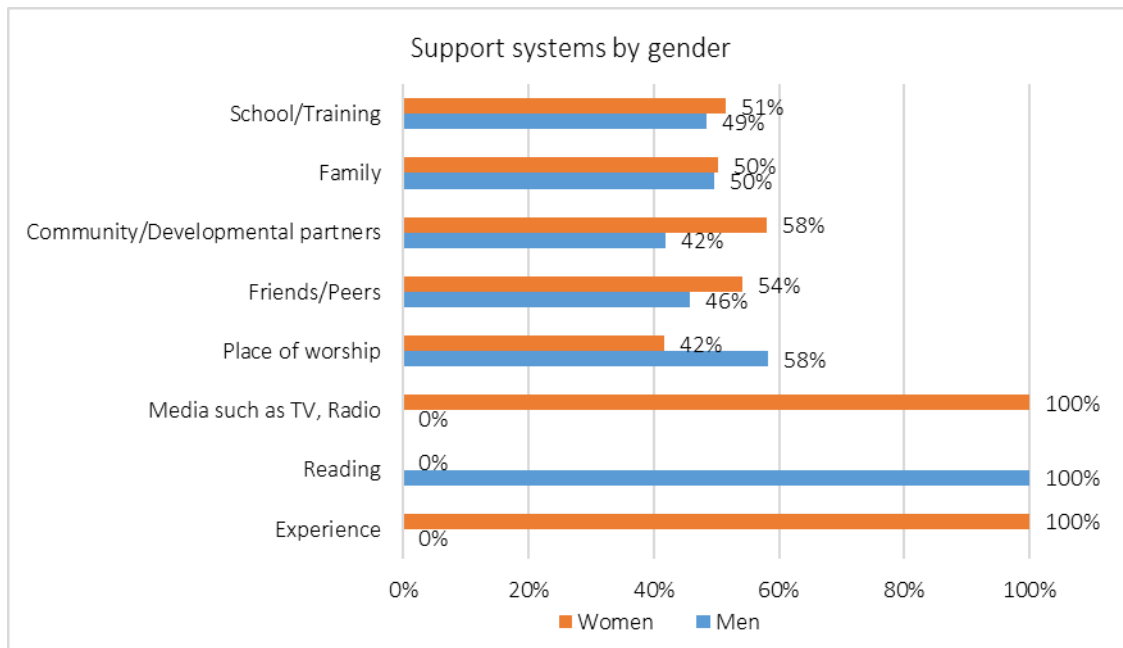
Notably, almost all codes came up from all categories of participants (key persons, parents, and adolescents) except *experience*, *media*, and *reading*, which did not emerge from adolescents and parents. These results can be observed in Figure 17 below:

Figure 17: Percentage of Excerpts That Include School or Training, Family, Community or Development Partners, Friends or Peers, Place of Worship, Media, Reading, and Experience, by Category



Furthermore, as observed in Figure 18, most of the codes relating to the support systems of respect emerged from both men and women, except *media* and *experience*, which did not emerge among the men, and *reading*, which did not emerge among the women.

Figure 18: Percentage of Excerpts That Include School or Training, Family, Community or Development Partners, Friends or Peers, Place of Worship, Media, Reading, and Experience, by Gender.



In conclusion, the interactions among support systems such as school, family, community, peers, and places of worship are paramount for helping young people become more respectful.

### 3.2.6 Assessment Methods

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

Table 8: Codes That Emerged as Assessment Methods for Respect

CATEGORY: METHODS OF ASSESSMENT	PARTICIPANTS (SOURCES)		EXCERPTS	
	NUMBER	%	NUMBER	%
Task performance	40	42.55	42	53.85
Observation	35	37.23	35	44.87
Interviews	8	8.51	8	10.26
Staying with people	3	3.19	3	3.85
<b>Total</b>	<b>94</b>		<b>78</b>	

*Task performance* emerged as the most stated method that one can use to test whether a young person is respectful. To several participants, task performance entails asking someone to perform an activity, as one of them said: “I can test this young person by sending this young person for water and see whether they will comply” (U-A-31). Another participant explained, “Mostly, as I have said, when I am at school, I can test them by giving them to clean the class. So, I would expect them to do that work” (U-K-18). According to a parent, “You may send him to buy you something. If they go without hesitating, then they are respectful” (U-P-04).

Some tasks can also be used to test for other values such as integrity, honesty, etc. that are linked to respect, as one participant said: “I can . . . task them to bring a sealed package for me and if they do not open it, I know they are respectful” (U-K-30). Related to this, another key person said: “I can send him with excess money to buy something, and when he brings back balance, he is respectful, if he does not bring back the balance, he is not respectful” (U-K-31).

Most frequently, participants linked task performance with *observation*: looking at someone’s behaviours in relation to the task, to gauge whether they exhibit respect. As one participant explained, “You can send him or her for some drinking water. If it is a girl, she will kneel down while giving you the water and when it’s a boy, he will stand upright to give you the water” (U-A-26). Another participant explained, “I can ask such a child to come to a group meeting of elders and observe whether she can display respectable behaviour for example greeting while kneeling down, helping with serving refreshments” (U-P-36). This is also consistent with what another participant narrated: “I can leave my handbag in the staffroom and ask him to pick it up. If he first greets the teachers and requests them to pick the bag, then I can conclude that he has respect” (U-K-34). A participant from the FGDs said the following:

Test her if she can pick for you food from the serving table. If and when she brings it [I] watch to see how the food is served to me. If it is on a table—does she kneel to put it on the table before me? If yes, then such a girl is perceived to be respectful. (U-A-FGD-10)

One of the participants also linked task performance with “interviews” to test whether a young person is respectful: “Assign him a task that requires him to respond. Interview him and analyse his response” (U-K-33). For some participants, however, interviews and observations can also be used as stand-alone methods to test whether a young person has respect. Observation entails closely monitoring someone’s conduct or behaviour (U-A-28, U-K-12, U-P-13): “even if she doesn’t know you, she will kneel properly and smile at you like someone she knows and greet you. The person gives you respect as an elder” (U-K-14). Another adolescent said the following:



I also monitor the way one talks. Usually, respectful people are mindful of what they say. They don't say anything anyhow. Unruly people like controlling conversations. They make sure they spend most of the time talking and making sure their positions are backed by others, whether good or bad. (U-A-39)

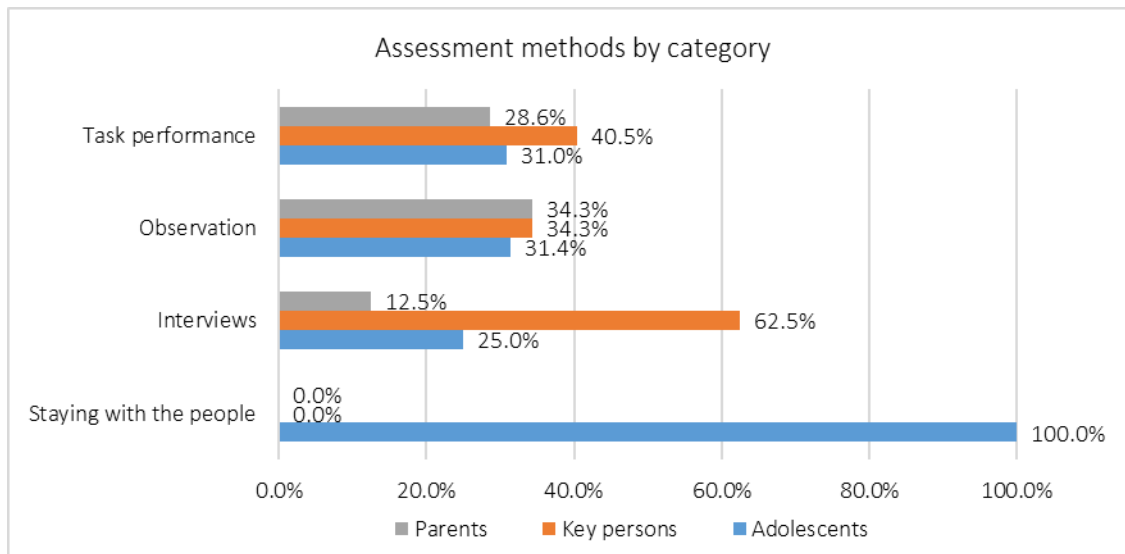
Interviews, which in some cases were also mentioned with observations, entail "asking questions" about the people themselves: "You can know [that someone is respectful] by asking the person whether when they are out there in the society, they greet people or they don't" (U-A-15), or about others: "you observe and you interview. You call somebody here and tell them to talk about somebody or that person. So, you get information from others" (U-K-20).

Another key person stated the following:

Basically, to test someone's respect, you must share or interact because you cannot know someone if you do not interact. When you are in class you ask questions or try to speak and hear people's responses. There is a tendency for learners to make those comments in class when you are speaking. (U-K-05)

Notably, almost all codes came up from all categories of participants (key persons, parents, and adolescents) except *staying with people*, which did not emerge from the key persons and parents. These results can be observed in Figure 19 below:

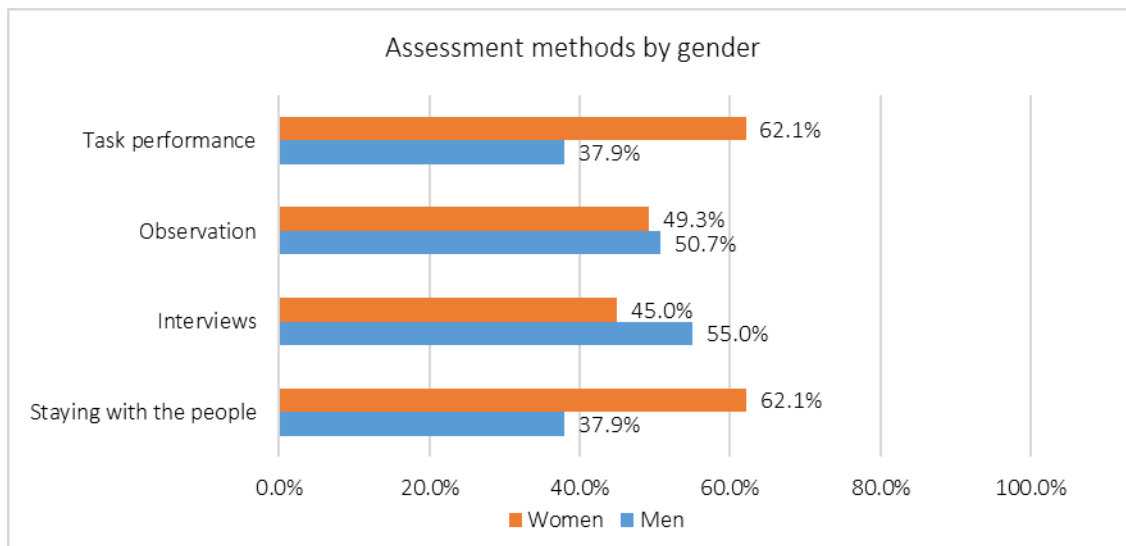
Figure 19: Percentage of Excerpts That Include Task Performance, Observation, Interviews, and Staying with People, by Category



Furthermore, it can be observed in Figure 20 that 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. Furthermore, more women than men prominently mentioned *task performance* and *staying with people* as methods for assessing respect.

Figure 20: 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

The predominant definition of respect in Uganda is to treat others and oneself with value. This includes aspects such as honouring others, taking care of oneself and others, knowing oneself, considering others as important and needed, and being a good person. In order to be considered a respectful person in the Ugandan context, the individual should exhibit behaviours that are practised and acceptable by the society. Examples of these attributes include decent dressing, being disciplined, being obedient, kneeling, requesting permission from adults, being exemplary, and the like. Respect is also demonstrated when one fears God—obeying the commandments and being prayerful.

Young people are also expected to exhibit certain subskills, which help to enhance both their self-respect and their respect for others. These include, but are not limited to, relationship skills, effective communication skills, guidance and counselling skills, collaboration skills, self-confidence, empathy, and self-regulation. Furthermore, respectful people should possess certain dispositions and values such as willingness to be corrected or advised, being responsible, kind, hardworking, honest and loving, in order to enhance their respect.

In order to help young people become respectful, it is important to appreciate the interaction of support systems such as school, family, community, peers, and place of worship. These support systems complement each other, as young people often interact with all of them. This interaction points to a sense of community or belonging that young people ought to demonstrate. Youth are expected to help others in the community, appreciate others' perceptions, share with them, work or stay together, and feel that they belong to a particular community.

In regard to assessment methods to test whether a young person is respectful, great emphasis is placed on the use of task performance and observation. According to the findings, these could be implemented alone or simultaneously.

#### 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 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 Ugandan researchers for cultural sensitivity.

Regarding the process of data analysis, the complexity of the study (including different skills in different countries) affected the treatment of the documents and the codebook. It was impossible to anticipate all the challenges that would arise during the coding and analysis. Qualitative analysis required a systematic and collaborative process among the researchers involved in reading, analysing, and coding the sources. Given the large number of interviews

for such a qualitative study, a large number of researchers was involved in the process, increasing the challenges as well as the richness of the analysis. Nevertheless, different strategies were implemented to guarantee the reliability and accuracy of the findings. On the other hand, the team analysed interviews in two rounds to achieve sufficient inter-rater reliability. Raters maintained constant communication through daily meetings to share challenges, doubts, and suggestions.

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

## 4.2 Recommendations for Future Research and Assessment

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

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

Certain unique aspects of this study seem to call into question the appropriateness and importance of conducting an inductive process. 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.

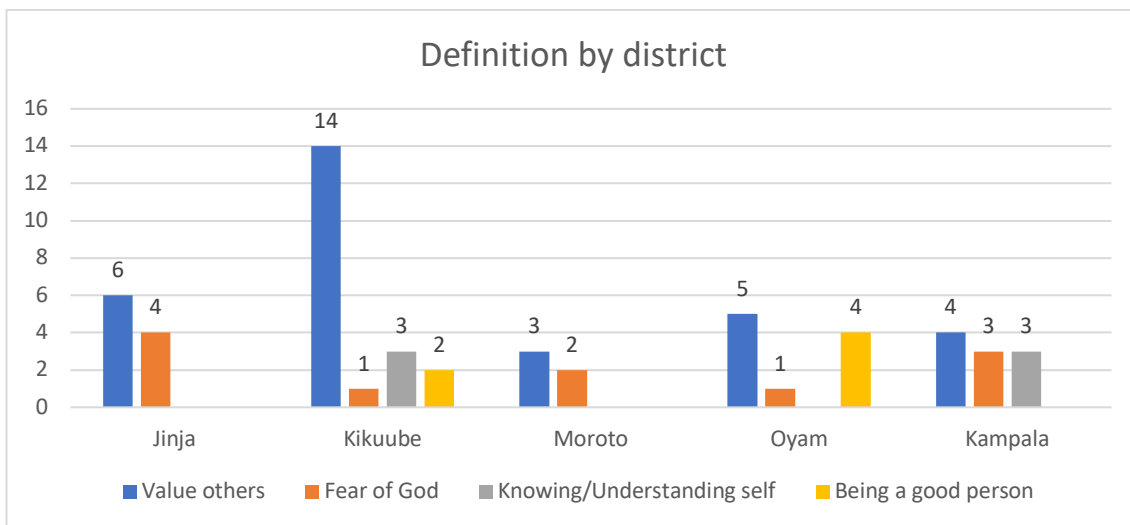
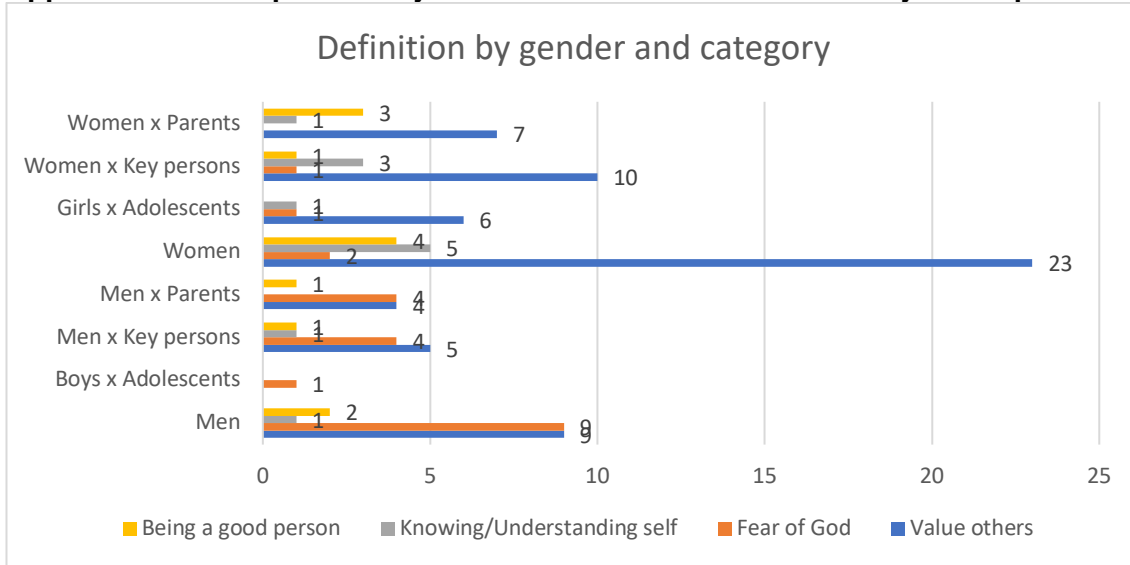
More iterative processes are also recommended in future studies to verify the preliminary findings.

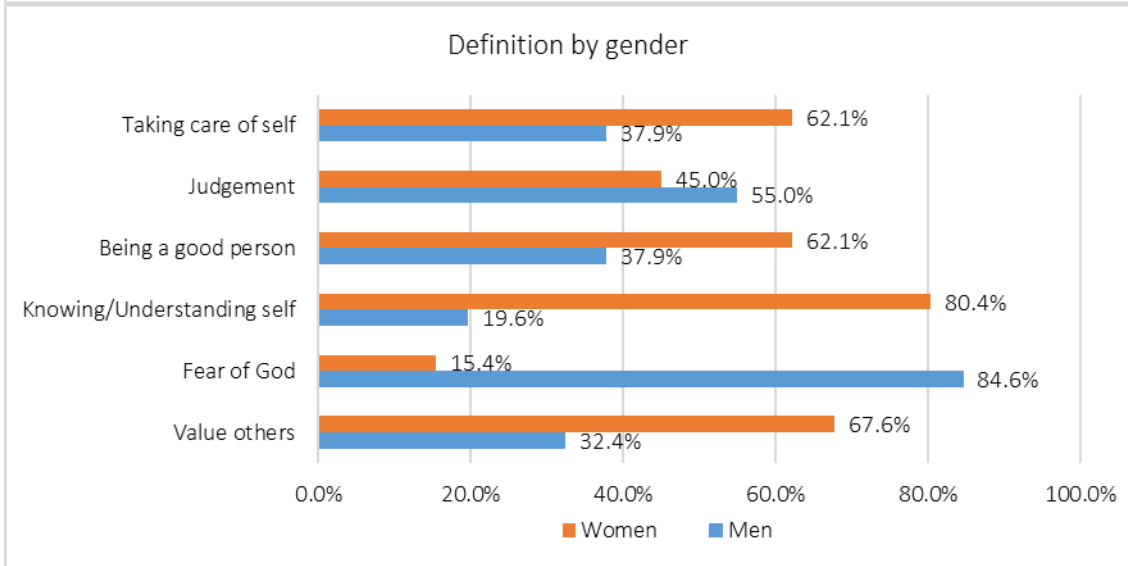
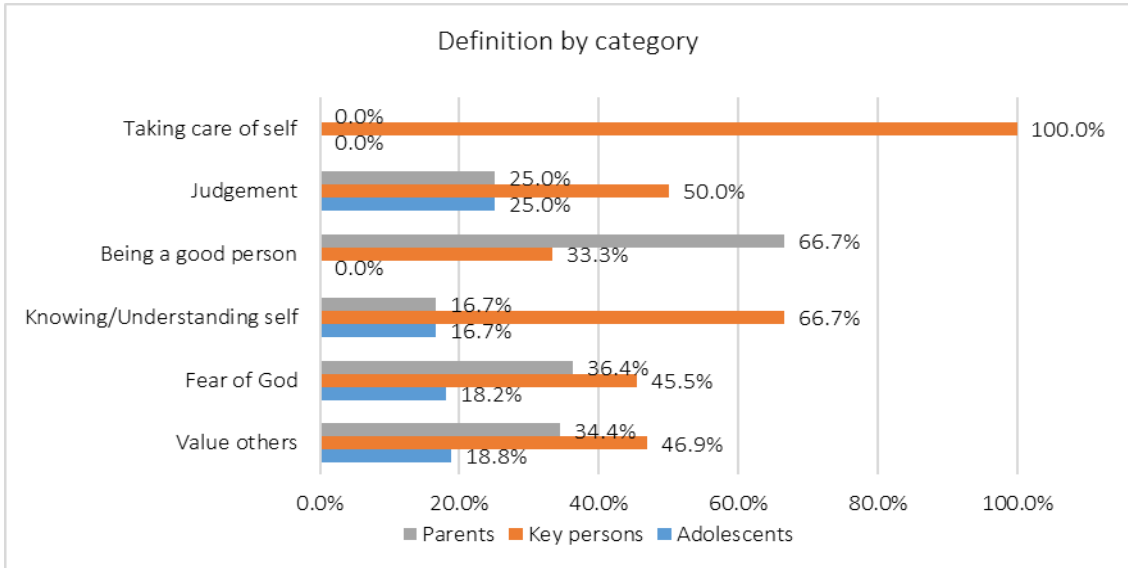
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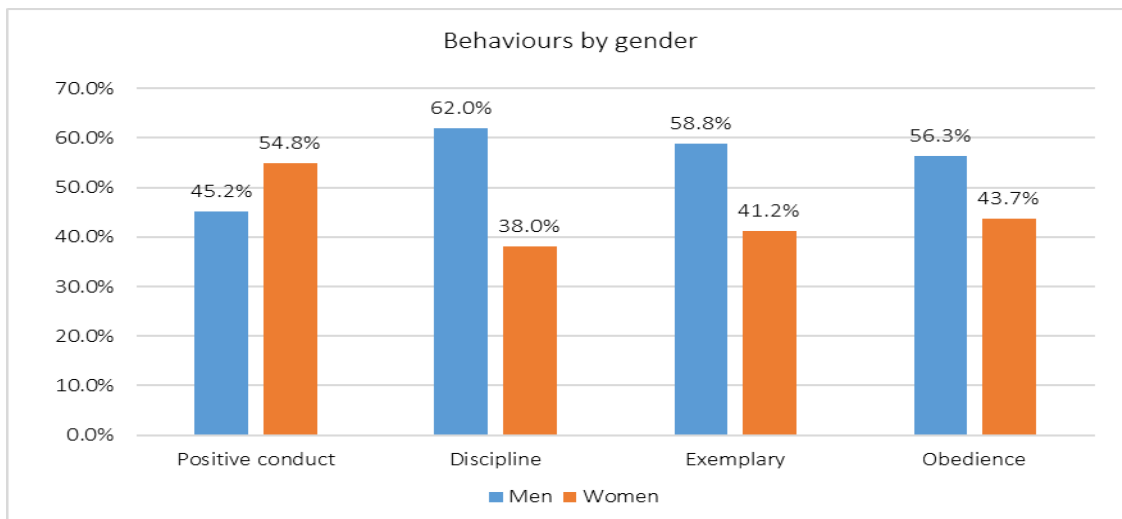
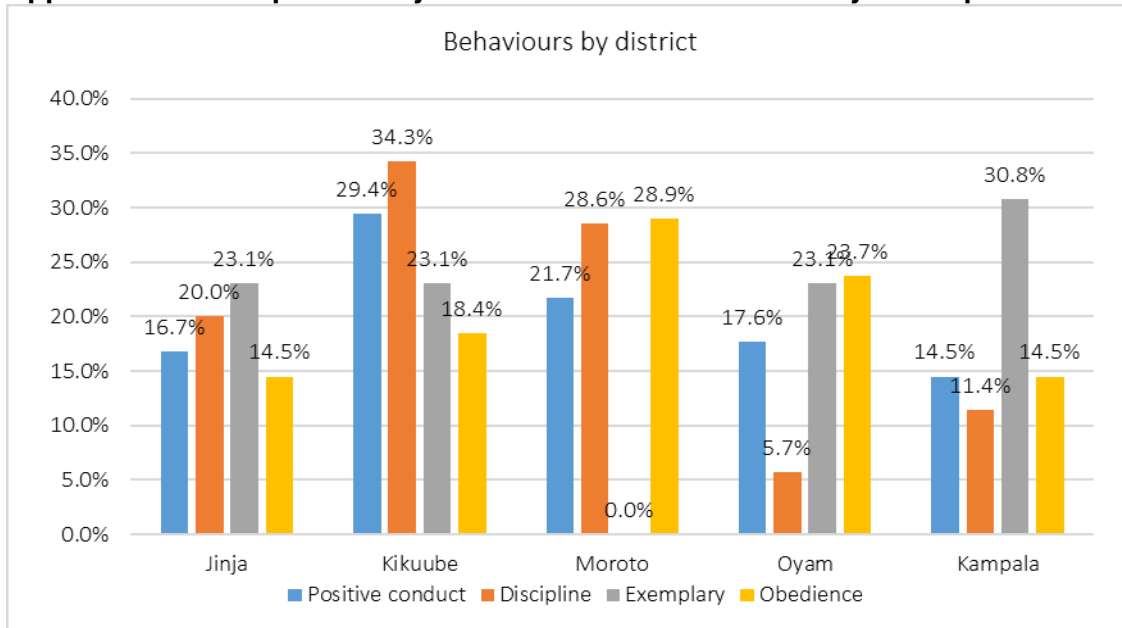
## APPENDICES

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

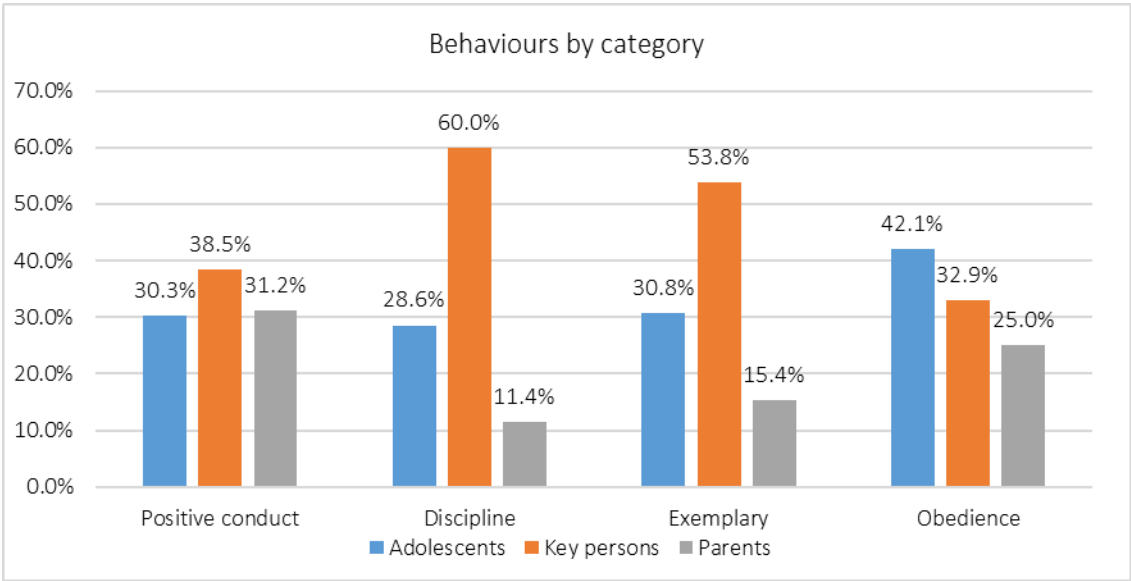




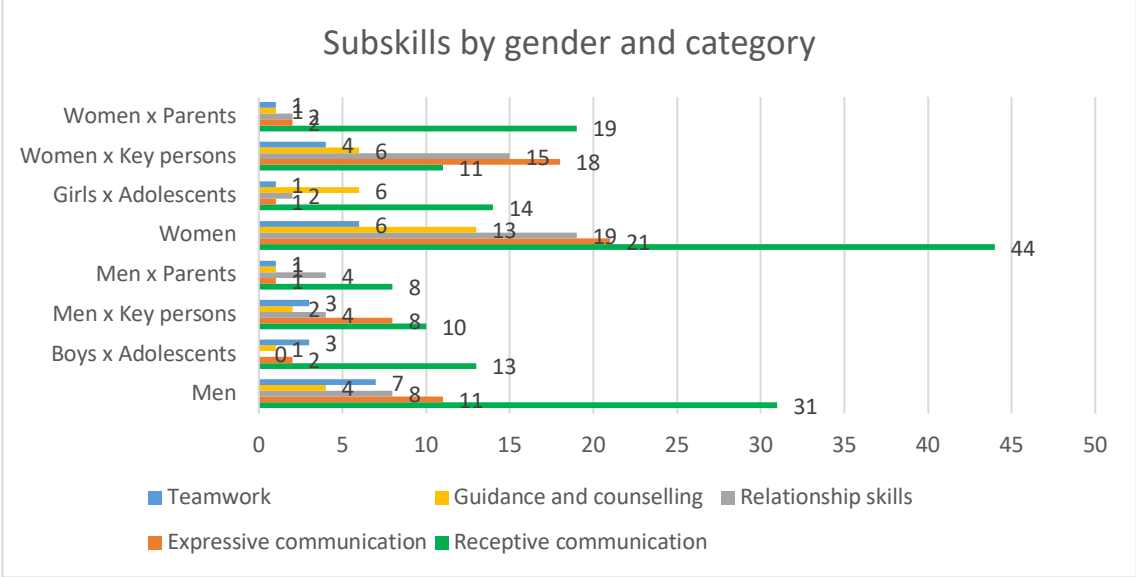
## Appendix 2: Descriptive Analysis of the Behaviours Codes by Descriptors

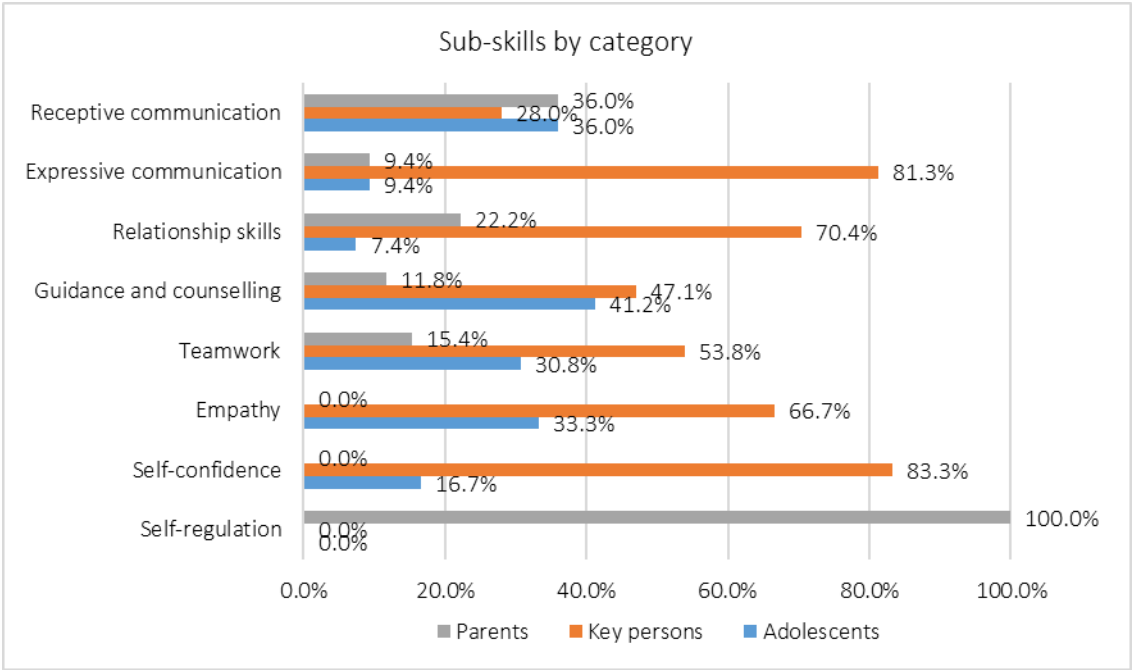
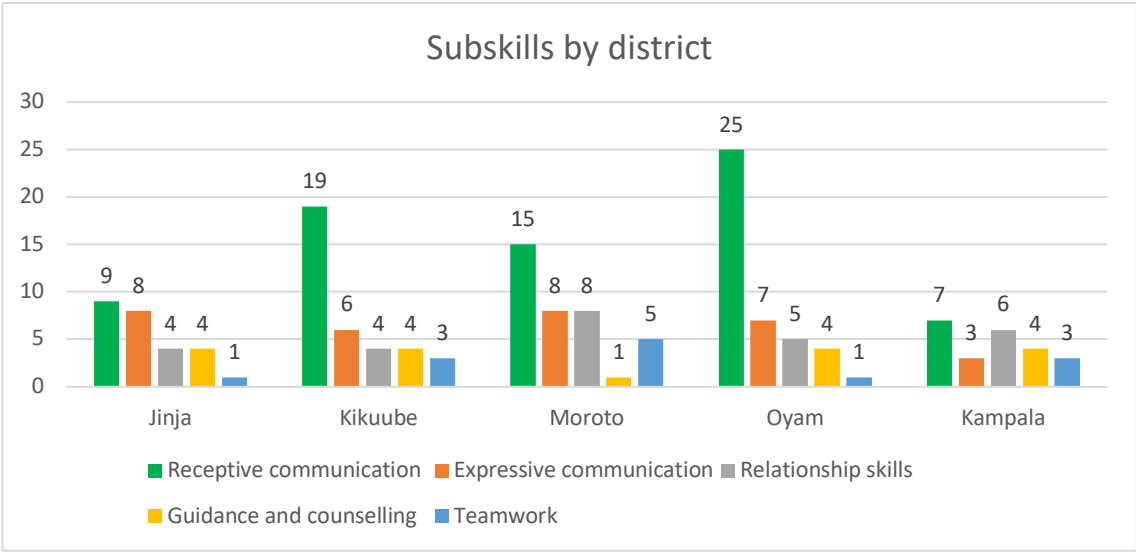


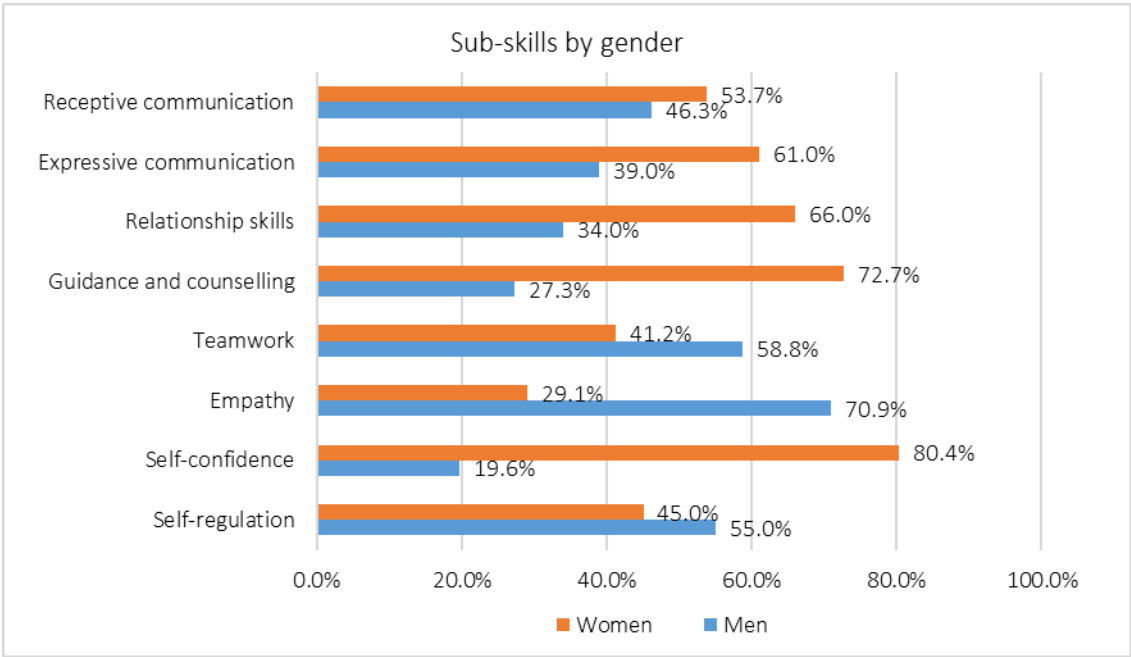




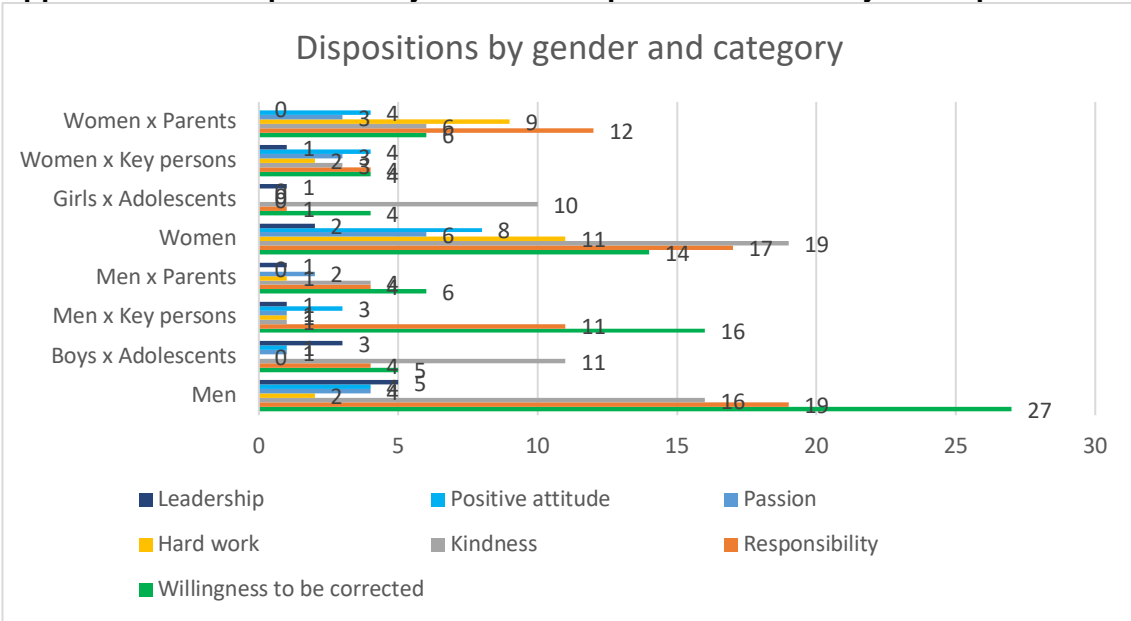
**Appendix 3: Descriptive Analysis of the Subskills Codes by Descriptors**

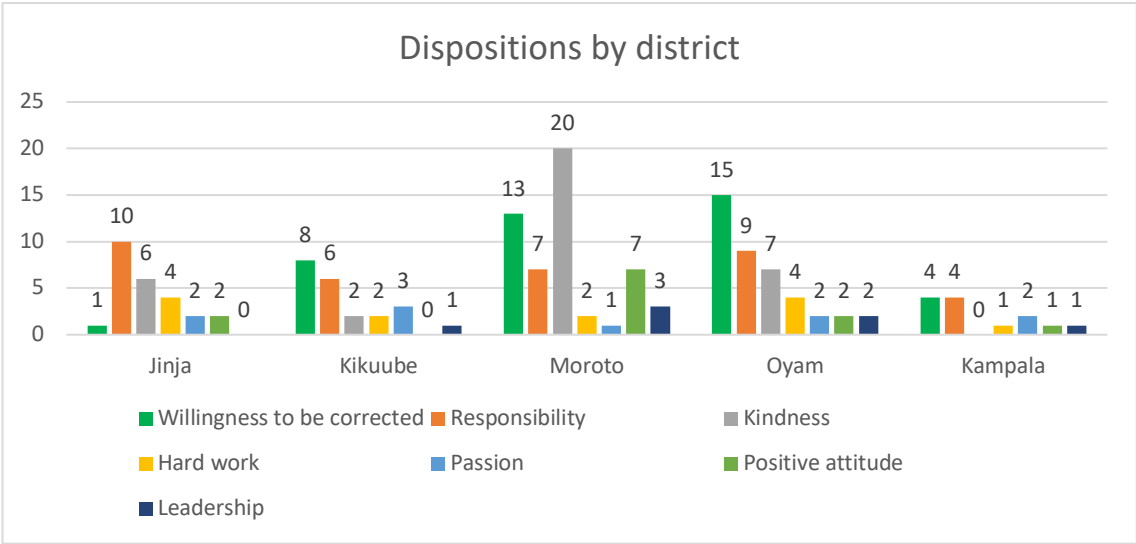
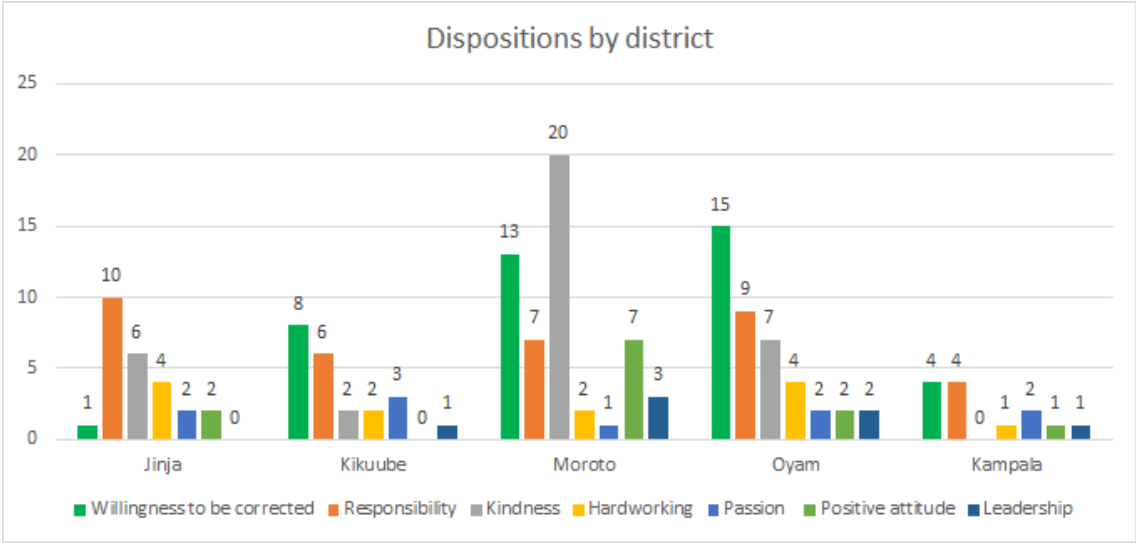


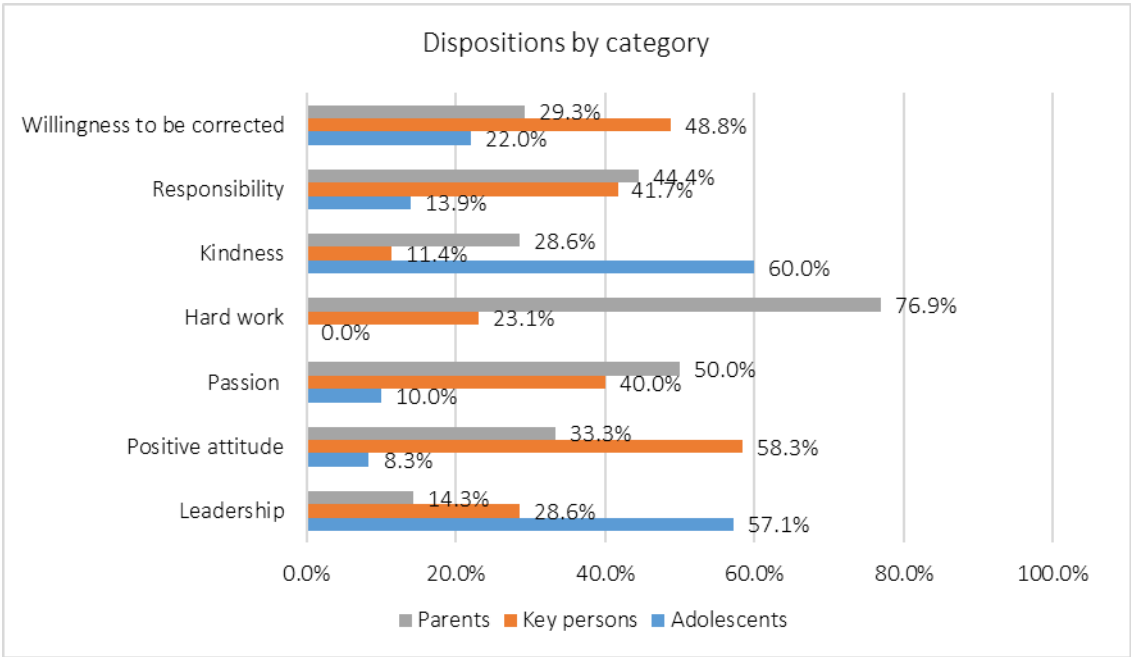




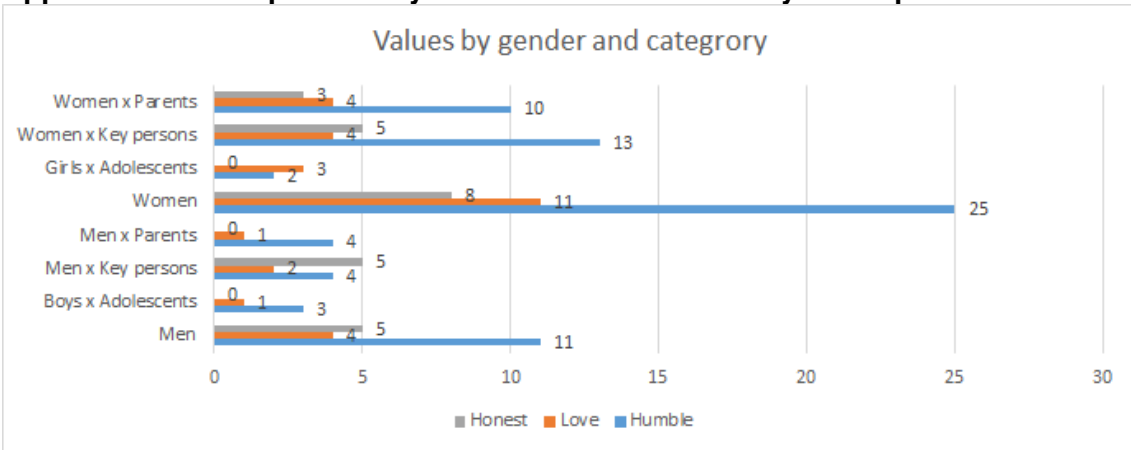
**Appendix 4: Descriptive Analysis of the Dispositions Codes by Descriptors**

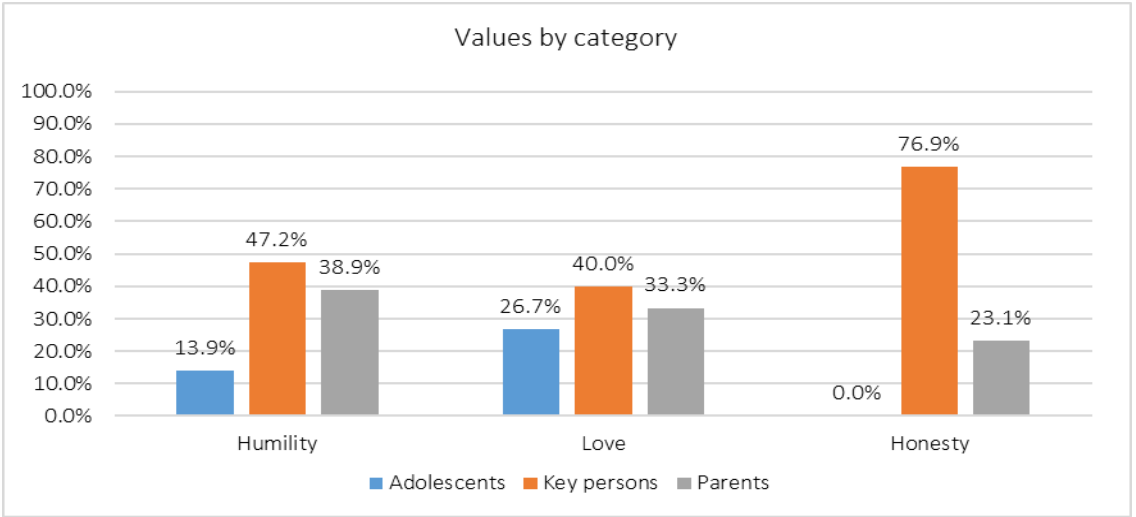
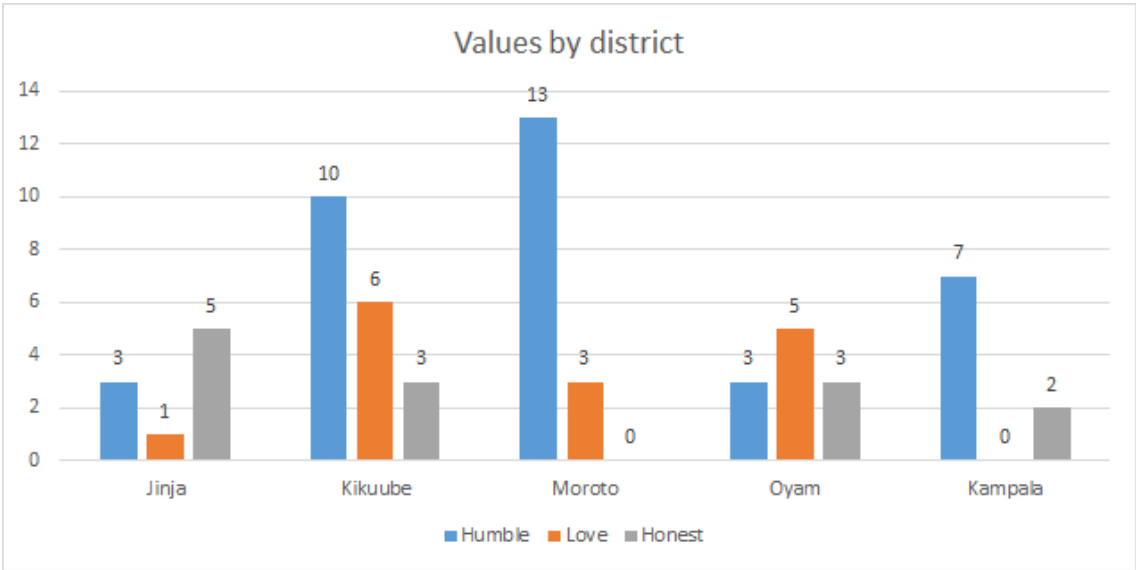


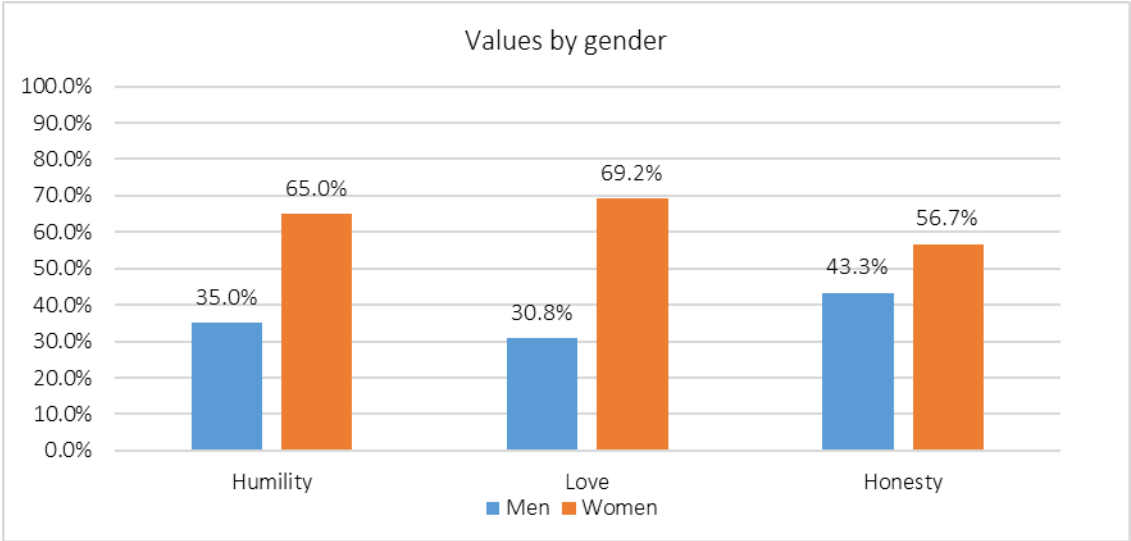




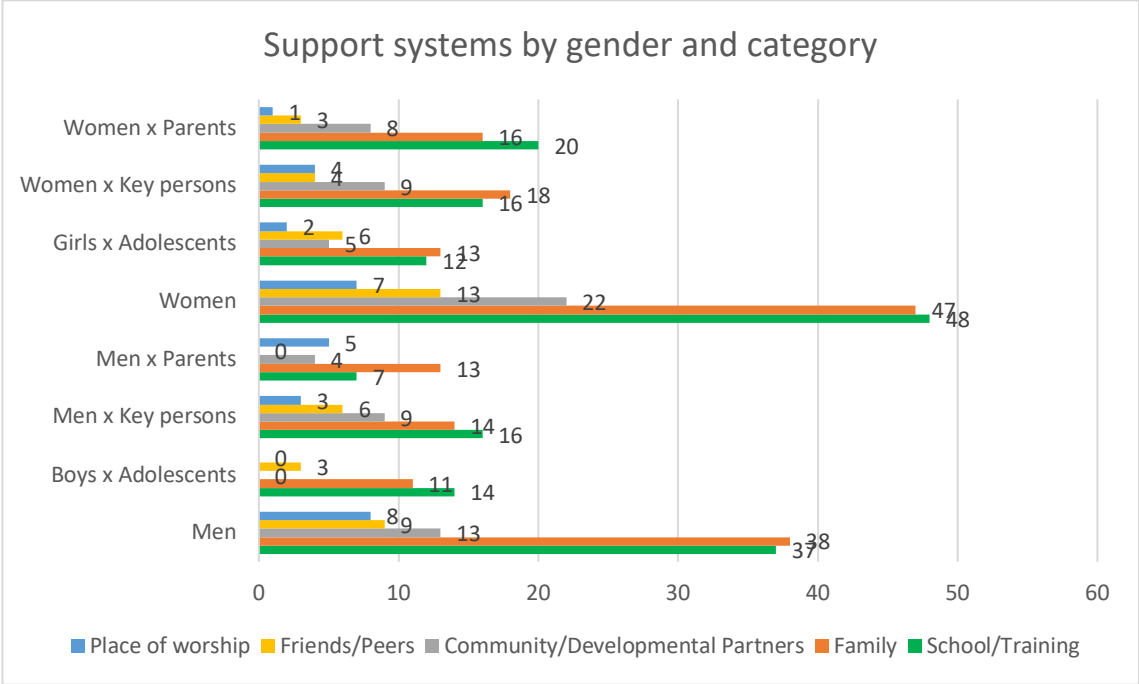
**Appendix 5: Descriptive Analysis of the Values Codes by Descriptors**

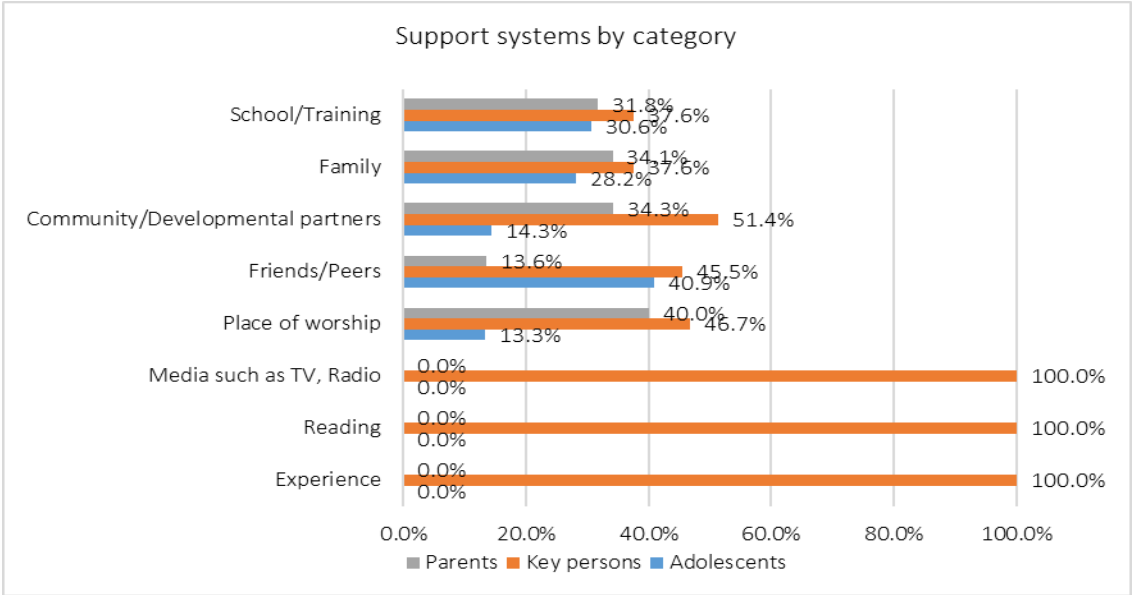
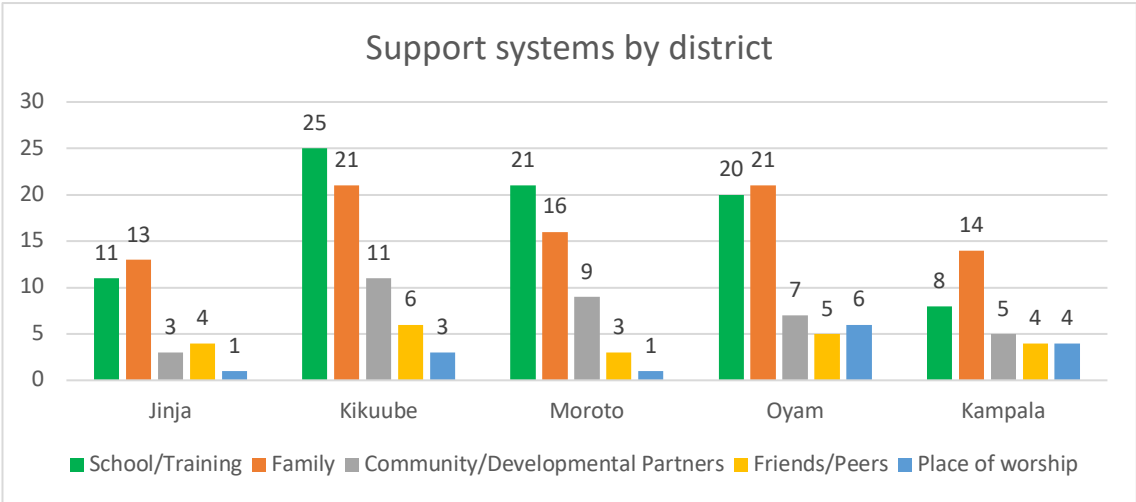




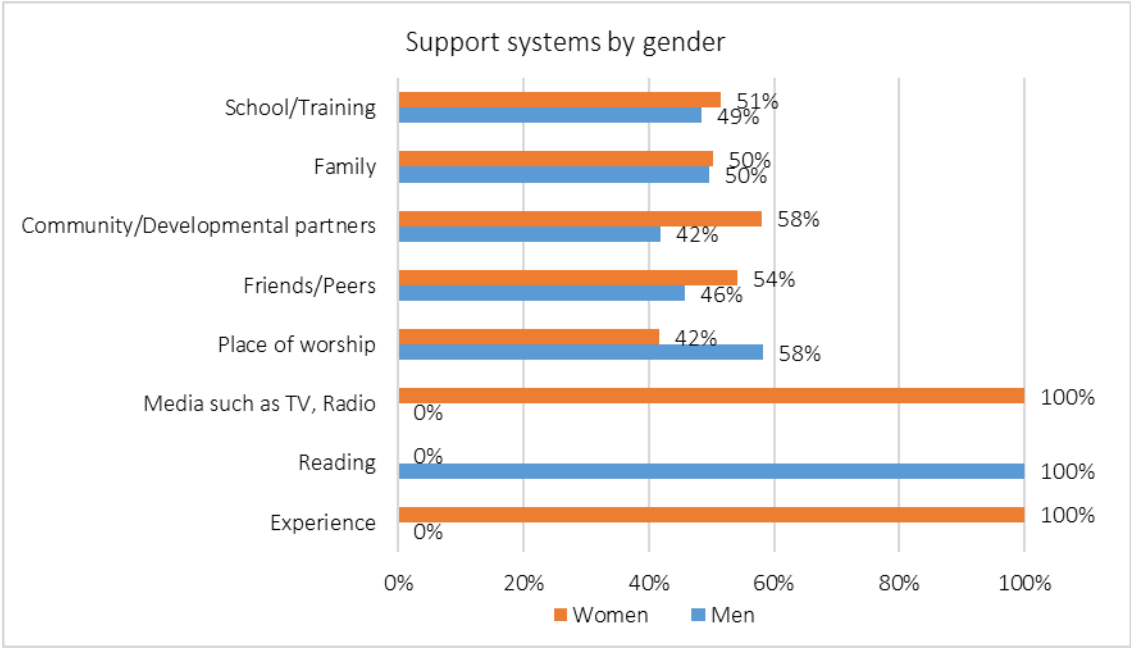


**Appendix 6: Descriptive Analysis of the Support System Codes by Descriptors**









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

