

Master Thesis

Self-awareness in Mathare

*A realistic evaluation of the programs from Vizazi
foundation*

Master program: Sociology: Contemporary social problems
Supervisor: Joram Pach

Handed in by: Samira Jordana Keck, BA
25.7.2018



Utrecht University

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Pictures taken by: Show Beats foundation

Acknowledgements

This thesis was only possible with the help, cooperation and time of so many people. First, I want to thank the Vizazi foundation for giving me the opportunity to do my internship with them. Special thanks goes to the founder of the Vizazi foundation, Wendy De Macker, who not only opened her home for me but also opened so many doors to make this research possible. Without her, this thesis would not have been possible. I am so grateful that you always found time in your already packed days to provide me with guidance. I want to give special thanks to Jaenet De Jong, who helped me with her knowledge, expertise, experience and for preparing me for the whole research progress. Additionally, I would like to thank Zahra Juma, for helping me with translations, discussing my research, giving me feedback and helping in the participant observation. Furthermore, I would like to thank Max for doing some participant observations when Zahra and I were not able to be in Mathare. I also want to thank the whole Board and Advisory Team of the Vizazi foundation.

Second, I am so grateful to Maji Mazuri Initiative and PaaMoja Initiative both of which work in Mathare. Both CBOs gave me the chance to attend their courses and therefore made this research possible. Special thanks at both CBOs go to Wambua and Titus and all the trainers for welcoming me warmly from the beginning and putting so much time and effort into this. Thanks for showing me Mathare and sharing your experience with me. I really appreciate all the time you took to answer my questions in the interviews and focus groups, all of you made this research possible. Additionally, I want to thank all the participants who took the time to take part in this research. To round out all the thanking to be done in Mathare, I would also like to thank the Show Beat foundation for making all the beautiful pictures involved in this thesis. Asante Sana (to say it in Swahili).

Special thanks goes of course to my supervisor Joram Pach for all the knowledge, patient guidance, advice and time (even on weekends) he has provided during this thesis. I was fortunate to have a supervisor who took time to respond at any hour and always took my opinions into account. It was great to work with you. Special thanks for being patient when the Wi-Fi and/or electricity did not work that well in Kenya. Without his support, you would now be looking at empty pages.

I want to thank the University and the whole department of sociology that this was possible and that I was always able to reach out to all of you. Special thanks to all the teachers in the Masterclass *Sociology: Contemporary Social Problems* for preparing me to do this research.

Furthermore, I would like to thank my family for listening to me and helping me to get through this time. They were there whenever I needed them. Special thanks to my brother for reading all the pages to find all my English mistakes in a way too short time. I would also like to thank all my friends in the

Netherlands, Austria and all over the world to listen to me when I needed them and to keep me motivated. Thanks to my office buddy, Eleni who sat together with me for weeks to write and made it way more fun. I also want to thank our Master thesis group (Danielle and Awi) for giving feedback and helping each other whenever it was necessary. Additionally, I would like to thank Rosa and Eline, you always knew how to cheer me up. Not to forget my flatmate, Sierra, for being great support all the time and proofreading the whole thesis as a native English speaker. Lastly, I want to thank everybody who made this possible, I am grateful for all the support I got. Asante Sana.

Abstract

Mathare is an informal settlement full of contradicting elements. Inequality and hope are everywhere. While a tremendous amount of organisations are active to provide people with basic needs and more, there is a huge gap in research conducted there. The Vizazi foundation is one of those organisations trying to enhance self-awareness through trainings for the youth in this area. Little is known how the programs EQUIP and Sekete influence the participants and trainer's self-awareness. To fill this gap, this research was conducted. The methodology used is the realist evaluation. To this effect, the methods implemented to answer the research questions were: semi-structured interviews, focus groups and participant observation. The research shows which mechanisms that enhance self-awareness were found in the literature, in the program theory and in the field itself. Some new mechanisms were also found in the field. In both training programs, the most used mechanisms were the ones where interactions are needed. The results show that the trainers and the participants have the feeling that their self-awareness improved. Additionally, it was shown that the participants and trainers gained or improved some abilities for which self-awareness is needed. The findings also showed that the trainers and participants experienced a change in their self-awareness.

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A blurred, colorful streak representing a fast-moving bus or train, with three goats sitting on a dirt path in the foreground.

Introduction

Introduction

Mathare is a place full of problems and hope. Almost everybody lives below the poverty line. Crime and aggression are present in daily life. Close to the wealthy areas of Nairobi, the inequality is extremely visible. Children and youth have to fight for their lives every day. The question here is how can they survive in an area full of difficulties, full of fear. Still, they laugh, they play games, and they live with hope. Mathare is full of contradicting elements and therefore, interesting to research. Some, but not enough, researches exist about the specific areas of Mathare. Therefore, the uniqueness of this place is one reason why this research was done there.

It has to be mentioned that Mathare has a south side and a north side. There is a river on both sides, which seems to define the border between those two halves. Except for the geographical area, there is no visible difference. When you come close to Mathare, you already see the shelters from the distance. As soon as you enter, you are in a labyrinth of houses and paths. If you do not know the way, you are easily lost. Waste is everywhere; children are playing on the ground in between all of the waste. Poverty surrounds you. When you start talking with people, you will hear stories of gangs ruling the slum and threatening everybody, all along the lines of, "If they want to take something from you, you cannot do anything about it". You hear stories of people being killed next to their friends and family. You see the local alcohol being sold on every corner, and people who are more often drunk than sober. After the first disturbing impression, when you look closer and look at the people, you see people smiling, living their lives and children running around having fun. You hear music around every corner and kids dancing and jumping around. You see all that hope in their eyes and hear it in their stories. You learn how creative they are in order to survive and to improve their lives. People are proud of being from Mathare and wear shirts and other clothes with a big label that reads *made in Mathare* on it. People who grow up in Mathare have a lot of strengths; they know how to survive under extreme circumstances while still remaining positive in their way of seeing the world. People growing up in areas like Mathare face many challenges during their lives which some of us might not be able to understand. However, in focusing only on the problems and challenges in informal settlements, it seems that one might forget that people there have a lot of potential and that things are changing more and more.

There are, as in any other area of the world, challenges and benefits of living in certain areas. One of the biggest challenges to be observed in Mathare is that people there are defined and judged by where they live and not at all by who they really are.

Amongst a wide field of research, which should be realized in Mathare, it was decided that this thesis would specifically focus on the self-awareness of the youth living there. The main reason for this is that the Vizazi organisation, from which specific programs will be evaluated, made empowerment

from self-awareness in youths one of their primary goals, therefore pointing to its relevance. Additionally, research has shown that people growing up in informal settlements can have a lack of self-awareness through the delay of the development of the self (Nair, 2004).

Although, *the self* as a concept has been researched in different fields and for many decades, our actual awareness of ourselves is still a vague and not fully explored concept in the social sciences. The main knowledge gap concerning this topic, includes questions about the specific raising of self-awareness. Although, some research has been done on how to get participants to be more self-aware, the two trainings offered by the Vizazi Foundation had never been analysed with a focus on the work they do in terms of raising self-awareness.

Furthermore, there is no scientific study focusing on the self-awareness of youth growing up in the unique area of Mathare. On the one hand, the aim of this research is to fill these gaps. On the other hand, it also has a broader societal relevance, since most of the informal settlements in the world are still growing, resulting in many similar examples of inequalities. Therefore, it is essential to understand how these trainings can enhance self-awareness in informal settlements and areas similar to Mathare.

To gain more knowledge about how self-awareness can be enhanced in Mathare, two programs of Vizazi foundation will be evaluated by using the realistic approach to see if those have an impact on the self-awareness of the participants and trainers. It must be mentioned that impact in this research is not seen as something measurable or entirely objective. This research is about the participants and trainers' perspectives of how they think the training supports the enhancement of their self-awareness. The impact itself is not quantitatively measured in this thesis, but how the participants and trainers experience the impact in (or support for) enhancing self-awareness is examined. The first program that will be evaluated is EQUIP, which is a training program that aims to give participants the tools to think and act more responsibly. The second program is Sekete, which is a training program to enhance awareness of sexuality. Self-awareness is the central point of this research, as the evaluation focuses on the change in self-awareness from these two programs.

Theory shows some mechanisms that influence people's self-awareness. Most of them have already been tested, but not in areas like Mathare. In light of this, the program theory will first be explored and analysed. Then, the mechanisms at work in the field will be tried and explored. Lastly, the program theory and the experiences from the field will be compared to the mechanisms found in the literature. This is important since we do not yet know if the same mechanisms described in the literature occur in areas like Mathare and within the context of the EQUIP and Sekete programs offered by the Vizazi Foundation.

The word *mechanism* is an essential concept in sociology and in this thesis; the term is understood as Merton defined it in his book, *Social Theory and Social Structure*. He defined it as "the

social processes having designated consequences for designated parts of the social structure” (Merton, 1968, p. 44). In this research, it is seen as the reason behind how people become more self-aware during programs such as those from the Vizazi Foundation. In upcoming parts of this thesis the importance of this concept for this kind of evaluation research will become recognizable. One reason for this is that the methodological approach used in this research is the realistic evaluation. This concept is based on the question: “What works for whom under which circumstances and in what respects, and how?” (Pawson & Tilley, 2004, p. 2). More about this approach will be described in the method and methodology chapter of this thesis. Therefore, the research questions are:

1. What is the program theory of the Vizazi Foundation?
2. How do the trainers and participants experience the impacts of the EQUIP and Sekete programs on their self-awareness?
3. How do the program theory and the experience of the participants and trainers relate to the mechanisms discussed in the literature?
4. How can the program and the research of the Vizazi Foundation, according to the outcome of this research, be improved?

Structure of the thesis

In the first chapter, the country profile and the research context are described, a short description about Kenya, the history of Kenya, Nairobi and the informal settlements in Nairobi are included here. Furthermore, there is a section about Mathare, its political situation and its history. As this research is an evaluation of two programs from the Vizazi Foundation, the organisation itself and the different programs they have to offer as well as their cooperation partners, will be described.

The second chapter will contain a theoretical framework. In this chapter, the self will be a central topic. What self-awareness is, how it arises and the mechanisms that influence it will be discussed.

In the third chapter, the methodology of evaluation, realistic evaluation and the methods used in this thesis will be described. Interviews, focus groups and participant observation are the methods elaborated upon later to answer the research questions. Furthermore, access to the field and ethical considerations will be included in this chapter.

In the fourth chapter, the program theory will be elaborated upon. This information was gathered in an interview with the founder of the Vizazi Foundation, as well as from the homepage of the organisation. As it is a realist evaluation, it is essential to be able to accurately evaluate the intended program theory.

In the fifth chapter, the results of the evaluation, for which the data was gathered and produced by using the three methods mentioned above, and its corresponding analysis will be presented. The sixth chapter is comprised of a conclusion, a discussion and recommendations for the organisation going forward.

An aerial photograph of a densely packed informal settlement, likely in an urban area. The majority of the buildings have roofs made of corrugated metal, which are mostly brown and grey. A prominent blue building stands out in the middle ground. In the foreground, there is a yellow building with a white roof. A red banner with white and yellow text is visible on the right side, attached to a tall pole. The background shows a more developed urban area with taller buildings and a line of trees under a blue sky with scattered white clouds. The text 'Country Profile and Study Context' is overlaid in the center in a large, white, sans-serif font.

Country Profile and Study Context

Country Profile and Study Context

In this chapter, the focus is on Kenya, the history of Kenya, and Nairobi with a specific focus on Mathare. Additionally, the Vizazi Foundation and their work there is described in detail. A special focus here lies on the EQUIP and Sekete programs of the foundation, which will be evaluated. This chapter is essential for this research in order to understand the context in which the training programs take place. As previously mentioned, this is a realistic evaluation of two programs of Vizazi foundation. One part of the main question of realistic evaluation, mentioned in the introduction, asks: *under which circumstances* a program operates. This makes the context of the training programs in Mathare specifically, and Kenya more broadly, an essential part of this research.

Kenya

The Republic of Kenya is located in the eastern part of Africa and has an area of 580,367 square metres. The neighbouring countries are Ethiopia, Somalia, Sudan, Tanzania and Uganda. Kenya has a population of over 47 million people and two major ethnic groups. These two groups are the Bantus, who make up sixty-five percent of the population, and the Nilotes, who make up another thirty percent of the population. The Bantus include smaller groups like Kikuyu, Luhya, Kamba and many more. The Nilotes include the Luo, Kalejin and the Massai. In addition to these two groups, around 80,000 Asians and 60,000 Europeans live in Kenya (Auswärtigesamt, 2017).

On the one hand, the economic situation in Kenya is improving. Economically, they are the strongest country in East Africa and have a GDP of 63.4 billion US- Dollars and are categorised as a middle-income country. On the other hand, forty-six percent of people living in Kenya live below the poverty line, and fifty-six percent of the population live in informal settlements (Auswärtigesamt, 2017).

The educational system is structured in the form of eight years of primary school, four years of secondary school and four years of undergraduate studies at university. Primary school is free so that children who come from low-income families have better opportunities to get an education. However, the illiteracy rate remains about 24% (Auswärtigesamt, 2017). But these numbers differ depending on the source of the data, so there is no guarantee that these are entirely factual or representative. For example, NGOs usually assume higher numbers than others for the sake of their funding. This has already been shown in the case of the informal settlement of Kibera in Nairobi, where most of the organisations used numbers that were not scientifically based. This means, that it is not currently possible to know the exact number of inhabitants in Mathare or of other slum areas. To understand the context better, the history of Kenya will be discussed in the section below.

Short History of Kenya

Before the colonial time era, the situation was different in Kenya. Most of the areas of Kenya consisted of highly mobile populations, and there were several autonomous localities. (Haugerud, 2012, p. 112). At that time, regions were more like “non-corporate neighbourhoods whose membership and geographic extent were loosely defined and influenced but not determined by descent ties.” (Haugerud, 2012, p. 112). By early the 1800s, the economy was comprised of a well developed regional trading system. This system linked central Kenya with the northern and the southern regions. (Haugerud, 2012, p. 115)

The colonial history of Kenya goes back to the Berlin conference in 1885, where east Africa was divided into territories according to the influence of the Europeans. In 1920, Kenya officially became a British colony. Until 1944 only Europeans were in political positions, while Africans and Asians were banned from any political participation. In 1942 some tribes united to fight for the freedom of the country, this movement was called Mau Mau. Between 1952 and 1959, African participation in politics increased, and in 1957, the first direct election for Africans to the Legislative Council took place. In 1963, Kenya gained its independence and elected Jomo Kenyatta as its first president. After the death of the first Kenyan president, his vice-president rose to be the second president. At this time, Kenya only had one political party because the second one had been forbidden. In early 1992, more parties were developed and the political situation changed, but not immediately. In 2002, some of the opposition parties formed one big party (NARC), and at the end of 2002, this party's candidate won. The next elections in Kenya were in 2007 (Embassy of the Republic of Kenya). The election of 2007 will be discussed further in the section about Mathare, as this election had a huge impact on Mathare. However, before we take a look at Mathare itself, Nairobi and the other informal settlements in Nairobi will be discussed.

Nairobi

Nairobi is the capital city of Kenya and was founded in 1899 because of the railway line constructions by the British colonial officials. The word “Nairobi” came from the Massai tribe, and means “a stream of cold water” (city-data, n.d.). Nowadays, Nairobi is an international, national and local place for commerce, transport cooperation and economic development.

Over sixty percent of Nairobi's population lives in informal settlements, and only 22% of those have access to water connections. The inequalities in the city are increasing, and more and more people are living below the national poverty line. This inequality also affects access to health care, as people in the wealthy parts of Nairobi have better access to health care services such as hospitals and private clinics (UN-HABITAT, 2016).

Throughout most east African countries, the populations of informal settlements are increasing. In some countries such as Senegal, these populations are decreasing, but this is not the case in Kenya. In Nairobi, more than the half of the population is living in informal settlements. Informal settlements themselves are typically seen as dangerous places because of the missing public infrastructure, health issues, crime and violence (Andvig, 2014, p. 5). The informal settlements in Nairobi are Kibera, Mathare Valley, Kawangware/Dagoretti and Korogocho (UN-HABITAT, 2016). Since the specific focus of this research is Mathare, it is described in detail in the following subsection.

Mathare

Mathare is an informal settlement that is situated to the northeast of Nairobi's business centre. Mathare is one of the oldest informal settlements in Nairobi; built in the 1920s. The population of Mathare is about 200.000 residents, divided into 13 villages. The situation in Mathare Valley is difficult. Most people do not have access to basic services such as sanitation, clean water or electricity. Additionally, the crime rate in Mathare is high (Corburn et al., 2011). However, these facts do not show the whole picture of Mathare and the people who live there. To understand Mathare and its inhabitants better, the history of Mathare must be discussed.

Until World War II, Mathare Valley was sparsely populated. Everything changed when the African population of Pangani, a neighbouring area of Mathare Valley, was evicted as part of the racial zoning in Nairobi. Even Mathare was to be destroyed, and the African population would not have been allowed there anymore. However, since it was far enough away from the wealthy areas and nobody was able to see it from the main roads, it was just left there. As a result, police control of this area was less than in other informal settlements in Nairobi at that time, which led Mathare to become highly attractive for illegal activities such as beer brewing, and political rebellions like the Mau Mau organisation. The Mau Mau movement also had a big impact on the Mathare Valley, because colonial powers saw Mathare Valley as the area where this movement developed. In 1953, the informal settlement was destroyed, and most of the inhabitants were detained in prison. After some time had passed, people started to move there again, and by the time Kenya had gained independence (1963), there were already a thousand inhabitants back in Mathare Valley (Andvig, 2014, p. 45). Directly after independence, there was a high amount of active political involvement in Mathare, a primary reason for this being the threat of demolition of the area. Interest in politics is still high in Mathare, but there is no active involvement seen anymore. In the time after Kenya gained independence, the population of Mathare increased rapidly due to the lack of any redistribution of land to the poor and landless (Andvig, 2014, p. 47). The elections in 2007 changed many things in Mathare and are important to understanding the circumstances in which people live there.

Post elections: 2007 – 2008 in Mathare

After the elections in 2007, violence broke out in Kenya, especially in Mathare. The violence resulted in over 1200 deaths and the displacement of several hundred thousand others. During the violence, there was also an extreme increase in cases of sexual assault and rape. The violence broke out over concerns that the election results had been fixed in favour of Mwai Kibaki, the sitting president and leader of the Party of National Unity. The other candidate was Raila Odinga, the leader of the Orange Democratic Movement. Both of the candidates had main constituencies in different tribes. President

Kibaki's party relied on the Kikuyu, Embu and Meru communities, whereas Raila Odinga drew from the Luo, Luhya and Kalenjin peoples (OHCHR, 2008). The first outbreaks of violence were in the informal settlements of Nairobi, including Kibera and Mathare. It seemed that this violence was spontaneous, but organisations and lawyers found evidence that the government, political parties, elders and businesspersons from both sides planned this violence (OHCHR, 2008). During the violence, the police stepped in with a shoot and kill policy (OHCHR, 2008). Since police were not able to stop the violence in the informal settlements, they instead moved to stop it from spreading to places outside of Mathare and the other informal settlements. They fenced them in, in order to stop people from going to other areas so that they would not be able to get closer to the politicians (Andvig, 2014, p. 71). Politicians and government officials, who were included in the organising of this violence, which killed many people, have now been charged with five counts of crimes against humanity (OHCHR, 2008). As already mentioned, the government played a role in this violence and therefore, this leads us to the next part of this thesis: the governmental role and the ruling of Mathare.

Governmental role and the ruling of Mathare

In this section, what happens if a crime takes place in Mathare and the role of police and the government in the informal settlement will be discussed. The general policing of Mathare is not done by any police station in the area. There is a so-called Chief, who is supposed to be a link between the provincial administration and the central government. This person is supposed to have control over the slum. In addition to the chief, there are three assistant chiefs. Since Mathare Valley is divided into thirteen villages, the chief chooses a chairperson and a group of elders from the villages. The government does not officially pay them, but they do get some of the money that the chief gets in an informal way from NGO's or house owners (Andvig, 2014, p. 77). "It is through cooperation among the chief and chairman/elders and not the police that eventual solutions to most interpersonal conflicts that may arise in Mathare, even the ones that become violent" (Andvig, 2014, p. 78) are found. That means that people from Mathare Valley are not supposed to contact the police if a crime is happening. Instead, they should contact a chairperson or an elder, and then they may contact the chief. In serious cases like murder, the chief will contact the police (Andvig, 2014, p. 79). There is a high distrust of the police because of corruption and violent behaviour. It is also shown that the police and every other governmental institution and outsider must contact the chief to get any information. Again, the reason for this is distrust (Andvig, 2014, p. 81). We now know some interesting information about Kenya, Nairobi, Mathare and some parts of their history. How, and in collaboration with whom, the training programs were evaluated is presented over the next few pages.

Vizazi Foundation

Vizazi is an organisation for interventions, operating in the field of high-quality counselling, supervision and training. They work with children, youth, adults, couples and families, companies, organisations and communities in Kenya and the Netherlands. They try to support people with professional counsellors, in order for those who feel stuck in life to be able to gain control and redesign their lives. To do this, Vizazi uses evidence-based methods from cognitive, systematic, intergenerational and Gottman Couples therapy to reconstruct unhealthy patterns. One of their main social projects is the social upgrading program (SUP) in the informal settlement of Mathare. This program is for kids and young adults between six and twenty-four years old (Vizazi Homepage, n.d.). In this research, these will be divided according to the programs focused on. Vizazi tries within the SUP to help stabilise youth on a mental, emotional and social level (Vizazi Homepage, n.d.). Programs of the social upgrading program are:

- EQUIP:
 - “Equip is a training that permeate self-centered thinking of youth, decrease general at risk behaviour and increase social and cognitive skills, moral level of thinking and triggers the act on responsibility.” (Vizazi Homepage, SUP overview, n.d.)
- Kata Temper:
 - “Kata Temper | ‘Peace starts with You’ is a training in which youth become more aware and in control of their own behaviour by offering concrete, practical tools for managing their emotion aggression.” (Vizazi Homepage, SUP overview, n.d.)
- My drive in life:
 - “‘My Drive in Life’ (MDIL) is a training tailored to the theme of motivation resources and helps to raise awareness about the self, identity and mind set. It gives insight into what is truly important in life and guides the participants to become the driver of their own life.” (Vizazi Homepage, SUP overview, n.d.)
- Sekete:
 - “Sekete | ‘The Real Sex Talk’ is a training for teens and youth to become more aware and confident in all aspects connected to sexuality.” (Vizazi Homepage, SUP overview, n.d.)
- Sikika:
 - “Sikika is a training concentrating on creating self awareness on emotional, mental and social level for kids and teens.” (Vizazi Homepage, SUP overview, n.d.)
- Write junior club:

- “‘Write Junior Club’ (WJC) is a training that guides kids and teens to minimise the impact of negative life events and decreases symptoms of PTSD (Post Traumatic Stress Disorder).” (Vizazi Homepage, SUP overview, n.d.)

The participants in these programs are the children and youth of Mathare. In each group of a program there are around ten to twenty participants. The duration of these programs is between eight to ten weeks. During the portion of the school year in which this research takes place, only three of those programs are available: EQUIP, Sekete and Write Junior Club.

This research, only focuses on two of those programs: EQUIP and Sekete. These two trainings occur in cooperation with two different Community-based Organisations (CBO’s), EQUIP in cooperation with Maji Mazuri, and Sekete with PaaMoja Initiative. Maji Mazuri is an organisation that focuses on four programs: education and talent, economic empowerment, community development and mental and physical health. Their main goal is to alleviate poverty by empowering the people (Maji Mazuri Homepage, n.d.). PaaMoja Initiative is the second CBO cooperating with Vizazi; their goal is to empower and positively impact individuals from Mathare. The PaaMoja initiative focuses on the topics of Sexuality, Leadership, and Life Skills (PaaMoja Initiative Homepage, n.d.).

The reasoning behind the focus on two out of the three programs is that the age groups of those two programs are similar, between 16 years and 24 years. Therefore, a deeper understanding of the youth and the young adults in the program is possible. Another reason for this is that all of the youth older than 16 can be included in the research and therefore more information can be gathered directly from the people attending the program. As the age of the participants is very similar, it is possible to compare the two programs and see if one of the programs can learn from the other. EQUIP includes ten workshops and each week one workshop takes place, Sekete includes eight workshops in eight weeks. Most of the times both of the trainings start in the same time on different days in the week. Further reasoning in regards to ethical considerations and how data was gathered will be discussed in the methodology and methods chapter. Below is a short summary of what takes place during a session of each of the two training programs to give a better understanding of what is involved in the training. Additionally, the manual for a sample workshop for EQUIP and Sekete can be found in the Appendix.

EQUIP

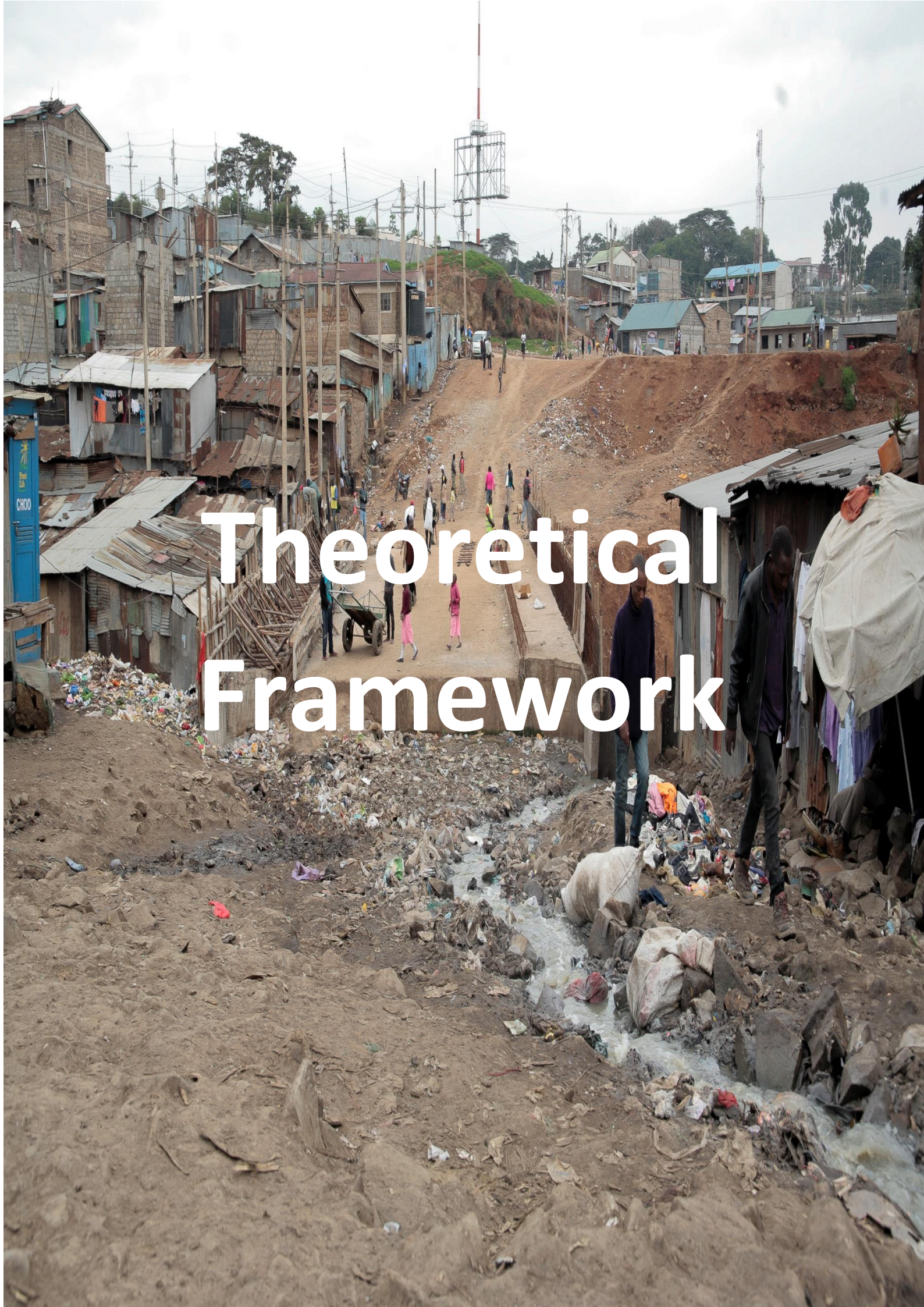
Each session of EQUIP starts with welcoming the participants, stating the topic from the workshop and giving everybody the possibility to reflect on the last week. The second step is to let the participants mention what they learned in the last workshop. After this, the problem names and thinking errors (can be found in the Appendix) will be used. In this part of the trainings, cards with the problem names

and thinking errors will be laid on the ground. One participant then has the chance to share an experience he/she had. After this, the other participants are able to give feedback to the participant and the sharing participant can respond. After this, the topics start. Here, the trainers first explain what they are about and then the participants can discuss about it. Additionally, the trainers, depending on the topic, give guidelines on how to behave in certain situation and the participants can give their experience and feedback. Alternatively, there is time for participants to share more experiences, which then will be discussed by the group. Later on, exercises or role-plays sometimes take place. In the end, the trainers close with mentioning the topic for the next workshop.

Sekete

In Sekete, each session starts with welcoming the participants and stating the topic of the workshop. The second step is to mention the class rules (can be found in the Appendix). After this, the topics start. What really happens in those parts of the workshop depends on the topic. Most of the time the trainer first gives some information, teaches the participants the most important knowledge about the topic, and gives the participants the chance to express their opinion about the topic and to discuss. Later on there are more discussions or games in which the participants can open up and learn new things within the games. Other possibilities are, for example, giving the participants more time to ask questions about the topics and to share their experiences. The last exercise in each workshop is the so-called Mailbox (explained in the Appendix). In the end, the trainers close the workshop and explain what happens in the next training workshop.

This chapter explained the context in which the two training programs that will be evaluated take place, what they look like and what the general goals and programs of Vizazi are. Additionally, the training programs were explained and the reasons why those were chosen to be included in this research have been argued. In the next chapter, the theoretical framework will be discussed.



Theoretical Framework

Theoretical framework

This chapter is about theories found in the literature. It will start with the *self*, including what it is, where it comes from, and why it is essential for this research. Afterwards, it will be describe what self-awareness is, why it is important and which challenges can occur by having self-awareness. The third, and most important part, is about mechanisms which influence self-awareness that are found in the literature. As the research evaluates how participants and trainers experience the impact on their self-awareness, all of these parts are important. It first needs to be understood what the *self* is to later on focus on self-awareness to be able to answer the research questions.

The Self

In this section, some theories on how and when the concept of *self* developed are discussed. These theories are used to give an overview of the discussion and to give a better understanding of the rise of the self and how this is connected to the research. As already mentioned, this thesis is about self-awareness but to understand how self-awareness can be changed it is important to understand how it develops. Because if we understand where and how the self arises it already could show options about how to change it. Additionally, these theories about the self discuss already how and in which stage children become aware of themselves.

The circumstances in which people live in informal settlements have a high impact on all aspects of their life. All the aspects of urban poverty such as poor water, sanitation, housing and education are issues that influence children and their development (Nair, 2004, p. 227). Studies have shown that children growing up in informal settlements have a delay in their development (Nair, 2004, p. 228). “Studies from Turkey have also shown that preschool children from deprived urban settlements lag behind their high socioeconomic status counterparts in performance on Denver Development Screening Test indicating the influence of socioeconomic status on children’s development.” (Nair, 2004, p. 229). There are many reasons for this. For example, it is shown that the lack of resources, risks and insecure characteristics of an informal settlement have a high impact on children’s survival and quality of life. Another important factor is care for children. Mothers in these informal settlements usually have a lower level of education. Lack of education often leads to less care, as mothers have to work more hours a week, and this kind of neglect can lead to a delay in development. Furthermore, research shows that a lack of opportunities can also lead to a delay in development (Nair, 2004, p. 230). This leads to the conclusion that people, who had to grow up in informal settlements, may lack some abilities and have a less developed self than those from more formal settlements. As the self is crucial to being aware of yourself, one can assume that if the self is

not developed entirely, there is also a lack of self-awareness. Which leads us to the next sections which will focus specifically on self-awareness and the mechanisms which lead to a change in self-awareness. However, before this, it is important to understand when and how the development of the self in a child life takes place to better understand when the lack of development in self and self-awareness may take place.

For decades, scientists tried to understand and find out where the self comes from. Therefore, many theories about the self exist. In this section, the theory of Cooley, Mead and Piaget will be discussed briefly. Up first is the theory called looking-glass-self by Charles Cooley. This theory demonstrates that our self depends on others. His idea is that whatever we are doing and any thoughts concerning ourselves are connected to the interaction with others. (Rousseau, 2002, p. 1). George Herbert Mead presented another theory, focusing on the development of the self in children. He sees the self as:

“The self, as that which can be an object to itself, is essentially a social structure, and it arises in social experience. After a self has arisen, it in a certain sense provides for itself its social experiences, and so we can conceive of a solitary self.” (Mead, 1934, p. 140).

In his opinion, the self is not static and it has to be reproduced over the time (Mead, 1934, p. 141). He distinguishes between the terms *I* and *me*. The *I* is the not socialised child, and the *me* is the ability to see yourself through others eyes which he calls the social self. He theorizes that in order to be self-aware you need to be able to differentiate between the *I* and *me* (Mead, 1934, p. 174). Although he also mentions that because of the *I* “we say that we are never fully aware of what we are, that we surprise ourselves by our own action” (Mead, 1934, p. 174). Mead used three stages to describe the development of self (Giddens, 2009, p. 144). The three stages are:

The preparatory stage

This stage includes children between birth and three years old. Here the children interact by imitating others (Giddens, 2009, p. 144).

Play stage

Most children are at this stage when they are between 3 and five years old. Through play, children will learn to self-develop and interact. In this stage, children also develop role taking as a new skill. Which is important, as in this stage the first development of the self and self-awareness takes place. The reason for this is that children start to see themselves through the eyes of others. At the age of five, children are getting to be autonomous actors, and they can understand their self and interact outside of their own family (Giddens, 2009, p. 144).

Game stage

Children are in this final stage when they are between six and nine years old. In this stage, children will be able to understand the moral rules of society because they learned the rules of complex games before that (Giddens, 2009, p. 144).

In examining these two theories side-by-side, you can already see the differences between them. Mead considers the self as arising in the play stage, but according to Cooley the beginning of the self starts immediately when the child begins to interact with things or people because they already differentiate between themselves and, for example, a ball. (Giddens, 2009, p. 144). Mead sees that differentiation is the first moment of self-awareness. If we examine this in light of Cooley, it would mean that human beings are self-aware as soon they are born. For the purposes of this research, this implies that as soon as a person is born in an informal settlement there is already a lack of self-awareness. As the assumption in this research is that Mathare children have a lack of self-awareness because of the context in which they grew up, the theory of Mead is used for this research.

To examine another theory, different from the two already discussed and therefore important to gaining a better overview of the discussion around the self, the theory of Jean Piaget is discussed here. He developed a four-stage model. Those four stages are called: the sensorimotor stage, the preoperational stage, the concrete operational stage and the formal operational stage. These stages are divided by age, and the abilities children have at a certain age. It is important to mention that you can only get to the next stage if you have completed the previous stage (Giddens, 2009, p. 145).

The first stage, the sensorimotor stage, lasts until the child is two years old. According to Piaget, children are not able to understand the difference between themselves and their surroundings until they are four months old. They are not able to distinguish between things, humans, and animals. At the end of this stage, children can understand the difference between them and their environment. In this stage, the self-awareness arises, as children can see their own reflection and understand that what they see is their own image (Giddens, 2009, p. 145).

The second stage, the preoperational stage, takes place when the child is between two and seven years old. In this period, children can learn languages and can use words to describe things and pictures. Children are viewing the world out of their limited perspective and are not able to interpret or see the world from another perspective. According to Piaget, children are not able to communicate connectively to things (Giddens, 2009, p. 145).

In the third phase, which is called the concrete operational stage, the children are typically between seven and eleven years old. In this stage, children can understand things like causality, and

they can understand multiplication, division and subtraction. They can also understand the viewpoints of others (Giddens, 2009, p. 146).

In the fourth stage, the formal operational stage, the child is in between eleven and fifteen years old. In this stage, they can understand and answer complicated questions. This stage and the development in this stage is dependent on the education the child receives (Giddens, 2009, p. 146).

Even taking only three of the numerous theories into account, vast differences are perceivable. One large difference is the age when self and self-awareness arise. All of the theories state that it develops in the first five years of a human's life, but there is a huge difference regarding the exact point of time. One thing all of these theories have in common is that they all assume that you can only develop a self in relation to others and when you can separate yourself as an individual from the other people and society. It seems that everybody has a self and that these theories focus more on a discussion of when somebody becomes aware of having a self, that is, develops self-awareness. One of the limitations of these theories is that none of them include what happens with the self and the self-awareness in later stages of life. In the next section will be focused on self-awareness.

Self- awareness

We already examined what *self* means, how a self can develop and even how and when self-awareness develops, goes hand in hand with the development of the self, and why it is important to understand. The questions I try to answer in this section are: What is self-awareness? Moreover, what do we get out of being self-aware? To understand how self-awareness can be impacted through mechanisms, we first have to understand the concept of self-awareness. The abilities which will be explained later are important for this evaluation in order to find out if any of the participants and trainers experience improvement or development of those through the training programs.

The definition of self-awareness used here is, “the extent to which people are consciously aware of their internal states and their interactions or relationships with others” (Sutton, 2016, p. 646). We can distinguish between two types of self-awareness: The first type is the internal self-awareness. This is about how we see our self, our values, reactions, thoughts and feelings, behaviour and our impact on others. The second type is the external self-awareness, which is basically about how others see us, our behaviour, our feelings and so on (Eurich, 2018). Here, we can already find a connection to the *I* and *me* from Mead. As mentioned before, the *I* is the personal side of the self and how we see ourselves and the *me* is more about how others see us (Mead, 1934, S. 176). Therefore, we can see that the internal self-awareness is what Mead calls the *I*, and the external self-awareness can be seen as the *me*.

To be self-aware has some benefits and opens opportunities but can have some negative effects too. “The importance of self-awareness goes beyond well-being and mental health to include substantial impacts on day-to-day functioning.” (Sutton, 2016, p. 645). There are six things that we would not be able to do without in regards to the ability to have a self and be self-aware (Leary, 2004, p. 5). Those six abilities are planning, making decisions and control, evaluation, introspection and perspective taking. It has to be mentioned that these are not elements of self-awareness but capacities for which self-awareness is a condition. They are mentioned in this thesis to be able to observe and ask if participants realize any change in behaviour. Since it is impossible to observe thoughts, this is used to get a deeper understanding of the changes participants see in themselves. This was done through interviews and participant observation. You will read more about the kind of observation used in this research in the methods section.

Planning

A requirement to be able to plan is self-awareness. Only if you can think about yourself, are you able to think into the future and therefore, be able to see the consequences of any actions. That means

that the ability to plan is enabled by imagining ourselves in other situations. Without self-awareness, we would be able to plan no more than a few seconds ahead (Leary, 2004, p. 6).

Decisions and Control

Another aspect, connected to the self and to planning, is the ability to make decisions to control your own behaviour. As already mentioned, through self-awareness, you are able to think what may happen in the future, this is one ability, which is also important to be able to avoid problems or to see and take opportunities (Leary, 2004, p. 7). Take, for example, a verbal fight in Mathare between two men, where one of them is really self-aware and the other one is not. The one, who is self-aware, will know that if he goes too far, the verbal fight it can easily escalate to a physical fight. Therefore, the self-aware person will be able to control his behaviour and not to let it get that far, and the two will leave the fight without any physical harm.

Evaluation

Another ability people can have if they are self-aware is being able to evaluate themselves. This is only possible because you are able to think about yourself. Otherwise, there would be nothing to evaluate. This in combination with thinking about the future gives people the possibility to change themselves and their behaviour (Leary, 2004, p. 9). Take the example of the two men from before and analyse it from the same perspective. If the self-aware person is evaluating his behaviour after the fight and sees that he could have stopped the fight before it had started, he will change his future behaviour so that he is not getting into fights anymore, because he knows that if he acts the same in the future, there will be consequences.

It must be mentioned here, that the ability to evaluate and control our behaviour and to be self-aware does not mean that we always behave exactly as we desire. Our self-control does not work perfectly (Leary, 2004, p. 9).

Introspection

If we are self-aware, we cannot only think, we can even think about thinking (Leary, 2004, p. 10). "Possessing a self adds a layer of interpretation to the direct perception of the world and our experiences in it. Rather than simply perceiving the world and reacting to it, we can introspect about what we perceive and experience." (Leary, M., 2004, p. 10). This means that we are able to think about

everything we do and feel and the reason that we are able to do this is that we are aware of our self (Leary, M., 2004, p. 10).

Perspective taking

Leary mentions that another important point is that by being aware of our self we are able to see the world from the perspective of somebody else (Leary, M., 2004, p. 11). This is also shown in the mentioned theory from G. H. Mead, where it is said that children become self-aware and are able to perceive situations with others' perspective within the same stage. This would, again, lead to the conclusion that interaction is needed to be self-aware and therefore be able to take the perspectives of others.

Cognitive Consequences

It was shown that people with high self-awareness use first-person pronouns more often, and that they are faster at recognising self-relevant words (Duval, 2001, p. 2). "The theory predicts that focusing attention on object self causes self to be more substantial and, as a result, to stand out in consciousness. This effect can be observed by measuring the degree of self-related thought." (Duval, 2001, p. 2). In this research, this gives a possibility to see if the use of self-related words changes over the two programs of Vizazi. Additionally, in the interviews participants can be asked if the amount of self-related thoughts they have has changed.

Negative effects of self-awareness

It has to be mentioned that having a high self-awareness does not only have positive aspects. This part is important to add, because the training programs work under the assumption that there are only positive outcomes of having a higher self-awareness. It has been shown that suicidal people seem to have a high self-awareness. This was measured by showing that suicide notes contain a high amount of first-person pronouns. Another point to consider is that social exclusion can lead to higher self-awareness and that people then think that something is wrong with their self and therefore, try to avoid self-awareness or even try to escape through death (Twenge, 2003, p. 421). Another important point is that the focus on self-awareness and the encouragement for people to take responsibility can lead to an isolated view of the power to control their lives. This can especially lead to problems if people start thinking that the origin of all problems is grounded in their self (Cooper, 1982, p. 277).

This section has shown the benefits all of us have if we are self-aware. However, there is still the open question: What mechanisms influence our self-awareness? How can we enhance it or how can we change it for the worse? These questions will be answered in the following section.

Mechanisms, which increase or decrease self-awareness

This section is about what can influence the self-awareness of a human being. To start with, it will focus the mechanisms which increase the human self-awareness, and later on, the mechanisms that decrease our self-awareness. Being self-aware influences our behaviour and our whole life.

In the original theories on self-awareness, the first focus about what things change self-awareness was: any stimuli that remind people of their self, which we will call self-focusing stimuli, and will be described later (Duval, 2001, p. 5). The second focus explained that “anything that places self in a figure-ground relationship will affect self focus.” (Duval, 2001, p. 5). However, further research found many more mechanisms which influence self-awareness, for example, self-reflection, talking about oneself and one’s own emotions, knowing your own history and much more.

Those mechanisms, which influence the self-awareness, will be discussed now. They were put into bigger categories. The first category is the influence on self-awareness from the outside; the second one is a change of self-awareness in the person themselves, third, the change of self-awareness through interactions and forth, the connection between self-awareness and emotions. Most of the mechanisms that are described in this section have not been tested in a context such as Mathare. As one of the research questions is about how the mechanisms in the program theory, the experience from the participants and trainers and the mechanisms found in literature relate to each other, all of the mechanisms even from small studies will be included to see if those relate with the ones in the field.

Change of self-awareness within interactions with others

All the theories about the self have shown that to have a self and to become self-aware you need to interact with other people. But they differ from each other concerning the ages and when a child first differentiates itself from others and therefore starts to be aware of themselves. If we only focus on this theory we could probably conclude that to change the self-awareness of people, interaction is necessary. The interaction itself plays a big role in the topic of self-awareness, but still, there are other ways to change self-awareness too. Nevertheless, in this section, we will focus on how interactions can

influence our self-awareness. What you probably recognised while reading this section is that it is not only your perspective of yourself, it is also about how others see you. That again leads to the theory of Mead and the *me*, which was explained earlier. The question, which should be answered by this section, is what do we already know can change self-awareness and later on in the research, it will be discussed if those are present in the training and if the participants and trainers experience an impact on their self-awareness through those mechanisms.

As the Vizazi foundation is doing active trainings, it will be discussed how trainings influence the self-awareness in this section. There are different possibilities of how trainings can influence the self-awareness. It was shown in studies about how to enhance medical student's self-awareness that there are different possibilities to do this. One must distinguish between direct and indirect approaches to influencing self-awareness. The direct approach is focused on the participant's feelings and emotional challenges that arise in some situations, which are then discussed in the classroom or small group discussions or individual session. The indirect approach ensures that the participants receive training about how to behave certain situations, and therefore, have an indirect influence on self-awareness. It was shown that talking about their own feelings and emotional challenges helped medical students to enhance their self-awareness (Benbassat, 2005, p. 157). That means that talking about oneself, feelings and emotions can be seen as a mechanism to enhance self-awareness. Additionally, as Mead stated, "sometimes somebody else can tell him something about himself that he is not aware of" (Mead, 1934, p. 203). Also, feedback on what you talk about can be seen as a mechanism for enhancing self-awareness. In case of EQUIP and Sekete, the direct approach mainly takes place in classroom sessions and small group discussions. In both trainings, the youths are encouraged to share their feelings and personal stories with the group and reflect on them. The indirect approach is used in the trainings too, for example, they tell the youth about a situation and then ask them to explain how they would behave in these situations. As mentioned before for this research it is not only important to see which mechanisms are used by the training programs it is also important to find out if the trainers and participants experience changes to their self-awareness through these mechanisms.

Another way of enhancing self-awareness is by storytelling and narratives (Andenoro, 2012, p. 105). "The narrative activity seeks to bridge a self that felt and acted in the past, a self that feels and acts in the present..." (Andenoro, 2012, p. 105). This means that talking about your own story or your own life can lead to higher self-awareness, as you start thinking more about your self when you tell others about it. As already mentioned, this takes place in the programs of the Vizazi Foundation, when the children tell their own stories and about their own experiences.

Another mechanism, which has a positive influence on self-awareness and is connected to interactions with others, is if a person is unique in their environment. For example, a woman is more self-aware when only men surround her (Morin, 2011, p. 809). A method to improve the self-awareness of people is, for example, to let people write down in what way(s) they differ from others (Morin, 2011, p. 809). This aspect of differentiation is also seen in the theories on how the self and self-awareness arises. As Mead shows, you can only be self-aware if you compare yourself to others and Piaget says that as soon as a child can differentiate themselves from others and things, they start being self-aware. This would mean that to understand how you differ from others would enhance your self-awareness. It is shown that if you compare how you see your *self* to how others see you it is helpful to enhancing self-awareness (Benbassat, 2005, p. 160).

A negative influence on self-awareness is seen when the social characteristics of a member of a group are similar to the others. Take an army, for example. The context in which the people in a military are living leads to similar behaviours and values. This tendency to similarity decreases the self-focus, and therefore people are less self-aware in these situations (Morin, 2011, p. 809). If we would apply this theory to Mathare, which is possible, as most of the people live in the same economic and social situation, people would tend to be less self-aware.

Additionally, previous failure was seen as giving a decrease in self-awareness, while success should give us more self-awareness. It was shown that the differences between people show an effect on the self-awareness. This means, if one person succeeds and all the others fail, this person will become more self-aware. Another point, which is important when concerning failure and success, is the experience of people and the social field (Duval, 2001, p. 29).

Influences on self-awareness from the outside

One possibility shown by previous research is the implementation of self-focusing stimuli, for example, mirrors, pictures, cameras or even the recording of one's voice. This self-focusing stimuli can remind the person about their self and their appearance in front of others which can lead to a higher self-awareness (Morin, 2011, p. 809). Compared to this, if people are not using this self-focusing stimuli or even do not have access to some of them, it can lead to a smaller self-awareness (Duval, 2001, p.3).

Change of self-awareness in the person themselves

Looking back to the theories about the self, and especially on the one from G. H. Mead, we are now focusing here more on the *I* and less on the *me* as it is now about your own inner change and is not really influenced by interactions with others. One way to improve self-awareness is to use a kind of mental mirror, which is called the reflective practice to enhance self-awareness. This “is an internal exploration of thoughts regarding a specific event, which leads to new behaviours in the future and continued reflection” (Bell, 2014, p. 402). This reflective practice is understood as a daily routine of explorations of behaviour, thoughts and attitudes (Bell, 2014, p. 402). To reflect on one’s own behaviour and thoughts can be therefore seen as one of the mechanisms to enhance the participant’s self-awareness. In the case of the trainings of the Vizazi foundation, people’s reflections take place in group discussions where everybody can share their personal reflections. In the program, there are no direct mirror or videos used to enhance the self-awareness, they use a mental mirror to let people think about their own experiences and then share them with the group and reflect on them together.

Another way of improving self-awareness is to know about your history and your family history. This practice was used to enhance self-awareness of social-work students to gain better cultural competences. In this approach, people should interview their family members to get a better understanding of their family history. When that is done, people should relate the family history to their own self. That means they should find things in their family history to understand who they are and why they are who they are (Bender, 2010, p. 226). This could be paraphrased by: if you know more about yourself – you are able to have a higher self-awareness.

Self-awareness and emotions

What is clear is that the emotional life of humans must involve the self. What is still unclear is how emotions influence self-awareness. To answer this question, there are three different approaches, which are found in the theoretical literature. First, the distinctiveness approach says that emotions “are dynamic, distinctive, and often surprising internal states” (Duval, 2001, p. 136). Therefore, positive and negative emotions would affect self-awareness, as they all should be “equally salient and distinctive” (Duval, 2001, p. 136).

Second, is the innate component approach. In this approach, self-evaluation is important, as it is seen that negative emotions lead to negative self-evaluation and that this will lead to less self-worth. This smaller self-worth would lead, according to the approach, to higher self-awareness. Positive emotions on the other side would have a negative effect on self-awareness (Duval, 2001, p. 137).

Third, is the mood as input approach. According to this approach, moods have no invariant effect. That means that emotions' effects on self-awareness are context dependent. The question which is raised by this approach is more about *when* emotions affect self-awareness than if they have an affect.

All three approaches show that both positive and negative emotions can potentially affect self-awareness. Therefore, in this research, it will be acknowledged that there are effects of emotions on the self-awareness and that whether the effect is positive or negative is context dependent.

Overall, it can be seen that the self is connected to self-awareness and that if there is a delay in the development of self, this can already affect self-awareness. For this research, that would mean that people who grow up in Mathare already have problems with their self-awareness because of the self. Furthermore, some things we can only do if we are self-aware, like making decisions or evaluating ourselves. Although, if there is a lack of self-awareness it does not mean someone is not able to become more aware of themselves. There are mechanisms that can be used to enhance self-awareness, for example, through interactions with others, if feedback is given. This means people from Mathare are able to enhance their self-awareness if those mechanisms are used. In further chapters, and especially in the chapter with the results, you will find out how the trainings Sekete and EQUIP are trying to change self-awareness. Additionally, if and how the participants and trainers experience change on their self-awareness will be evaluated.

A welder wearing safety glasses and a white tank top is crouching on a dirt ground, welding a metal beam. Bright sparks are flying from the welding point. In the background, a green and yellow bus is visible. The text "Methodology and Methods" is overlaid in white on the image.

Methodology and Methods

Methodology and methods

In this research, two of the programs offered by Vizazi are evaluated by applying the realistic evaluation approach. This approach was chosen because it focuses on mechanisms and context, in addition to being very theory-driven; therefore, this approach is suitable for this research. The program theory and using mechanisms to examine why something is working, under which circumstances and for whom are both central focal points in this research and will be discussed later. As a basic introduction, it is necessary to understand what evaluation is and what a realistic evaluation approach is.

Evaluation

It is important to settle on one meaning of evaluation in order to understand this research project. Therefore, the meaning of evaluation will be defined below, and some of the different kinds of evaluation will be shortly discussed to get a better overview of evaluation in general.

Broadly, *to evaluate* can be understood as a process with which to ascertain the worth of something or to fix a value (Rossi, 2004, p. 2). Evaluation as a process for programs takes place before, during and after the process (Research Council UK, 2011, p. 2). In this research, data was collected from before the programs started until the end. Because of a limited duration of this project, it is not possible to collect any data after the programs had ended. The evaluation will focus on the impact of the program on the participants and trainers' perceptions. It must be mentioned that in the research the word *impact* is understood as explained before and cannot be seen as something objective and generalizable. Evaluations are used for many reasons: to understand if you have achieved your goals and to see if programs should be continued, improved, or even stopped (Research council UK, 2011, p. 2).

There are three general types of evaluation: the formative evaluation, the evaluation of processes and the summative evaluation. The formative evaluation is to support the development of activity of the program. It should be used during the development of the activity to test concepts, ideas, timing, venues and prototypes for representatives of the audience. The aim of the formative evaluation is to show what sort of product and delivery channel is the most effective. The evaluation of the process is to ensure improvement of the managing of the process. This evaluation aims to show what to improve in the process and what to do better the next time. The summative evaluation focuses on the outcomes of the program. It shows if the organisation met the aims, which were set by the organisation, and if the outcome has any impact on the audience (Research Council UK, 2011, p. 3). If we see only these three general types of evaluation, this research can be seen as process evaluation.

As Vizazi undertakes social work, as we already mentioned in one of the chapters before, it is also important to understand some basics about evaluating social work. Social work interventions take place within the connection of the individual and the social, which has several complexities because of the multiple factors and influences, which impact social work. In social work practice research, the three main perspectives are the empirical practice, the interpretivist approaches and the pragmatic, methodological-pluralist approaches. The empirical practice focuses on outcomes and the effects of practice as a measurable outcome. In this practice, there is no analysis of context. The interpretivist approach includes epistemologies and focuses on the capturing of the dimensions of practice. The pragmatic, methodological-pluralist approach focuses on what is seen to be desirable and appropriate at any time and tries to go beyond the consideration of the empirical practice and the interpretivist approach (Mansoor, 2003, p. 804). These approaches are slightly similar to the aims of evaluation, which were mentioned before. If we categorise this research in these three categories, the research would fit best into the interpretivist approach, as the research is not about measurable outcomes of the two programs.

To categorise evaluation strategies, there is another possibility: the three boxes of evaluation. The three boxes are the black box, the white box, and the grey box. The black box evaluation focuses on evaluation programs effects, but does not consider the components that build the program. With the grey box evaluation the inner workings of operation are not considered, but the components of the program are noticed. The white box evaluation addresses the effects, the inner workings, operations and the components and how those are connected. The realist approach would fit into the white box evaluation (Mansoor, 2003, p. 804). As already mentioned, this research takes a realist approach, and therefore the white box evaluation will be used. All these categories help to gain a better understanding of evaluation, which is important when you are doing an evaluation, and gives some guidelines for the research in an extraordinarily complex field. To know about other ways of evaluating also helped to find the right approach for this research.

Realist evaluation

Social work interventions have several complexities and therefore the realist approach can be used to gain a better understanding of the complex field Vizazi is working in. This approach was chosen because this research is not about the outcomes of the two programs, as empirical practice might be, it is about why it works and how. As this approach is used, it is important to define what this approach is about.

The realist approach acknowledges that the world is an open system and a combination of structure, mechanism and context (Mansoor, 2003, p. 804). This means that the “realist refers to the embeddedness of all human action within a wider range of social processes as the stratified nature of social reality” (Pawson & Tilley, 1997, p. 64). The main characteristic of realism is that it focuses on the mechanics of explanation and that this approach tries to show that the usage of explanatory strategies can lead to further understanding of scientific knowledge. The formula realists would use is: mechanism + context = regularity (Pawson & Tilley, 1997, p. 56).

This formula is similar to the one of the realist evaluation, which is used to express program theories: mechanism + context = outcome (Pawson & Tilley, 1997, p. 57). The realist evaluation is a theory-based evaluation, which means, if something is evaluated realistically, it always has to return to the theories (Pawson & Tilley, 2004, p. 2). These theories will help to understand the mechanisms and the context behind the programs of the Vizazi foundation. That means that after identifying mechanisms through the fieldwork, those mechanisms will be compared to the one found in the literature and the program theory.

The central question of realist evaluation is “What works for whom in what circumstances and in what respects, and how?” (Pawson & Tilley, 2004, p. 2). Realist evaluation has an explanatory quest for evaluating social programs. The realist evaluation tries to test the underlying program theories to refine them. Social programs are seen as products of the human imagination; they are shaped by a vision of change and therefore fail or succeed depending on that vision (Pawson & Tilley, 2004, p. 2).

As stated by Pawson and Tilley, the realist evaluation, programs are theories (Pawson & Tilley, 2004, p. 3): “They begin in the heads of policy architects, pass into the hands of practitioners and, sometimes, into the hearts and minds of programme subjects” (Pawson & Tilley, 2004, p. 3). Therefore, the reconstruction of the program theory will be used in this research; it will be used as part of the theory to find the mechanisms behind the programs. Additionally, realist evaluation programs are embedded in social systems. Further, programs are active. This means that the reasons for most changes of interventions are located in the resources and reasoning of the individuals in contact with the program, so there is an active engagement of individuals (Pawson & Tilley, 2004, p. 5). As mentioned before, realists see the world as an open system. Programs are, therefore, seen as open systems too. For this reason, programs cannot be something isolated, because many factors influence

the program, for example, cultural changes, political changes and many more. Even the progress of the program can change the future work of the program itself (Pawson & Tilley, 2004, p. 5).

As the Vizazi foundation can be seen as a social program, all of the things mentioned above are important for the research. The program of Vizazi foundation takes place in a slum, is connected to a lot of different people, and therefore cannot be seen as something isolated. The context Vizazi is working in is an open system, and therefore, it is open to intrinsic and extrinsic factors, which cannot be controlled. The realistic evaluation acknowledges that the ideas of programs (program theory) are situated in time and place. The central question of the realist evaluation can be found in the main research question because it is essential not only to see if it is working, but also that is even more critical to understand why and how it is working for whom in what circumstances. For example, in the case of the program *the real sextalk*, the same program might not work with six-year-old children or even younger. For this reason, it is even more important for organisations as Vizazi foundation to know “What works for whom in what circumstances and in what respects, and how?” (Pawson & Tilley, 2004, p. 2). The program theory of the Vizazi Foundation will be discussed in the theoretical framework section. The realistic evaluation helped to see the mechanisms that lead to enhanced self-awareness because of looking at the program theory and further theories. Additionally, it helped to have a better understanding of the social conditions (context) that activated mechanisms. Furthermore, it helped to find mechanisms that show how self-awareness gets influenced by the training programs.

Choice of qualitative research

A qualitative approach is the best choice regarding this specific research subject and research questions. Qualitative research aims to describe and understand social phenomena regarding the meaning people give to them (Boeije, 2009). This design matches the research since it is focused on the experiences and perspectives of youth and young adults in the program of the Vizazi foundation. As it would not be possible to get a deep understanding of experiences and perspectives by using quantitative research, the qualitative approach is the best fitting one for this research. Moreover, qualitative research can examine particular small cases (Ritchie & Lewis, 2013, p. 5). It must be noted that the results of this study are not generalizable (Boeije, 2009) to other programs or other parts of Mathare Valley.

Access to the field

The access to the field was made possible through gatekeepers who the Vizazi foundation introduced me to. Those gatekeepers are the managers of the program in Mathare Valley; they helped me to connect, first, with the trainers of the two programs and, second, with the youth. For getting to know the trainers of EQUIP and Sekete the booster day of Vizazi foundation was beneficial. On this day I had the chance to inform the trainers briefly about the research I would do, and I was also able to get to know them. Another important fact to mention is that I was introduced to the already existing SDQ research Vizazi is doing in the program. As one of my internship duties was to train the trainers in filling in and analysing the SDQ this was another important step to get to know them. Additionally, the participants in the research are already used to researchers. A critical part for the access is that I made myself familiar with the cultures and traditions in Kenya and especially in Mathare to be able to access the field. This was done by watching documentaries, reading articles, reading newspapers and, most importantly, I went to see Mathare before I started with the data collection.

Additionally, trust is needed to conduct qualitative data. From my experience it is helpful to share information about yourself to gain people's trust. Concerning information, it is not only important to tell participants of the research goals, personal information about the researcher, but also given them some information about the research, but only those parts which will not influence the results of the research.

Methods

In this research, three different kinds of qualitative research methods were used. First, semi-structured interviews, second, participant observations and third, focus groups. The reason to use all of those is that the combination allowed me to gain a greater and deeper understanding of how the Vizazi programs influence the self-awareness of the participants and the trainers. In the interviews, I was able to ask them how they think how their self-awareness developed. In the observations, I observed the time when they are actually in the training, so there I was able to see if there is a change during the process of the program. Additionally, the focus group is only used as an additional information process gathered from the trainers and what their goals are and which kind of results they see at the end of the program and in previous training programs. Therefore, this has given me a good overview of the influence on the self-awareness of the participants and trainers. The information of all three methods also will be used to compare the trainings to see what they can learn from each other. The results of the comparison will be shown in the recommendation chapter.

Interviews

In this research, interviews took place with the trainers, with the managers and with the participants of the program. In total thirty-one interviews were conducted, all of which were semi-structured interviews. The term semi-structured interview is not used consistently, which means that if one scientist sees an interview as semi-structured, another one would probably describe it as unstructured. Some models are flexible, for example allowing interviewers to change the way the questions are phrased, but others lean towards a fixed structure including the possibility to use follow up questions (Ritchie & Lewis, 2003, p. 111). It was decided to use the following approach: In semi-structured interviews the interviewer uses an interview guideline and this guideline is flexible. The phrasing of the questions itself, the order of the questions and the follow-up questions can be changed during the interview (Flick, 2013, p. 351). The decision to use a semi-structured interview was made for several reasons, and those are similar for the two groups. For the trainers, one reason is that it is important that it is possible to adjust the questions so that we can get as much information as possible. Furthermore, the flexibility of the interview questions is important as the researcher does not have the same knowledge as the trainers and the managers and might need to ask further questions to gain a better understanding of the topics.

The reasons for using it for interviewing the participants, who are youth, are similar to the ones for the trainers and the managers. However, it has to be mentioned that it is a useful technique to use with youth because it may happen that the youth have different viewpoints and therefore have new ideas that were not considered in the interview guideline. Additionally, it is possible to adapt

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existing question, which would help to prevent language barriers in the interview situation (Dogra & O'Reilly, 2017, p. 40).

Participants

To conduct the interviews with youths is important as the interview is about their perspective on how their self-awareness changed through the program they attended. Additionally, the trainers are working for the organisations, so their perspective on the topic is maybe influenced by their occupation. Therefore, the participants have a more objective view and as they are experiencing the change, they can give detailed information on how it changed their self-awareness. Another point is that if the research would only focus on what the trainers see as change in the participants, it would limit the information as they only see the participants during the training. In both programs, the selection for the interviews was limited to participants who are 16 years or older. The main reasons for this decision are ethical considerations, which are discussed later, and that those youth are already directly approached by research of Vizazi for two years.

The total amount of participants in each program is between ten to twenty participants. In EQUIP eleven participants were interviewed, and in Sekete nine participants. Three of the interview participants in EQUIP were female and eight were male. In both trainings, the goal was to interview ten people to get a broader overview of the different perspectives in the trainings. For EQUIP one more was interviewed as one person really wanted to be interviewed. In Sekete only nine participants were interviewed, because nine people were willing to be interviewed. Five of the Sekete participants are female and four are male. The sampling for all interviews was taken randomly with the only requirements that the participants are sixteen or older, participate in the current training and are willing to participate.

Trainers

The trainers were interviewed for two reasons. First, they were asked about the impact on their own self-awareness and how the training influenced it and what the changes they see are. Second, they were asked about the changes they see within the participants and how their self-awareness changes during the program.

For the EQUIP trainer team, there are six people in total, but only four participated actively as trainers the time of the research. Therefore, the four active trainers were interviewed about the development of the youth and about their own development and the other two were asked about the influence the training had on their life and how their experience in the past with the participants had

been. Four out of the six trainers were willing to participate in the research. Three of the interviewed trainers are male and one is female.

For Sekete the total trainer team is made up of six people, here only two trainers played an active role in the program and were in contact with the youth. Nevertheless, all the other trainers were also interviewed. The reason for this is that all of them have experience in training and all of them know how participants change during the progress. Apart from the trainers, two people who are involved in training the trainers and organising the trainings were interviewed, those were only interviewed about their own self-awareness. From all the interviewed persons connected to Sekete, two are female and the rest male. As in EQUIP, the persons who train the trainers and organise the trainings are trainers themselves. There were no additional interviews for this training.

Observation

As a second method, observation was used and this was only done for the participants because the trainers are in the program for a more extended period and therefore it would not be possible to see a change in their self-awareness during the program. "Observation is a research method that enables researchers to systematically observe and record people's behaviour, actions and interactions" (Hennink, 2011, p. 170). Observation itself makes it possible to obtain detailed descriptions of social settings to be able to situate people's behaviour within their socio-cultural context (Hennink, 2011, p. 170). As the main focus of the research is to evaluate the Vizazi program by seeing the impact (which was described earlier) of the program on the self-awareness of the participants, participant observation is the method that would fit best. For this, the behaviour and the language the youth used was observed. It was chosen to not only focus on the behaviour, as previous research has shown that people who use first-person pronouns more often are more self-aware, but to use the content they are talking about is helpful to better observe if the self-awareness became higher through the program.

In this research, participant observation was conducted. "Participant observation can be defined as the process of learning through exposure to or involvement in the day-to-day or routine activities of participants in the research setting" (Hennink, 2011, p. 178). The level of participation was active participation, which means that the researcher participated in many activities, doing what the participant does and learns about the cultural rules and values (Hennink, 2011, p. 182). The reason for using participant observation is that it is possible to get a deep understanding of the field, the situation and the individuals of the community. The presence could also influence the behaviour of people, which is one of the limitations of participant observation. To try to minimise this, the researcher tried to influence the discussions as little as possible and tried to stay in the back. Another way I tried to minimise the impact is to be there every time, so that the youth get used to me as a participant. For

the participant observation, one limitation is that it takes only place in the area of the program and not at the private places of the participants.

Focus-group

The focus group was used to get a better understanding of the development of the youth according to the trainer. A focus group is very different from an in-depth interview. Trainers not only tell their own point of view, but they also hear the opinions of other people. That means that data is generated by interactions between the participants (Ritchie & Lewis, 2013), as the trainers listened and reflected on other trainers opinions in the focus group. Focus groups were chosen as the best method for additional insight. Another reason is that the individual response becomes refined and that could lead to a deeper level of information. Furthermore, the researcher's influence on the perspective is lessened. It was assumed, that would be especially the case as the trainers knew each other, placing the researcher in more of a position to listen and not to lead and influence the focus group (Ritchie & Lewis, 2013). Additionally, there was one focus group before the training starts in each group and one at the end of the training. This also helped to see if the trainers have different viewpoints on the participants' self-awareness in the end and the beginning. As the focus groups took place with only active trainers, it was chosen to talk more about the participants' self-awareness and focus more on the personal level in the individual interviews with the trainers. To carry two focus groups was helpful to get an evaluation, as they cannot say a lot about the actual self-awareness of the participants before the training started. Therefore, the second one was important.

Analytical approach

The analytical approach used in this research is directed content analysis (Hsieh & Shannon, 2005). The goal of content analysis is "to provide knowledge and understanding of the phenomenon under study" (Downe-Wamboldt, 1992, p. 314, as cited in Hsieh & Shannon, 2005). In this article, qualitative content analysis is defined as a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying topics or patterns (Downe-Wamboldt, 1992, p. 314, as cited in Hsieh & Shannon, 2005). This applies to this research, as the focus is on the experience brought up by the participants and trainers. During the open coding phase, the transcribed data is categorized according to the theory already described in the theoretical framework and the topics the research participants talk about. In the second stage, the codes are further examined. Subcategories are made, and some codes are merged, due to overlap in the topics. For analysing the data conducted in the interviews, focus groups and observation the program MAXQDA

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was used. The program helps to organize, analyse and visualizes all qualitative and quantitative data (MAXQDA Homepage, n.d.).

Ethics

As youth and young adults are the participants of the research, ethical issues must be discussed. Below, it will first be discussed how the interest of the participants in the research will be protected. Next, ethical issues regarding the specific methods – semi-structured interviews, participant observation and focus-groups will be considered.

There are some groups of children and youth who are considered most vulnerable and therefore are mostly excluded from research. One of those groups is children and youth living in poverty or who are homeless or orphans (Dogra & O'Reilly, 2017, p. 5). As the data in this research will be collected in an informal settlement, this group of youth will be in the research. As it is important not to discriminate any group of youth (Dogra & O'Reilly, 2017, p. 5), attempts were made to include all of the youth who are in the program of the Vizazi foundation.

In the first place, it was necessary to make sure that participants agreed to participate in the research and did so based on a full understanding of what the aim of the research was and what implications of participating might arise for them. In other words, there should be informed consent. For the interviews and the focus-groups, the consent was taken in written and verbal form. For the participant observation, the consent was taken only verbally. Here the group of children and youth participating in the program had to be divided into two groups. Children and young adults who are older than sixteen can give consent by themselves, as it can be assumed that they have the capacity to make their own decisions (Dogra & O'Reilly, 2017, p. 136). The second group are the children between ten and sixteen years, as none of the participants was younger than sixteen, we do not have to discuss this further. The trainers were all older than sixteen and were therefore able to give consent themselves. To make sure the participants in the research are able to give informed consent; they got as much information about the research as possible. Still, it could happen that people are not able to understand the research fully. Therefore, participants in the research have been encouraged to ask questions if something is unclear and they were constantly asked throughout if anything was unclear. Furthermore, a person was present during all the training programs and all the interviews to translate if necessary. This person was seen as part of the research team and was not in any other way included in the trainings. The consent form is seen as a tool to get consent at the beginning of the research, but as already mentioned it was asked for consent regularly during the research process. Before each interview or focus-group, the research participant was asked to read the consent form, after this, questions were asked if the participant understood what they just read. If the participant was not able to understand the consent form fully, the additional person in the research team translated it to Swahili so that the person could give consent. The possibility to stop being included in the research was given to the participants at any time.

In the second place, confidentiality and anonymity are important to take into consideration (Dogra & O'Reilly, 2017, p. 142). Data was anonymised immediately, and nobody except the research team knows who the people who took part in the research are. The information about the participants will not be given to the Vizazi foundation or any other organisation. The data will be securely saved and will only be saved in an already anonymized version. The confidentiality will only be broken when it is necessary or if there is a threat to the participant's safety and/or health. As this did not take place in the research, it is not necessary to go further into detail.

Here it is important to mention that in this research other researchers will be included, forming a research team to collect the data with interviews and to observe the situation. The main function of the other researcher was to translate if necessary. This other researcher got information and was trained on how to collect data most ethically. All the information gathered in the research was collected by the leader of the research team (me, Samira Keck) on a daily basis and has been secured safely.

In the third place, the protection from harm for any participant in the research and especially for vulnerable children and youth needs to be considered at all times (Dogra & O'Reilly, 2017, p. 146). Research can influence emotions and can probably raise conflicting emotions, which could harm participants (O'Reilly, 2012, p. 66). Therefore, given consent will be reconfirmed, especially if participants talk about personal situations (O'Reilly, 2012, p. 66). If there was any harm to the participants, the researcher would provide, the participants with places to find help. For the youth in general, information about where to find help, was provided. Under extreme circumstances, which are ethically not acceptable, the research will stop immediately.

Semi-structured interview

Only participants of the program who are sixteen years or older and the trainers of the program, who are adults, will be interviewed. The reason for this is that asking vulnerable children about personal situations could harm them, and to prevent this they were not interviewed.

In interviews, the power differential between the researcher and the research participant are especially important (Dogra & O'Reilly, 2017, p. 147). It is possible that the youth see the researcher as a person of authority and therefore have the feeling that they have to give consent and participate in the research (O'Reilly, 2012, p. 65). It is important that they are not pressured by the researcher to participate. Participants were asked more often if they are alright talking about the topic and participating in the research and were told that it is acceptable not to participate or not to speak about something they do not want to talk about during the interviews.

Participant observation

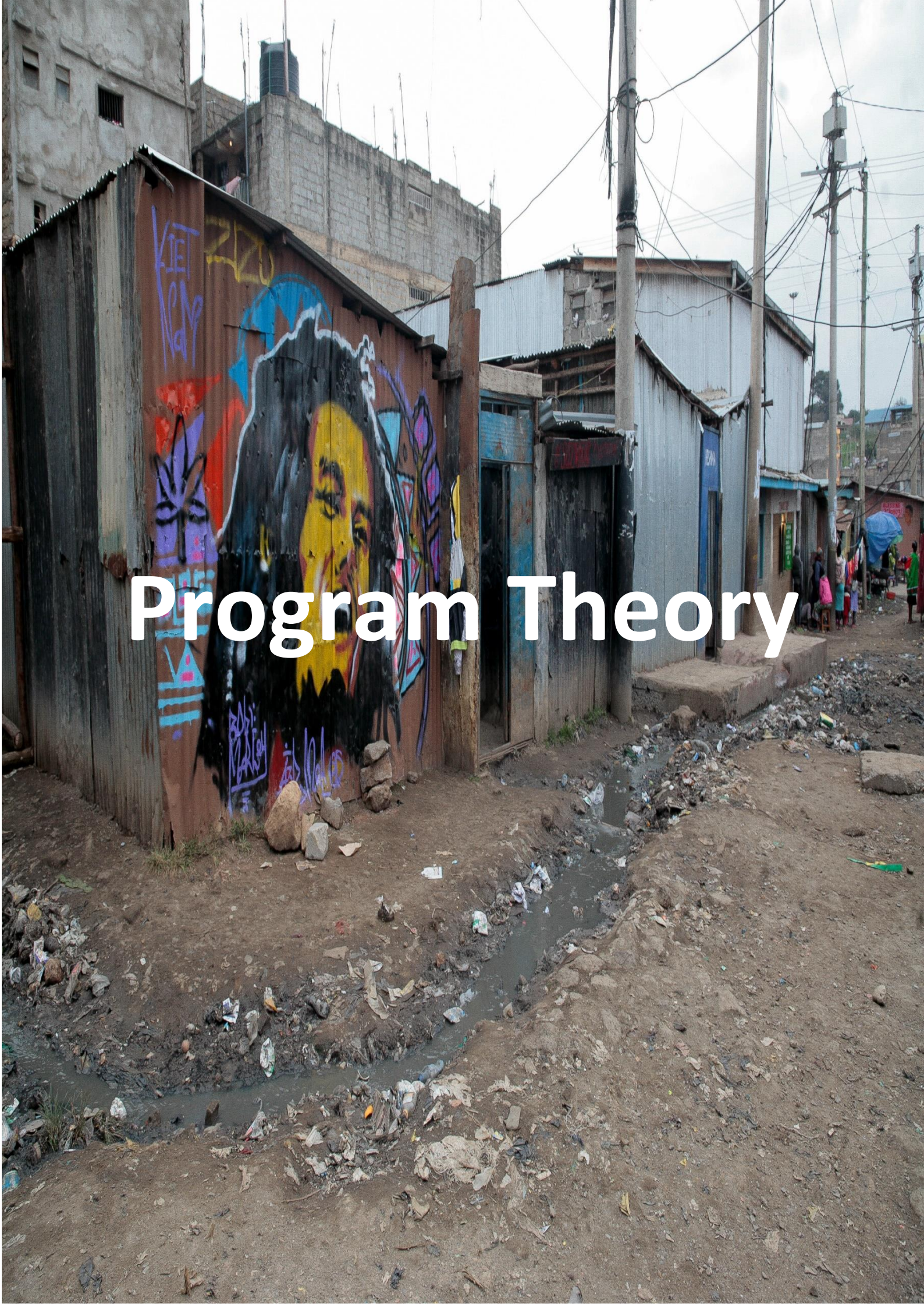
The information the participants of the research received and how often this information was shared with them is an essential part of the ethics in participant observation. In case of the participant observation, the information was given verbally. As the observation has to be taken over three months, it could happen that people forget that they are participating in research and that they are constantly observed. Especially in long-term research, this could be the case (O'Reilly, 2012, p. 66). For that reason, participants were informed about the research as much as possible in the beginning and were asked for their consent. It should be mentioned that the researcher was not part of the community, and therefore people probably will not forget that they are regularly observed. Nevertheless, people have been reminded in conversations that they are participants often, especially if they share personal stories.

To protect the participants even more, the field notes of the participant observation have already been conducted and written down in an anonymised way. As “confidentiality means ensuring that what you hear goes no further (or is not attributed to anyone who can be identified)” (O'Reilly, 2012, p. 69), this was secured as much as possible.

Focus-group

All the ethics mentioned before also play a role in the focus-groups. All of the trainers are adults, but still can be seen as vulnerable participants. Therefore, the same ethical rules that are applied to the youth are considered here. As the trainers were asked about the youth and about their own development, some information about the youth will be shared during the focus groups. The information given by the trainers about the youth will not be taken as the final truth because trainers perspectives of the youth can differ from the perspectives of the youth itself.

We now know what happened and that ethical challenges were taken into consideration from the beginning. All these different methods with their benefits and challenges will show a deep understanding of the two programs and will show what role self-awareness plays. In the next chapter, you will find out about the program theory and later on the results, and you will be able to read stories of people, who were participating in the programs, and stories, which were observed.



Program Theory

Program theory

As mentioned, the realistic evaluation approach will be used in this research. In this approach, the program itself is seen as a theory. In this research, the program theory is part of the information gathering and answers the first research question. This is done by having an interview with the founder of the organisation and by using the homepage and other materials of the foundation.

To define program theory is used as program evaluation and is the use of social research methods to investigate the effectiveness of social intervention programs systematically and is intended to be useful for improving programs and informing social action aimed at improving social problems. It is information gathering and to answer and interpret a program's performance and if it is useful (Rossi, 2004, p. 2). In a program theory, there are three different kinds of assumption: the normative assumption, the causal assumption and the final assumption. The normative assumptions refer to the perception of the problem, the origin and reasons for the goals and the measures and their effects (VanHeffen, 2003, p. 2). The causal assumptions make links between the causes and the consequences. The final assumptions show to what extent a program contributes to achieving the goal of the organisation (VanHeffen, 2003, p.4). Those three differentiations are useful to understand the program theory of Vizazi better. As already mentioned the focus in this research will only be on two of these programs. The reasons for this are discussed in the previous chapters.

The general assumption of Vizazi is that if self-awareness leads to a change in behaviour in the long term and thereby creating an awareness which should "result in the people taking ownership and control of their own lives" (Vizazi Homepage, n.d.). The main reason why Vizazi foundation started with these programs is to "stabilise youth as part of building urban safety" (Vizazi Homepage, n.d.) and to give an alternative for the shoot-to-kill order that was developed because of the high crime rates (Vizazi Homepage, n.d.).

All the information gathered in the following sections are from the homepage of Vizazi and results of an interview with the founder of the organisation, Wendy De Macker. Some assumptions espoused by the Vizazi Foundation come from the field of psychology. Those assumptions, and what the programs are about, will be discussed in this chapter.

EQUIP

Vizazi has been operating in Mathare since 2011, and most of the assumptions are from their experience there and also partially developed with the scientific literature. The program EQUIP is not only used by Vizazi; this program is mostly used for criminal youth in western countries to give them the tools to think and act more responsibly through a peer-helping approach. It is already shown by another study, which did evaluate it in the Netherlands that it has positive effects on “self-serving cognitive distortions, social information processing and attitudes towards delinquent behaviour in incarcerated male adolescents” (Brugman, 2009).

The goals of this program are to permeate self-centred thinking, to decrease risk behaviour, to increase social and cognitive skills and to challenge the moral level of thinking. This is done with theories from psychology, for example, with cognitive behavioural therapy and group dynamics. Vizazi tries to identify thinking errors, negative behaviour, and the consequences of those by exchanging and discussing examples from their personal life and through role-plays. Participants are the youth and young adults between 12 and 24 years in Mathare Valley.

There are several assumptions from Vizazi that show why they chose these goals. The problem Vizazi foundation tries to tackle with EQUIP is that the youth in Mathare are not acting responsible. The reasons for this is assumed to be that people in this stage of life are in a vulnerable position and, on the one hand, on the development of human brains and the tendency of young people to think and react in short-term ways. On the other hand, the origin of the problem is assumed to be the instant fulfilment of needs can be seen as leading, and long-term thinking including the impact of their behaviour on long-term consequences is limited. This can lead to consequences if people do not think further about their future, and they are more willing to put themselves in risky and dangerous situations. Additionally, Vizazi assumes that the youth in Mathare do not think about the consequences their behaviour may lead to. Another critical reason for Vizazi is the identity development of the youth, how they see themselves while interacting with others, a part of this also concerns peer pressure. According to Vizazi, these problems and their causes can lead to extreme consequences, such as death. Those problems and their causes can lead to several consequences, for example, the tendency to blame

Normative assumptions

Origin of Problems:

- vulnerable position
- development of human brains
- think and react in short-term ways
- instant fulfilment of needs
- development of the youths self
- peer pressure



Not acting responsible (Problem)



Causal assumptions

Consequences:

- the tendency to blame others
- to not take responsibility for their
- community based self-justice
- anger problems
- miss out opportunities
- death



Final assumptions

Contribution of Vizazi:

- tools to think and act more responsible
- permeate self-centred thinking
- decrease risk behaviour
- increase social and cognitive skills
- challenge moral level of thinking

others and to not take responsibility for their own lives, which leads to community-based self-justice, and the non-existent ability to manage anger. These consequences can lead to even bigger ones, for example, that people miss out on opportunities and, in the difficult area of Mathare, it can even lead to life and death situations. Vizazi, therefore, tries to change the problem that the youth is not acting responsibly by giving them the tools to think and act more responsibly, decrease risk behaviour and increase social and cognitive skills.

Sekete

Sekete - the real sex talk is training for teens and youth, which should lead to more conscious choices concerning sexuality. This was included in the Vizazi program, because the community-based organisation (CBO) with whom they work saw that this is a big issue in Mathare. The Youth in this program are challenged to become aware of issues, prejudices and experiences. This should increase their self-awareness, esteem and identity. The goal is to become more aware and confident in all aspects connected to sexuality. In this program, the organisation wants to reach the goal by discussing and talking, having creative activities about topics related to sexuality. The participants are in between 14 and 18 years old. The problem Vizazi foundation tries to tackle with Sekete is that it is assumed that the youth in Mathare are not aware and confident about sex and sexuality. The origin of this problem, Vizazi assumes, is the lack of knowledge of the youth in Mathare; they believe so many myths about sex and sexuality, those are even harming themselves. Additionally, Vizazi recognised that there is a lack of communication about sexuality between families and peers and that the youth in Mathare do not feel that they have a safe environment to talk about topics like this. The lack of knowledge and the myths the youth believe directly leads to consequences such as young pregnancies, sexually transmitted diseases and dropping out of school. Therefore, Vizazi tries to give the youth in Mathare a safe place where they can talk about these topics and learn from each other. This should lead to the result that the youth become more aware and confident about sex and sexuality and therefore solve the problem they are trying to tackle with this training program.

To conclude this chapter we see that in both trainings the normative, causal and final assumptions differ a lot. On the one side, in EQUIP the normative assumptions are about a delay in the development of the youth self, the tendency of short-term thinking and the vulnerable position of the youth in Mathare. According to the Vizazi Foundation, this leads to anger problems, the tendency of youth to blame others and in the worst case to death. To prevent this happening Vizazi tries to change the behaviour of participants through increasing social and cognitive skills, decreasing risk behaviour and tools to be more responsible. On the other side, in Sekete the normative assumptions are more about lack of knowledge and the missing possibilities to talk about sex and sexuality. This leads to the

Normative assumptions

Origin of Problems:

- Lack of knowledge
- Myths about sex and sexuality
- Lack of communication about sexuality within family and peers
- Not safe environment



No awareness and confidence about sex and sexuality



Causal assumptions

Consequences:

- high dropouts from teenage girls
- high amount of teenage fathers
- high amount of teenage mothers
- sexual transmitted disease and infections



Final assumptions

Contribution of Vizazi:

- more conscious choices concerning sexuality
- become aware of issues, prejudices and experiences
- increase their self-awareness, esteem and identity
- confident in all aspects connected to sexuality
- giving a safe space where they can talk and learn from each other

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consequences (causal assumptions) of disease and a high rate of youth pregnancy further consequences connected to these such as high dropout rates in schools. Therefore, with Sekete, the Vizazi Foundation tries to increase their self-awareness, their awareness of sex and sexuality so that the youth can make conscious choices.



Results

Results

In this chapter, the general results will be presented first, and all results connected to self-awareness will be presented second. This evaluation is about how the participants and trainers experience the training programs EQUIP and Sekete. To better understand the results of this research it needs to be mentioned that whenever a quote is included, most of the participants or trainers mentioned the same content. Whenever the word *most* is used more than the half of the trainers or participants have mentioned the same. If the words *almost all* is used only one or two people did not mention this content and if the word *some* is used less than the half mentioned or agreed on this content. Whenever only one participant or trainer mentioned something it will be stated separately. To be able to ensure the trainers and the participants the promised confidentiality, the trainer and participant numbers and the date of the interview or focus group is not mentioned in these results. Additionally, which information by the trainers was given during the focus-group or interviews will not be mentioned. The reason for this is that others (especially the other trainers that have not been in the focus group) could find out who said what.

General results

In this section, the general results of the training program EQUIP and Sekete will be described. As those two trainings differ in how the participants are trained and especially in the topics they work on. Therefore, the trainings will be analysed separately. Nevertheless, in the recommendation section, they will be compared in order to see what they could learn from each other. The questions, which will be answered in this part are if the trainers and participants think that there is any other impact on themselves, except one on self-awareness and what they actually think about the trainings.

EQUIP

In general, the response from the participants and trainers was quiet positive. Most of the participants admitted in the beginning that they did not really understand the training program before the first sessions and came there to test if it is of any use to them. Another thing that showed that people are interested and like the training, is that only two participants dropped out. Additionally, the highest amount of missed classes per person (from those who did not drop out) were two sessions out of ten. The entire group of participants said that the training was great and that they had the feeling that it will help them in their lives and especially in their future. Some also mentioned that they liked that it was not a typical class setting and that they were able to speak freely without having to fear any consequences.

“I liked it a lot because it is an interactive session. So most of the things we are doing and learning we are learning from our day-to-day life. Giving the experience we got from our friends and family. Yeah, I liked it so much.” (Participant)

Another aspect mentioned by almost all of the trainers is that whenever they gave further trainings, with each session, they learnt something new. But not only because of gaining new experiences, but they also learn things in each training program because there are always different participants with different perspectives and different stories.

“Yeah, EQUIP for me it is a powerful tool. Even for myself, even up to today. Because every time I am teaching EQUIP I am learning something and I am also challenging myself. Every time I am teaching or preparing for the session I am learning something in my daily life.” (Trainer)

The change the trainers and participants see in their lives differs not only in how much they have the feeling something has changed also on what changed for them. The results show that all of the people no matter if they are trainers or participants, have the feeling that there is a positive change in their life. The trainers even see the impact of the program on the participants from previous years.

“Also with another training. I remember that one of the teens he was concerned because in his family there was domestic violence. And, that really affect him. At first, we did not realise that it was so much stress and thinking for him. But after he talked about it, cried about it, we discussed about it. We encouraged him to talk about it and the way to think about it. At the end of the training, he was happier and more active. So that is what I think is a change for the participant.” (Trainer)

Some of the participants saw already some impact during the trainings; for example, they said that knowing that there are others with the same problems helped them. Another aspects many people mentioned was that they are getting along better with their families and friends and that they are somehow happier than before. Some of the participants already felt that they changed their behaviour a bit but not to the full extent they wished.

“Some things have changed. Not that much but it has changed. I think it will have a great impact in the future.” (Participant)

Additionally, all the trainers saw and heard from participants from the previous years that the EQUIP certificate opens doors for jobs, it is something new for the employers, so they get curious, and the prejudices some employers have about Mathare are less intense when they see the EQUIP certificate. Most of the research participants (trainers and participants) see a change in their day-to-day behaviour.

“Personally, I can say sorry. I never said sorry in my life. When I am wrong, I say sorry. And when I am not wrong, and somebody is accusing me I say sorry, I am not the one. It is a good thing. People just respect you. If they need an advice, they will first call you. So for example, if they are angry with their boyfriend, they will call you. I just advice them even over the phone. Personally, I changed my life and had an impact on my friends, they do not even know what EQUIP is, and I always told them to be cool and approach the person. So for me, a lot changed.” (Trainer)

Overall it can be said that the participants and trainers see an impact on their lives and that they appreciate the training as it is. Some of the participants and trainers mentioned issues they would like to change in the training, so it has to be mentioned that they are still critical about the training and that they think there is still a way to improve. Those recommendations will be mentioned in the section for recommendations for the future. All the results, which are connected to how the participants and trainers see the change in their self-awareness, will be discussed in the next section.

Sekete

For the Sekete training program it is evident that all of the participants and trainers like the content, how the trainers present it and how they interact with the participants. During the interviews it was noticeable that some of the participants did not understand what Sekete is about, telling us that they think it is about not using drugs and abstaining from sex. Even all of the trainers themselves had the feeling that not all of the participants understood what it was about.

“I think around 14 people out of the 20 participants we had this round really understood what it was about.” (Trainer)

The reasons the trainers saw for these misunderstandings were that, first of all, the participants cannot freely choose if they want to take the Sekete training as teachers decide who has to go and who does not have to. Another reason they thought might be causing this is, that some of the participants are not interested and are just present because of the snacks they sometimes get after the training or because their friends are there. Nevertheless, all the trainers still think that participants, even if they do not participate in the training, are somehow affected as they hear all the information given by others in the training.

“Maybe or maybe not they apply the things – we can teach them but not monitor them.”
(Trainer)

All trainers think there is a good impact on the youth living in Mathare, especially as they provide them with much information.

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“They understand more; they are still going through adolescence they understand more what they are going through, about their sexual rights and responsibilities. And also to have healthy relationships. And also they know how to respond to sexual abuse or to abusive relationships. They know where to go, and they have more information. To make proper decisions.” (Trainer)

For the participants, who were willing to participate, not only physically present in the sessions, all trainers see a huge influence in knowledge they get about sex, sexuality and relationships. During the observation, it was possible to see that participants mostly interacted with the topics of *family planning* and how they call it *own yourself*.

“Yes it helped me a lot, I learned how to stand up for myself and say no.” (Participant)

The trainers themselves mostly saw a change in their facilitation skills and that they are now more open to talk in front of people. For some, it is even beneficial for their careers as they are teachers now and Sekete was one of their first experiences in this. Most of them said that it helped their relationships as they learned a lot about them. Additionally, almost all of the trainers said that they are more open now.

“It has changed a little bit because I can talk more openly about sex and sexuality.”
(Trainer)

To conclude, this part shows how trainers and participants see an impact on their lives and their behaviour if they are willing to understand and use the skills and knowledge they receive in the trainings. It must be mentioned that schools themselves do not provide sex education; therefore, Sekete is filling this gap. During the observations, it was possible to see that after some time more and more people were actively participating and that the interest in the topics continuously grew.

Results of the impact on self-awareness

This section is all about self-awareness and why and if people become more self-aware through the two programs described before. First, you will briefly read about what the perspective of trainers is on the mechanisms, which influence the self-awareness before the training programs on self-awareness take place in Mathare. Secondly, the mechanisms, which have been found in the field connected to the programs, will be discussed. Lastly, we follow the discussion of the experience of the participants and trainers and their perspective of change of their own self-awareness. As the mechanisms for the trainers and the participants are mostly the same, it was decided to not separate the results. The reason for the same mechanisms is that the trainers have been participants before they started to be trainers. All the data collected to in relation to these results was done by interviews, focus groups and observations during the trainings.

Mathare as a mechanism

As there is limited literature on how informal settlements influence self-awareness in general, but it is essential to be able to understand how to change self-awareness in those areas, I asked the trainers what their perspective is on how their living circumstances and where they grew up influences the self-awareness of the inhabitants. This can be seen as mechanisms, which are mainly present in this context of informal settlements that have a negative influence on self-awareness. All of the people interviewed were sure that people growing up in Mathare are less self-aware than people not from an informal settlement area. As already stated in the theory section the reasons for this might be that people growing up in informal settlements have a delay in the development of the self (Nair, 2004, p. 228). One reason for this is the lack of resources and the risk and insecurity people in Mathare face every day (Nair, 2004, p. 230). Time can be seen as one important resource, which was pointed out the most by trainers in interviews and focus groups. Another crucial factor almost all of the trainers mentioned are the challenges people face, basically including all of the characteristics of urban poverty. They assumed that those characteristics occupy the people and therefore they are not further able to think about themselves.

“I think when you live in Mathare you are less self-aware. I think because of the challenges they have here they do not have the strength and time to think about themselves. So they just want to get rid of the challenges, and they never have time to think about themselves.” (Trainer)

An additional resource some of the trainers have seen as an important factor is parental care. Literature has shown that the neglect of children by their parents can delay the development of

children (Nair, 2004, p.230). The trainers assumed that this might be a reason too, as children do not have the time to slowly grow up and therefore might not have the resources to fully develop self-awareness.

“People growing up here have to take responsibility really young. So especially when you are the first born you may have to take the whole responsibility for your whole family and the little brothers and sisters. Children even have to handle their days alone when the parents are working, if you take it positively you get more responsible.” (Trainer)

Another mechanism, which was found through the discussion in the focus groups with the trainers, is that people growing up in Mathare are less self-aware because they use the informal settlement as their identity and therefore do not try to know themselves. It was mentioned by most of the trainers that this mentality is inside the people, but they also get the feeling from outside of the area.

“Some of them are not keen to know more about themselves. It is like a mentality that people are not able to do anything and also from the outside they get the feeling. Just because they are from Mathare.” (Trainer)

Alternatively, another trainer said:

“I think that their strengths and weaknesses are influencing their self-awareness. Because they get the attitude that they do not care so with that, they do not take time to know themselves and to improve themselves. They do not separate themselves from Mathare they use it as an identity. They do not separate themselves from Mathare. Mathare defines them.” (Trainer)

All those mechanisms explored until now show that the context people are living in has some influence on the self-awareness. This leads back to the realist evaluation approach and shows that the training programs cannot be seen as an isolated world. This section dealt with the mechanisms, which influence self-awareness before a training like EQUIP and Sekete are applied. In the following part, the mechanisms, which are used to change self-awareness, will be discussed.

Mechanisms connected to the training programs

In this section, the mechanisms, which are connected to the two training programs, are discussed. This section will be divided into two parts as the mechanisms are sometimes similar to each other but also differ for each of the programs. The mechanisms, which have been found through interviews, focus groups and observations, are immediately compared with the mechanisms found in the theoretical framework and the program theory.

EQUIP

To give a better overview of the mechanisms used in EQUIP the same categorizations as in the theoretical framework will be used. Neither the trainers nor the participants have seen emotions as a mechanism to change self-awareness. As mentioned before they only saw the control of emotions as an ability they learned through the enhancement of self-awareness in EQUIP.

Change of self-awareness within interaction with others

The most used category (which have been made in the theory section) of mechanisms in the field are those mechanisms which change self-awareness through interactions. The theory of self and how the self develops already shows that interaction is necessary to develop the self and even self-awareness. As stated in theory there are two ways how trainings can influence the self-awareness in interactions. In case of EQUIP the direct approach takes place most of the time in classroom sessions and small group discussions. In both trainings, the youth is encouraged to share their feelings and personal stories to share it with the group and reflect on it. That means that sharing your personal emotions and experiences and getting feedback from others can help to enhance self-awareness. This mechanism was seen through the whole program, and all of the trainers and participants stated this mechanism as the most important one.

“I think what influences my self-awareness is when you have group of people who tell you who you are so you become more self-aware. Also maybe just communicating with others.” (Trainers)

Even most of the students said that the sharing of their own stories and challenges in life and getting feedback helped them to understand themselves better.

“Yeah talking helps, you know when I express myself to you, you will know my character, and then you can give me feedback on myself.” (Participant)

Another mechanism which was observed in every EQUIP training is storytelling and narrative. In each training session, the youth and the trainers share how their week was and what happened to them. So each of them tell a short story about themselves in each session. In addition to that, they use what is called *Problem names & Thinking errors*. In this part of the trainings, people share a story they see as problematic and share what happens with the whole class. After this people use already prepared cards to give feedback to the person and to evaluate together how the person behaved. In this situation participants even actually tell people what kind of thinking errors they might have. One example of a thinking error is blaming others. So the participant who shares a story, gets direct

feedback about what others think about him/her. This is even a mix between the mechanism of getting feedback and the storytelling mechanism. Additionally, the mutual help meetings take place in which participants share stories and others can ask questions and give feedback. Therefore, talking and discussing personal feelings and experiences can be seen as one of the most important mechanisms in the field. Almost all of the participants mentioned that this was one of the most important parts of the training. It is shown in the program theory that the Vizazi Foundation assumes that discussing personal situations can help the participants and trainers to become more self-aware.

“And you also see one important part of EQUIP is the thinking errors and the problem names. Somebody sharing a story, one got mad, the other people try to take the thinking error cards what they think made the other person mad. Through this sharing it also makes the other person become more aware. He/she has the right for feedback, you can respond. There is that conversation that helps the participants a lot. They get to know themselves much better.” (Trainer)

On the trainer's side, those feedback moments are created after each EQUIP training. All the active trainers sit together after each session and discuss what went well in the training and on what they can improve. Those moments are not only taken as feedback for the training itself but also for the trainers to give feedback to each other and to talk about their own experiences.

“Even through one of the other trainers and the feedback I got from them, I realised something about myself.” (Trainer)

As discussed in literature, if people have the same context this will lead to similar behaviour and values, the self-focus decreases and therefore people are less self-aware in these situations (Morin, 2011, p. 809). One might argue that people, therefore, become less self-aware during the training programs as the youth is almost of the same age, all of them are from the same area and therefore have the same context. This actually might happen, but it does not mean that the participant is, therefore, less self-aware after the training. One mechanism, which was not part of the theoretical framework, was found. This mechanism occurs when one participant shares a story, which also takes place in another participants or trainers' life. With realising that, you are in the same situation and with the feedback, you also learn something about yourself even though it is the story of another person – this would mean that the people in the same situation who are not the ones sharing would become more aware of themselves. Most of the participants mentioned that this helped them to be more aware of themselves.

“First because they used real-life examples, each and every one of us live through this situations. So when they told examples or people shared their stories I realised that this

is the same situation that I am living in. And how they dealt with it, I found out more about myself.” (Participant)

Alternatively, as another participant said:

“I think I learned more about myself from experience from other participants and also the teachers and what they shared.” (Participant)

Being more aware of oneself through others sharing their experiences was also mentioned by almost all of the trainers. They also stated that through the participants, they learn in each session and every time they are facilitating the training programs more about others and themselves.

“With EQUIP I have become more aware of myself. I did not know for example that I am passionate about some things. I even just learned that in this EQUIP training because people shared some stories. And now I tried it out, and I really liked it. Through those participants in this group, I come to realise that there are some things in me I have not explored yet.” (Trainer)

In addition to the already mentioned mechanisms that have been found, the indirect approach, as explained in the literature, is used in the training programs too. To briefly explain, the indirect approach is that the participants receive training about how to behave in which situation and therefore this has an indirect influence on self-awareness. This was observed in different ways during the training, for example, in the training workshop when the trainers show the participants how to think ahead to consequences or when they teach them how to constructively complain, amongst other things. In these training workshops, the trainers give guidelines the best way to behave in certain situations. This could be seen as another mechanism to indirectly enhance self-awareness as the participants might start to think about how they behave in situations they find themselves in during their daily lives.

To conclude, almost all of the mechanisms that take place in interactions, take place during the EQUIP training. In addition to this, another mechanism was found. The participants and by the trainers have the feeling that their self-awareness is enhanced through hearing experiences from other participants and trainers.

Influence on self-awareness from the outside

The next mechanism that shall be discussed shortly is the self-focusing stimuli. It does not take place for the purpose of enhancing self-awareness, but is sometimes used during the

trainings, especially in the first and in the last training, when the participants get the certificates, the trainers take pictures, and if the participants want, they show it to the others. Even though it is an unintended mechanism, it can be seen as one.

Change of self-awareness in the person itself

The change of self-awareness in the research participants themselves was mostly mentioned by the trainers but also by some of the participants. So now we are back to examining the *I* from Mead's work. In their perspective, since they started with EQUIP, they started to do the reflective practice. As one trainer mentioned:

“What I now try to do is a self-evaluation. So if something happens during the day, in the evening, I think about how it makes me feel, how I react and how I can react better.”

(Trainer)

On the side of the training, you see it happening during the trainings as when they share, most of the time they directly start reflecting on their own behaviour and situation. One participant shared in the interview that he/she had a problem with a sports club coach and said this:

“Thanks to the EQUIP I first walked away to think about what I should do then I decided to talk with the coach. I told him how my life is and that I have to go to school and if I have time I can come. And he was ok that I can continue and that was great.” (Participant)

This person and many others who shared stories, said that through EQUIP, as they now take the time to think before they react, many challenges disappeared. This shows that this mechanism may not always directly take place during the training but that through the training the participants realised to use the reflective practice.

All in all the research has shown that some mechanisms, which change self-awareness, take place during the training, some of them intended and others unintended. In the next section the mechanisms, which have been found in the training program Sekete will be explored, and in the next section will examine if the participants and trainers think their self-awareness is changed and if they learned any abilities which are only possible if they are self-aware. Additionally, if it was possible to observe any change in self-awareness through the trainings.

Sekete

To give a better overview of the mechanisms used in Sekete the same categorizations as in the theoretical framework and within the subsection of the EQUIP results will be used. Neither the trainers nor the participants have seen emotions as a mechanism to change self-awareness.

Change of self-awareness within interaction with others

The most mechanisms used in Sekete are, as in EQUIP, the mechanisms that take place in interactions. The way the training programs are structured is somewhat similar and therefore it is no surprise that the same mechanisms can be considered as very important to Sekete too is no surprise. We distinguish here again between direct and indirect mechanisms. In Sekete mostly the direct approach is taken to change self-awareness. The direct approach is focused on the participant's feelings and emotional challenges that are discussed in the group (Benbassat, 2005, p. 157).

This was observed during the training program, as the trainers encourage the participants to tell the challenges they have in their life. Already in the first workshop, the trainer asks the participants to explain what love is to them, so the trainers immediately attempt to have the participants start talking about their emotions. Most of the participants and trainers mentioned that through sharing and getting the feedback, they learn the most about themselves. As one of the participants said:

“Let’s say when you are talking with your friends or others you find yourself become self-aware.” (Participant)

Also, all trainers see that when the participants share and the trainers or other participants give feedback it helps people become more self-aware.

“With the topics, for example, owning yourself. They will find out what is wrong and right for them and they get to choose what is for them. It is a discussion, and we give examples, and we discuss them and give feedback to what others say.” (Trainers)

Additionally, almost all of the trainers have the feeling that their self-awareness gets changed through their own sharing and storytelling during the trainings. The trainers use many narratives from their own lives in the training, therefore, this can be seen as a mechanism too. In addition to that, they also see that they learn a lot about themselves through the stories they hear from the participants as they then start to compare their own life to them.

“Through the stories of the participants, I also think I learned a lot about myself.” (Trainer) A mechanism which has been found through the interviews and focus groups, which takes place through interactions in the training is, that the trainers talk about certain topics and directly ask

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the participants about what their own desires, wishes and opinions are. This would indicate that the topics they talk about in the trainings and the way they try to make people start to think about themselves can be seen as a mechanism which is used in the field but not shown by the theory.

“When we are talking about relationships we also talk about how the dream girl/boyfriend should look like for each of them. I think that helps them to at least start thinking about themselves. So the topics I think let them start to think about themselves.” (Trainer)

This mechanism is not only shown in the topic of relationships, they do also use it for example in the workshop about owning yourself and saying no. They do not only use questions in Sekete to try to make people think about themselves, they also use games. One, for example, is the *Wacha Game*. In this game the youth understand their boundaries and start to understand more about themselves in interactions and relationships with others. In this game, two participants volunteer and stand opposite from each other. Participant A then tries to approach participant B and tries to get as close as possible. Participant B, should say *stop* as soon as he/she feels uncomfortable. This is only one of the games they use to try to let the participants get to know and understand themselves better.

The indirect approach was not observed or mentioned during the interviews or the focus groups. The reason for this is that in Sekete trainers do not train people how to behave, they try to show the participants the options they have according to sex and sexuality and let them choose how to behave.

Influence on self-awareness from the outside

Additionally, the self-focusing stimuli are not used during the training. Pictures are taken in the last workshop when participants get the certificate and are shown to them if the participants ask. It still could be seen as a mechanism that is only used once at the end of the training program.

Change of self-awareness in the person itself

For the change of self-awareness within the person itself, the trainers try to establish interactions where participants start thinking about themselves and they encourage them to reflect on themselves. Moreover, the reflection stage takes place during group discussions where everybody can share their personal reflections. In the program there are no direct mirrors or videos used to enhance the self-awareness. They use a mental mirror to let people think about their own experiences and then share them with the group and reflect on them together.

“After Sekete I felt, different. I started to observe myself and how I behave.” (Trainer)

Most of the trainers mentioned that since they are connected to Sekete, they started more to reflect themselves and started to think about their own behaviour.

One mechanism, which was already explained earlier in the results, has to be mentioned now. It seems to be especially relevant in the context Sekete and especially for the age group they are working with, that essential mechanism is time and a safe environment to start sharing and to be able to think about themselves.

“I think, for the students, they get time in Sekete to start thinking about themselves. It gives them the opportunity to take the time and think about themselves.” (Trainer)

Alternatively, as another trainer said:

“Especially when youth in that age they have a lot of changes, and they do not understand it. Some of them start really early with this change and others later. So they sometimes think that they are not normal. Some are already sexual active and others not. We have that kind of sessions when people realise that everybody has their own journey. They get more aware. Some of them are not even sure about their sexuality. We show them the open way of thinking that it is normal and nobody should tell you something different.” (Trainer)

To conclude this part, Sekete uses some of the mechanisms, which are shown in previous research, to change self-awareness. In addition to these, it was possible to observe another new mechanism, which takes place in this context. The topics they talk about during the trainings can be seen as a mechanism, and the games they use can be seen as a mechanism, which can trigger the self-awareness of the participants and the trainers. In the next section, the actual change participants and trainers experience through the training programs EQUIP, and Sekete will be discussed, the abilities they learned, and if those show that the participants and trainers became more self-aware.

Change of self-awareness

We now know which kind of mechanisms are found in the field, which ones are stated by previous literature and if they are the same. However, what is still missing are the perspectives of the participants and trainers on the impact of their self-awareness. In other words, if they see a positive or negative change or any change at all, according to their self-awareness through the training programs. Additionally, the abilities, which are the outcome of self-awareness, are now

abilities of the participants and trainers or if they were able to observe any other change in self-awareness.

EQUIP

First, the abilities for which self-awareness is needed will be examined here. The abilities already discussed are, planning, decision and control, evaluation, introspection, perspective taking and cognitive consequences (Leary, 2004). The participants were asked which kind of abilities they learned through EQUIP without mentioning anything about self-awareness before. Almost all of the participants and trainers mentioned other skills such as improving in communication, starting to be polite in interactions, learning how to share and much more. As this subsection is about self-awareness only those which can be seen as a consequence of self-awareness will be discussed.

The first ability is planning. Some of the participants mentioned that through EQUIP they now able to plan and even started to think about their future. As one participant said:

“I started thinking about what career I want to have in the future. I should even have more options. I think I do not have to stick with one. And right now I have the certificate from EQUIP, and now I can get even more and more certificates. You should take an opportunity.” (Participant)

The trainers said that they even saw a change on a smaller scale on thinking about the future and planning. The trainers themselves did not mention if their own ability for planning was impacted so this can be only shown on the participant’s side.

“No before they think if someone kicks me I now kick back. Now they think about what they would do if something like that happens how they will react in the future. So now they are more in the future.” (Trainer)

Almost all of them, trainers and participants alike, mentioned anger-management as the first ability they gained. As Leary stated: through self-awareness, you are able to control your own behaviour (Leary, 2004, p. 7).

“First I learned how to handle when somebody is accusing me and how to control my anger because sometimes I get angry and people with anger get dangerous. Now I know how to handle how I react.” (Participant)

Alternatively, as another participant said:

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“Yeah, as a family we have a business, and you meet different people. There are some people who let you work and in the end, decide to not take the goods and don’t pay. So you are leaving all the customers to satisfy this one and in the end, just leaves the things and go. So you get angry. And in some situations, you can follow the guy with a knife. But now I know that if the person is not leaving with the goods and didn’t pay I stay calm and control myself.”

Even the trainers mentioned that learning how to control their behaviour, especially in the perspective of anger-management, improved enormously. Additionally, trainers and participants said that they improved in decision making through EQUIP.

“Yeah, even the decision-making. I used to make decisions only based on me, and I did not care about others opinion. I used to think I am the one who is right. Nowadays I am listening to my mum and dad and try to discuss with them. Even when my mum now wants to make a decision she calls me to discuss it.” (Trainer)

This quote leads to the ability of perspective taking. Some of the participants and trainers reported that since they are trained in EQUIP, they are able to see the perspective of somebody else. Mead already saw a connection between self-awareness and perspective taking as he claims that the two develop in the same stage.

“I liked EQUIP because it gives me different options on how to manage things and how to handle different situations. You have to try to understand others too because if somebody wronged you this person is maybe suffering from different things. So EQUIP showed me that I also have to think about others and what they are going through.” (Participant)

This quote shows that this participant, and many others, learned through EQUIP to see the world through the eyes of others. As mentioned in the results part about mechanisms, the training encourages participants and trainers to reflect on themselves. This is also seen in the evaluation as most of the participants said that through EQUIP they started to evaluate themselves and all the situations they have been involved in during the day. The trainers themselves mentioned that they started doing this more and more since they started teaching in EQUIP. A quote from one of the trainers supports this:

“What I try to do is a self-evaluation. So if something happens during the day, in the evening, I think about how it makes me feel, how I react and how I can react better.” (Trainer)

The ability to be introspective was not mentioned in the interviews or focus groups, and was not observable either.

On the participants' side, it was possible to observe that more and more participants started to use first-person pronouns more often. This was especially observable, because in the first three sessions most of the participants started the recap of the week with "this week" or "last week". After a few sessions, more and more used "my week" or "I had a great/bad week". These learned abilities already show that there is an enhancement of self-awareness in the participants and trainers. Still, the perspectives from the trainers and participants need to be taken into consideration. It can be said that all of the trainers and participants have the feeling that their self-awareness changed. Some already see a big change, others are still progressing, but everybody stated that they see a change. One story a trainer shared from their personal life shows this change:

"(...) We had a very big conflict. In our community, we have a water tank at the school where we have a program. Some of the youths from the community are in criminal gangs. They can threaten you, and they grab what is yours, they can even grab land, maybe they come there is a space and they take it, and you can not do anything. So in the area of where the school is located, it is a very violent zone. They have been coming to the school, and they wanted to take the tank because that is a water point and you could sell water. But for us, it is only for the kids. So they wanted to take over the tank to sell the water and to make money for themselves. (...) So two came to my office and approached me, and they said: We want to get the tank and we want to sell water so that we can get something for myself. I was very calm and straight forward way to tell them. They wanted to provoke me, and I was never provoked to raise my voice or to threaten them. So I talked to them calm and gave them the details about the tank and also showed them that the reason for the water was that it was for the kids. I told them that it is even for their sisters. One guy who was there his sister is in this school, so I told him: Your sister is in the school and you want us to give you the water which is helping 500 kids for you to sell it. In the community, there are some water points, and they are already managing some of those. And I told them so if you want to open another water point the solution is not to take away the one from the school. (...) It was amazing because they guy just calm down and one of the consultant the other and that one said it is ok to let's go. And since that, they never heard of them. I tell you, those are criminal gangs, they do not care they even killed a lot of people. (...) I knew who I am and I knew how to control myself and how to handle this situation and saw their perspective through EQUIP. Maybe without EQUIP, I would not have been able to handle it that way. I do not know what could have happened." (Trainer)

To make this change also understandable on the participant level, another story of one of the participants the trainers reported:

“Uhm, yes I remember a story, long time ago, it was in 2016. There was a guy he wanted to do the training again. This guy confessed that he has lost a lot of jobs, he is a good designer, he had a big problem with relating with the boss and even with his girlfriend. To make the story better, the girl was even part of the groups. So this guy was easily angered, and through the program, he realised that he has a weakness in that. And ah he was able to utilise the skills, so how he can react and do not get a problem. He was even beating his girlfriend. I really believe in this story. Since the training, he never lost a job again and has a really good job and life. And he is still together with the girlfriend they are almost getting married. You can see a lot of great change. He realised his weakness and he worked on it. He was a guy who easily started fighting and now he understood himself and take care of himself.” (Trainer)

To conclude this, it can be said that the trainers and participants definitely see an impact on their self-awareness. With all the mechanisms that can change self-awareness and all the abilities the trainers and the participants learned, it can be concluded that out of these results the trainings enhance the self-awareness of participants. As it was shown, the training program has an influence, but there is still the open question if we see the change through the Sekete training program.

Sekete

As in the analysis of EQUIP, first, the analysis of the abilities the students gained during the training will be discussed and second, what their perspective is on their own change of self-awareness. As previously stated in the general results, some of the participants did not understand the content and purpose of Sekete. Obviously this also affects the influence of the self-awareness. Therefore, only those participants, who understood the basics of Sekete were taken into account for the analysis of self-awareness.

The abilities found from previous research and in literature are, planning, decision and control, evaluation, introspection, perspective taking and cognitive consequences (Leary, 2004). Almost all participants additionally mentioned other skills as for example, knowing more about diseases and being able to say no if they do not want something. As before, only the abilities that can be seen in connection to self-awareness will be discussed. Some of the participants mentioned that planning was an ability they gained from the Sekete training. This skill was

mentioned by one of the trainers too. Thinking about the future and thinking about what they want in their future was mentioned too. As one trainer stated: “I think to know what I want in the future.” (Trainer). Alternatively, as one of the participants said:

“Yes, Sekete will help me in my future because I will remember how to plan our futures and how to be a good person.” (Participant)

The second ability, which was mentioned by most of the participants was that they are able to control their behaviour better since they started with Sekete. This was mostly mentioned in connection with sex and having self-control in this aspect.

“My life has changed, I know that early pregnancy is nothing I want now anymore. So I have to control myself for me to not get pregnant.” (Participant)

The ability to control themselves was also mentioned by some of the trainers. One even stated that to be self-aware of him-/herself is about having control over their own behaviour.

“To me, it is just about how you can control yourself like your emotions.” (Trainer)

This shows that the trainers and the participants gained or improved their ability to plan and to control. Some of the participants also said that through Sekete they are now more able to make decisions about what they want and especially within their sex life and sexuality. None of the trainers mentioned that their decision-making ability was improved by the Sekete training.

“My decision-making is still the same.” (Trainer)

Here we see a difference between what kinds of abilities the trainers gain and which abilities the participants learn. The last ability that was mentioned by the participants and trainers was being able to take the perspective of others. Some of the participants said that they now have the feeling that they are more able to understand others.

“When you are in a relationship, it helps a person understand how to relate with the other person.” (Participant)

Even the trainers see this ability of taking the perspective of others in the participants and in themselves. Especially on participants’ level, they said it changed because there are oftentimes participants from different areas in Mathare in the Sekete training and they hear different perspectives and learn to understand them.

“Participants, first of all, learn how to express themselves. Because Sekete is all about sharing. They learn to be confident to express themselves. They also learn to listen to others and to coexist with other people. Every family and culture in Mathare have

different ways how they handle this topic, so they also see different perspectives.”
(Trainer)

On their own level, some of the trainers say that facilitating the training helps them to see the world through the eyes of others.

“Yes, you learn a lot about the attitudes from others, and as you interact a lot with younger people, you get to understand their points of view. So you constantly learning and you know how the world is running now, and you learn to adjust. What worked ten years ago does not mean that it is working now.” (Trainer)

The findings above showed that mechanisms, which can enhance self-awareness, take place in the Sekete training program and that the participants and trainers see that they improved and learned some abilities which are only possible when people are self-aware. The following paragraphs will deal with what their perspective on the change in self-awareness is.

The trainers mentioned that all of them observed a change in the participant's self-awareness. They mentioned that they only saw an enhanced self-awareness in those who were actively participating or at least listening during the trainings. So even here the difference between the participants who seemed interested and those who were there for other reasons can be distinguished. A story from a participant, which was mentioned by a trainer, shows this change of self-awareness.

“One story a girl shared with me. So there was this girl. She was like her parents were really poor and they did not have the money for the school. And there was this guy who offered her to do prostitution. In the end of the day, she wanted the money, but she did not want to do it. And after sharing in Sekete and talking about it, she decided that she not want to do it.” (Trainer)

All of the participants also saw a change in their awareness of themselves. All the participants were asked how they would rate their own self-awareness before and after the training, on a scale of one to ten, one being not self-aware at all, and ten was to be fully self-aware.

“Before the training, I would say one and after the training four.” (Participant)

Alternatively, as another participant stated:

“You see, if I end up having sex, I would be a young mother when I am still in school. Now the trainers have come and encouraged us. Now I know what I want.” (Participant)

All of the trainers explained that they have the feeling that they became more self-aware since they are connected to Sekete. To conclude this chapter, it can be said that mechanisms are in place to change self-awareness and some of the participants and all of the trainers gained abilities, which are only possible when they are aware of themselves. This shows that if participants are active, they will enhance self-awareness through Sekete. This impact can also be seen within the trainers, at least according to their own perspective.

In this chapter, the second and third research question have been addressed. Additionally, the Results chapter started with some general results found in the research. Those were mentioned because they are important to be able to evaluate the training programs and to be able to give more recommendations for Vizazi foundation. This research showed that a lot of mechanisms from the theory are present during the training programs. In addition, it was shown that the research participants experienced that mostly mechanisms through interactions influenced their self-awareness, but other mechanisms such as self-reflection were experienced too. Also, the mechanisms results have shown that some of the abilities, which are only possible if a person is self-aware, have been improved or did develop.



**Conclusion, Discussion
and Policy
Recommendation**

Conclusion

Self-awareness and the self of the human beings are topics which have been discussed in various research for years. Yet, there is little research on how self-awareness can be changed and especially as this pertains to informal settlements as Mathare. Mathare is an informal settlement in Nairobi, it is one of the oldest in the whole of Africa, and it is growing every year. This research was completed in cooperation with the Vizazi Foundation, which has developed two programs to enhance self-awareness. The first, EQUIP, is a training used not only in this organisation that focuses on giving youths tools to think and act more responsibly. The second, Sekete, is a training developed by Vizazi foundation and Paamoja Initiative that focuses on teens and youths to give them the resources to make more conscious choices concerning sex.

The program theory for those two programs differs a lot. On the one hand, in EQUIP, the normative assumptions revolve around a delay in the development of the youths' self, the tendency towards short-term thinking and the vulnerable position of the youth in Mathare. According to the Vizazi Foundation, this leads to anger problems, the tendency of youth to blame others and, in the worst case, to death. To prevent these things from happening, Vizazi tries to change the behaviour of participants through increasing social and cognitive skills, decreasing risk behaviour and establishing tools to be more responsible. On the other hand, in Sekete, the normative assumptions are more about a lack of knowledge and the missing possibilities to talk about sex and sexuality. This leads to consequences (causal assumptions) like the spreading diseases and a high rate of youth pregnancy and the consequences evolving from these, such as high dropout rates from schools. Therefore, Vizazi Foundation uses Sekete to increase their self-awareness, their awareness of sex and sexuality so that the youth can make conscious choices.

The second research question was: *How do the trainers and the participants experience the impacts of the EQUIP and Sekete programs on their self-awareness?* The research showed that in both trainings the participants and trainers see an impact on their lives and their behaviour. One crucial requirement, which was mainly shown in Sekete, is that participants have to be interested and active in the trainings. It was also shown that the influence on the participants and trainers differs from person to person. As some people already saw a big change in their self-awareness during the trainings and others were only seeing little impact at the end of the training. It was also shown that participants and trainers improved or developed some abilities, which are only possible if they are aware of themselves. Not only the impact itself, but also the mechanisms differed a bit concerning the two trainings and not all of the participants and trainers saw the same mechanisms as important for their changes in self-awareness.

The third research question was: *How do the program theory and the experience of the participants and trainers relate to the mechanisms discussed in the literature?* This impact was influenced by different mechanisms. In both trainings, almost all of the trainers and participants stated that there was an impact on their self-awareness through interactions. This is also shown in the program theory as the whole program is built on interactions and sharing. This comes back in the theories about the self which all show that to develop a self, interaction is needed. Therefore it seems logical that this is also one of the most important mechanisms to enhance self-awareness in the field. It was shown that the context people are living in has some influence on the self-awareness. This leads back to the realist evaluation approach and shows that the training programs cannot be seen as an isolated world. It was even possible to find new mechanisms, which take place in the field. First, hearing stories from others seems to be one of the mechanisms. Second, the topics, which are used, can help to enhance self-awareness.

All in all, the research has shown that some mechanisms that change self-awareness, specifically those which have been found in the literature, take place during the trainings and are also shown in the program theory, some of them are intended and others unintended. It can be said that the trainers and participants definitely see an impact on their self-awareness. With all the mechanisms that can change self-awareness and all the abilities, the trainers and the participants learned, it can be concluded that out of these results the trainings seem to enhance the self-awareness of participants and trainers, although this would need further research. The results definitely show that the trainers and participants experience an enhancement of self-awareness through EQUIP and Sekete. This shows that all three research questions have been answered, and the fourth, which is about the recommendations to the organisation, will be answered in the next section after the discussion.

Discussion

In this section, the strengths and limitations of this research will be discussed. It will be started with the limitations and go further to the strengths. The first limitation is that it was not possible because of the time parameters to research the long-term impacts on participants. Therefore, a follow up research with the same participants would be needed. Another limitation, and at the same time a strength, is that it is all about the perspective of the trainers and participants and therefore cannot be generalized. Nevertheless this can also be seen as a strength, even as knowing more about how people actually feel and think about how their self-awareness changes can be seen as a gap in research.

Additionally, the context of the research can be seen as a limitation and a strength. On the one hand, it is a limitation because there was a language barrier for the researcher and the researcher was not familiar with the culture. Therefore, somebody was needed to translate which means things could have been lost in translation. On the other hand, theories, which were not developed for this context, have been used for the research. Therefore a deeper understanding of the context and how self-awareness is seen in this area was created.

This research fills a research gap, especially for the organisation, as they did not have any research about how the trainings EQUIP and Sekete influence the self-awareness of the participants and trainers. The only research they did is the *Strength & Difficulties Questionnaire* which is not focused on self-awareness.

Another research gap was filled since there is only limited research on what impacts self-awareness and very little research about this topic in the area of Mathare. Informal settlements, and especially youth in informal settlements, are rarely researched because researchers often face very specific ethical considerations. In terms of this research, ethical issues were extensively discussed before departure to the field, but no ethical dilemmas or issues were raised while in the field.

Furthermore, new mechanisms have been found in this research. Since it is a realistic evaluation and qualitative research it cannot be claimed that those mechanisms are applicable in every context. Nevertheless, further research and further testing would be necessary, to see if those mechanisms can, in general, be seen to influence self-awareness.

As mentioned above, for further research, especially on the long-term impact on self-awareness, would be fruitful. Additionally, it would be interesting to see how the different programs would influence self-awareness in a different context. This would be fascinating in other informal settlements or even in a total different context, for example, observing the same programs in an economical wealthy area and in different countries. History and the post-election conflicts have shown

that tribalism is still a topic in Mathare, therefore it would be interesting to conduct research about this topic. As this is a huge research topic by itself, there was no focus on it in this research. It would be interesting to research this on a bigger scale and how those tribes could still influence training programs, as those from Vizazi foundation.

Policy Recommendation

In this section, recommendations according to the research and the training programs will be discussed. First, the research recommendations then the recommendations what both trainings could implement to make a bigger impact on the self-awareness of the participants and trainers are addressed. Secondly, the two programs will be compared to show what they can learn from each other. As the research has shown, the participants and trainers experience an impact on their self-awareness. Therefore, I would not advise changing the approach of the training programs but some adjustments can be made.

The research of the Vizazi Foundation has done up until now is the *Strength & Difficulties Questionnaire*. Since the organisation is looking for further measurements, I would advise them to not only focus on an already existing questionnaire because the context they are working in is quite different from the context the questionnaires are made for. Therefore, I would advise them to create a questionnaire according to what they want to find out. For the measurement of self-awareness, it would be beneficial if they would use this thesis research for preliminary research and use the findings to develop some questions to measure the impact quantitatively. Still, I would not advise them to change to a new way of measurement, as the time and resources which have been invested to teach the people on the ground the SDQ would have been for nothing. Therefore, I would say the best way would be to combine those parts, which are interesting for them from the SDQ with other aspects they want to measure. If there are other topics, they want to measure, except self-awareness, in my opinion, they should first look at already existing questionnaires and test them in the field. Another researcher coming from the university and doing an internship with the Vizazi Foundation could do this. To measure the impact in the long-term, it would be interesting to measure the same questionnaire after half a year or after a year. This could be possible with collecting the contact details of the participants or to create a group on social media (for example Facebook) to be able to provide the questionnaire after the training is done.

Additionally, I would advise the Vizazi foundation to create evaluation questionnaires for each program. That way, that the participants and trainers evaluate what the important topics are and how the trainings can be improved each time a training program is completed. This would help to retain and improve the quality of the trainings.

Now, we turn our focus from the research to the trainings and what they can improve. One mechanism both of the trainings rarely use is self-focusing stimuli; those could be added in both training programs. Another mechanism that is not used at all: know your history; they could add this as a task to find out more about the participants' history and family history to improve self-awareness.

Now, the two programs will be compared. EQUIP could learn from Sekete to use the Mailbox tool they use. In this Mailbox, participants can anonymously write problems they are afraid to talk about, on a paper and throw it in the Mailbox. At the end of each session the trainers would randomly take some and discuss them with the group. This would give shy participants a chance to participate more and the participants may be more willing to share stories, which may contain topics seen as taboo, in this context. One of the participants even mentioned that he/she would like to have an anonymous way to share stories so that she/he would not have to fear any consequences after talking about specific topics. Another tool from Sekete which could be used for EQUIP are games in which participants are directly confronted with their self, for example, the previously mentioned *Wacha game*, and use this as an additional mechanism to impact the self-awareness of the participants.

In addition to what EQUIP could learn from Sekete, there are some other recommendations. Some of the trainers mentioned that some of the examples they use are not seen in this kind of community. For instance, they use examples from the manual where it is about car stealing. This is not happening in the area of Mathare. If they would use examples the participants can relate to, the impact of EQUIP might improve. Additionally, the trainers mentioned that it would be necessary to extend the time for the trainings to have more time for the participants to share. As shown in the results section, sharing is one of the biggest mechanisms to influence self-awareness. Therefore, this extra time for sharing could also enhance self-awareness even more.

Most of the participants mentioned that they would like further EQUIP trainings to gain a deeper understanding of the already discussed topics and to learn more skills. Because I realise that adding more sessions is not an option for multiple reasons, I would advise Vizazi Foundation to create another EQUIP training. I would still recommend that attending the first EQUIP should be a requirement to attend the new one, then the trainers can go much deeper into certain topics and add topics that are more valuable.

Sekete could also learn from EQUIP. Therefore, now the advice for the training program Sekete will be discussed. First, the advice for the trainers is to sit together after the session and discuss what each of them observed and what they would like to change for the next session, as the EQUIP trainers are doing. This would enhance their self-awareness and would give them the chance to discuss together what they should do differently. Second, to also enhance the self-reflection for the students, I would advise them to start as EQUIP in the sessions, that each of the participants shortly should talk about their week and how it was for them. Both could enhance self-awareness for the participants and trainers. Third, I would strongly advise that they start to let the participants decide if they want to be part of Sekete and not the teachers from the school. Fourth, I would advise them to be stricter on the attendance list and on how often a participant has to be present to be able to get a certificate. These

two recommendations could help that almost all of the participants are active and that the training itself is also useful for them. Additionally, to make sure that the participants understand the content a recap of what happened the previous week, before each session starts, seems useful. It was observable that this helped the participants a lot to be active in training and to ask questions which have not been answered in the last workshop.

Another mechanism which is not used in Sekete but EQUIP, is the indirect approach of enhancing self-awareness. To show how people should behave in certain situations might be helpful also in Sekete to enhance self-awareness. In general, one trainer mentioned that participants should be more aware of themselves before talking about sex and sexuality to be able to gain more from the Sekete training. Therefore, I would advise to first let participants be part of EQUIP and after completing this, starting with Sekete. Another aspect which could help to enhance self-awareness and make it possible for participants to be open to sharing personal stories and thoughts, is to not use the school environment and rather find another location to train the participants.

Overall, it can be said that both trainings already have an impact on the participants and trainers self-awareness but can still improve and learn from each other. The research Vizazi Foundation is doing, could still be expanded and improved as well.



Appendix and Reference List

Appendix

Training programs examples

EQUIP

Topic: Anger management and social skills

copyright Vizazi Foundation & Maji Mazuri

- **Welcome!**

- **Introduction:**

Each participants tells about following:

1. How they feel today
2. How their week was

- **Recap of last workshop:**

Always invite the youth to reflect on the last meeting. Ask which topics were discussed last week. Revision is important; they could use an example of how they used what they had learnt during the week. This will trigger the youth to rethink what they had learnt last week. In this approach they are actively invited to be part of the process in order to ensure training is a success. Important in this part is to ask whether the youth has implemented what they learnt in the last session in real life. If yes: are they willing to share? Safety within groups is more secured if real life examples are used.

- **Round Thinking Errors / Problem Names:**

Lay the Thinking Errors & Problems Names on the floor while inviting the youth to share an example of a situation in the previous week when they faced a challenge; this can be anything. If the situation was a challenge or created problems for the youth, this example can be used to filter the thinking errors and problem names when the youth starts sharing. When they don't have any example, set the example by sharing a situation out of your own life as a trainer. This will be motivational for the youth.

Thinking errors (4x):

- self-centeredness (the mother of thinking errors)
- minimizing/mislabeling
- assuming the worst
- blaming others

Problem names (12x):

- low self-image
- superiority problems
- easily infuriated
- aggravating others
- misleading others
- easily mislead
- alcohol or drug problem
- stealing

- lying
- fronting
- inconsiderate of self
- inconsiderate of others

- **Anger Management (AMBC)**

Anatomy of anger (AMBC) is one of the topics we teach, this topic demonstrates the process of anger in other words the circle of anger. By making participants aware of anger process/circle they become more able to control their anger before pushing them to negative consequences. AMBC stands for A=activating event M=mind activity B=body reaction C=consequences. This topic assumes that despite the activating event which is also known as hot spot, the mind activity is the one that determines our actions. So equip encourages us to be aware of our mind activity and control our mind activity in order to achieve positive consequences. The assumption is negative mind activity leads to negative consequences while positive mind activity leads to positive mind activity.

- **Social skills (dealing constructively with negative peer pressure)**

The topic equips participants with skills on how to deal with negative peer pressure through applying different steps. The steps are as follows

Step 1: think why

Step 2: think ahead

Step 3: decide what you should do

Step 4: tell

Step 5: suggest something else to do

- **Closure**

At the end of every session, the trainers make a round asking each youth in two words what their reflection of the session is and what knowledge they will take home.

- **Announcement of next workshop topic**

Sekete

Topic: Friendship and relationships including transactional sex

copyright Vizazi Foundation and PaaMoja Initiative

- **Welcome!**

- **(Re)run of Rules:**
The following rules form a basis for the training
 1. STOP = STOP
 2. Information among us → stays with us
 3. Respect others' sharing & do not interrupt
 4. You are always given the chance to respond to one another

- **Introduce the participants and today's topic**
 - My nickname is ...
 - My best friend is a male/female.
 - I prefer to be friends with males/females.
 - In my experience you can/cannot be friends with the opposite sex.
 - I believe intimate relationships are trouble/happiness.
 - Topic of the day: friendship versus intimate relationships including transactional sex

ACTIVITY 1: Friendship versus intimate relationships

- Explain that for youth it is sometimes quite confusing to determine if a member of the opposite sex is only a friend or when the relationship becomes intimate.
 - Ask the group:
 - What defines an intimate relationship versus a friendship?
 - When is it an intimate relationship?
 - When is it a friendship with benefits?
 - And when is it a serious partner relationship?
 - The participants have different categories for the types of relationships that they have with members of the opposite sex. Let the youth speak out about how they select which interaction belongs to which category.
 - Draw 3 squares on the blackboard and ask the participants to brainstorm for the different (sheng) names for:
 1. platonic relationship
 2. friends with benefits
 3. full-blown relationship

- Ask participants to think about how many people they can place into the different categories. Invite them to speak out the number but never force any participant to share.

- Ask participants to visualize the people in the different categories for themselves. Then ask them what are the characteristics or types of interactions that they have with the various people they

place in each category. Let them brainstorm these characteristics. Then ask them to write them on the blackboard in the squares of the categories.

- Explore the different categories further. Ask the participants if a friend can jump from one category into another category? Can a friend shift between all the different categories over time? Can it create problems when you want your friend to be in one category but (s)he wants to be in another?

- Next introduce the game with question cards. Don't show the cards to the participants. Shuffle them as if you were playing cards. Lay them in the middle of a table and take the card from the top. Read the question on the card and answer the question. Then let every participant pick one card and read the question. Let the group hold a discussion for each question. The following questions are write down on the cards:
 - How do you make a date with somebody who you really like?
 - To whom do you share that you are in love?
 - What is the number one reason for falling in love with a girl or a boy?
 - You are in love and you want to spend the evening together. What can you do together?
 - What do you notice about yourself when you are in love?
 - What are the positive side effects of being in love?
 - What are the negative side effects of being in love?
 - What do you think is important in a friendship?
 - When do you call a person your friend?

ACTIVITY 2: My Dream Girl/Boyfriend

- The following lists are in relation to the question: Who do you want to have as your girl/boyfriend?
- Hand each participant an A4 copy of the list. Ask the participants to read the lists out loud . As they read them, write them on the blackboard so that the participants can refer to them.
- For the boys the following lists are present:

Girl number 1:

- She loves going out
- She always plays loud music
- She doesn't like cooking
- She loves beautiful clothes, nails, hair
- She has 2 cats

Girl Number 2:

- She easily falls in love with boys
- She has quite a hard time in her studies
- She is really sharp in handling money and has a talent for business
- She can cook
- She always does what she wants herself

Girl Number 3:

- Her favorite place to be is home
- She is very shy

- She loves to read
- She has trouble saying “NO” to anybody
- She goes to the University
- For the girls the following lists are presented:

Boy number 1:

- He always has a tough attitude
- He easily is angered
- He loves expensive clothes
- He bought a car
- He didn't finish school

Boy number 2:

- He is a little shy to girls
- He can play very well football
- He likes to help while cooking
- He is not a smart student
- He loves to go out with his friends

Boy number 3:

- He loves nature and rural area
- He drinks a lot of beer
- He always look a little slumpy
- He spends too much money
- He is crazy for beautiful girls

▪ Ask the participants to share 5 characteristics about his/her dream girl or boyfriend. Let them share with the group these characteristics. Do these characteristics reflect only the outside, the inside or a mix? Do you they reflect on short or long term? Do you explore what you can gain out the characteristics on different levels or do you just follow your heart?

▪ Transactional sex

The following part of this workshop is about transactional sex. Read the following story out loud to participants or ask one of the participants to read it to the group:

Zawadi is a fifteen year old girl in your neighborhood. She lives with her single mother and her three younger siblings. Her younger sister, Caro, is one year younger than herself, age fourteen. Her two younger brothers are eleven year old twins. Zawadi's mother sells tomatoes alongside Juja Road and leaves early each morning only to return late every evening. After finishing primary school, Zawadi stayed home to take care of her younger siblings while her mother works. In the past few weeks, Zawadi noticed that Caro has been leaving the house late in the afternoons and returning well after dinner, around nine at night. When Caro returns, she often brings treats for her younger brothers, like ice-cream. Last night, Zawadi noticed that Caro returned wearing a new bracelet. Last week, Zawadi saw Caro give their mother some pesa so that her mother could buy school supplies for the two boys. Zawadi has always wondered where Caro gets this money from. This morning, as Zawadi goes into mtaa to buy some butter and bread at the duka, she notices Caro across the street stepping into a BMW with older boys inside. Zawadi recognizes one of the older boys as one who is well known for games –gambling,

attitude, and a nice car – all very attractive to a young girl. One of Zawadi's childhood friends dated this older boy and found herself pregnant and alone back in the ghetto. Zawadi walks home from mtaa deep in thoughts.

ACTIVITY 3: Zawadi's Story

Then ask the group to discuss the story. Gauge their dynamic and observe where the conversation leads. If questions are appropriate to the discussion or necessary to facilitate the discussion, you can pose the following questions:

- Do you think Caro is having transactional sex?
 - What is the meaning or definition of transactional sex?
 - What would you do if you were Zawadi?
 - Do you think what Caro is doing is acceptable or would you feel a need to protect her?
 - What would you do if you were in Caro's position?
 - Is there something about what Caro is doing that is appealing?
-
- If you are in a relationship is there not always some type of transaction between a boy and a girl – emotional transaction, friendship/company dates, etc.?
 - What is the difference between sex in typical relationships versus sex in transactional relationships?
 - Is transactional sex common?
 - Is transactional sex a necessary tool for survival in the ghetto?
 - How far do you go for money?
 - Is transactional sex always a choice (someone can choose it for survival)?
 - Do you prefer a relationship based on love or transaction?
 - Which type of relationship has a larger benefit in the long term?

- **Mailbox**

You should have selected a question in advance, which was put in the mailbox during the last workshop. You should read that question out loud for the participants. Then ask the participants to give an answer to the question. Let them explore which answer might be the most suitable. You should finish this session by proposing your own answer. Remind the participants that at the end of this workshop they will be invited to write another question on paper to be answered in the next workshop.

- **Closure**

Close by asking the participants to write down their questions or dilemmas connected to sex(uality) and/or identity for the mailbox. Collect the questions in a basket. Then shortly introduce the next workshop.

Focus-group topic list

First Focus group topic list

1. How long are you already training in this program?
2. Why did you choose this program?

Goals and expectations of the program:

3. What are your goals for this program, which starts soon?
4. What are your expectations on the participants?
 - a. Problems?
 - b. Behaviour?
 - c. Feelings?
 - d. Honesty?

Change of participants:

5. What do you think changed for students during the program?
6. Can you tell me any story where you saw change in participants?
7. What do you think changed for participants after the training? Do you know any story?

Self-awareness of the participants:

8. Do you see anything according to the self-awareness of participants?
9. Can you tell me a story where you had the feeling self-awareness increased/decreased within a participant?
10. Which kind of abilities do you think students get through this training?

Second focus group topic list

EQUIP/Sekete

11. How was the current training for you?
12. If you would rate the training from 1 to 10,
 - a. what would you give you as trainers for this training?
 - b. What would you give this current training in general?
13. What do you think was especially great in this training?
14. What would you change for the next training?

Goals and expectations of the program:

15. What were the goals you accomplished in this training?
16. How do you think the participants met the expectations you had before the training?
 - a. Problems?
 - b. Behaviour?
 - c. Feelings?
 - d. Honesty?

Change of participants:

17. What do you think the participants learned during the training?
18. What kind of changes in participants did you see during the training?
19. Can you tell me any story where you saw change in participants?

Self-awareness of the participants:

20. How self-aware do you think the participants have been before EQUIP?
21. How self-aware do you think they are now?
22. Do you see this change in all of the participants?
 - a. Why do you think some got more self-aware than others?
23. How would you explain this change?
24. Can you tell me a story where you had the feeling self-awareness increased/decreased within a participant?

Mathare

1. What are the strengths people in general get when they grow up in Mathare?
2. What kind of weaknesses do people in general get when they grow up in Mathare?

Self-awareness in Mathare – A realistic evaluation of the programs from Vizazi foundation

3. What are the challenges people are facing living in Mathare?
4. How do you think are those things influencing the self-awareness of the people living here?
5. How self-aware do you think are the people in general in Mathare?

Interview Topic List

Managers

1. How long have you been managing this training program?
2. How did you come to manage EQUIP/Sekete?
3. Can you describe the program EQUIP/Sekete?
4. How would you evaluate EQUIP/Sekete?
 - a. Strengths
 - b. Difficulties
 - c. Changes

Organisation level:

5. How long have you been using the training program in your CBO?
6. How do you think the organisation has changed since you started using the program?
7. How do you think the training program has changed since it was introduced in your CBO?

Participants' level:

8. Which kind of abilities/skills do you think students get through this training?/ What do you think participants get out of this training?
9. What do you think are the challenges and strengths of the participants general and within the training?
10. How do you think the training influenced the participants'?
 - a. Personal life?
 - b. Work?
 - c. Family life?
 - d. Peer groups?
 - e. Community?
 - f. Emotions?
 - g. Abilities (theory)?
11. Can you tell me any story where you observed change(s) in participants?
12. What do you think changed for participants after completing the training? Do you know any story?
13. What do you think self-awareness is? /How do you understand the concept of self-awareness?
14. How do you think the training program influences self-awareness?

15. What do you think is the outcome of increased/decreased self-awareness?
 - a. What are the outcomes of an increased/decreased self-awareness?
 - a. Positive?
 - b. Negative?
 - c. Abilities?
 - i. Planning
 - ii. Decisions and Control
 - iii. Evaluation
 - iv. Introspection
 - v. Perspective taking
16. What do you think about the self-awareness of the participants?
 - a. Are they self-aware in the beginning or is there a lack?
 - b. How do you see the self-awareness in the beginning and in the end?
 - c. Do you see any changes
17. Can you tell me a story where you had the feeling self-awareness increased/decreased within a participant?

Personal level:

18. How has your life changed since you got attached to EQUIP/Sekete?
19. What did you learn through being a manager of this training program?
20. Can you tell me a story when you used one of the skills you got through the training?
21. What is self-awareness according to you?
22. Where do self-awareness leads to in your opinion?
 - a. What are the outcomes of an increased/decreased self-awareness?
 - d. Positive?
 - e. Negative?
 - f. Abilities?
 - i. Planning
 - ii. Decisions and Control
 - iii. Evaluation
 - iv. Introspection
 - v. Perspective taking
23. How do you think the training program has influenced your self-awareness?
24. Do you have an example of a situation when you felt more self-aware?
25. Do you want to add something?

Trainers

1. What is your age?
2. Where are you from?
3. Where do you live now?
4. How long have you been facilitating this training program?
5. What made you choose to facilitate EQUIP/Sekete?
6. Can you describe the program EQUIP/Sekete?
7. How would you evaluate EQUIP/Sekete?
 - a. Strengths
 - b. Difficulties
 - c. Changes

Participant level:

8. Which kind of abilities/skills do you think students get through this training?/ What do you think participants get out of this training?
9. What do you think are the challenges and strengths of the participants general and within the training?
10. How do you think the training influenced the participants'?
 - a. Personal life?
 - b. Work?
 - c. Family life?
 - d. Peer groups?
 - e. Community?
 - f. Emotions?
 - g. Abilities (theory)?
11. Can you tell me any story where you observed change(s) in participants?
12. What do you think changed for participants after completing the training? Do you know any story?
13. What do you think self-awareness is? /How do you understand the concept of self-awareness?
14. How do you think the training program influences self-awareness?
15. What do you think is the outcome of increased/decreased self-awareness?
16. What are the outcomes of an increased/decreased self-awareness?
 - a. Positive?
 - b. Negative?
 - c. Abilities?

- d. Planning
- e. Decisions and Control
- f. Evaluation
- g. Introspection
- h. Perspective taking

17. What do you think about the self-awareness of the participants?

- a. Are they self-aware in the beginning or is there a lack?
- b. How do you see the self-awareness in the beginning and in the end?
- c. Do you see any changes

18. Can you tell me a story where you had the feeling self-awareness increased/decreased within a participant?

Personal level:

19. What did you learn through being a facilitator of this training program?

20. How has your life changed since you got attached to EQUIP/Sekete?

21. Can you tell me a story when you used one of the skills you got through the training?

22. What is self-awareness according to you?

23. Where do self-awareness leads to in your opinion?

24. What are the outcomes of an increased/decreased self-awareness?

- a. Positive?
- b. Negative?
- c. Abilities?
- d. Planning
- e. Decisions and Control
- f. Evaluation
- g. Introspection
- h. Perspective taking

25. How do you think the training program has influenced your self-awareness?

26. Do you have an example of a situation when you felt more self-aware?

27. Do you want to add something?

Participants

1. How old are you?
2. Gender?
3. Where are you from?
4. How did you find out about this training program?
5. Can you tell me what you think the training is about?
6. Can you tell me what are your experiences during the training?
 - a. What do you like/not like about it?
 - b. How interesting do you think it is?
 - c. Do you think it is practical for your life?
 - d. What do you want to learn in this training?
 - e. What do you want to get out of this training for your future?
 - f. What have you learnt until now?
 - g. What would you like to change about it
7. Can you tell me a story when you used one of the skills you got through the training?
 - a. Abilities?
 - i. Planning
 - ii. Decisions and Control
 - iii. Evaluation
 - iv. Introspection
 - v. Perspective taking
8. How do you think your life has changed since you got into EQUIP/Sekete training program?
9. What is self-awareness according to you?
10. How do you think you can change self-awareness?
11. Where does self-awareness lead to in your opinion?
 - a. Abilities?
 - i. Planning
 - ii. Decisions and Control
 - iii. Evaluation
 - iv. Introspection
 - v. Perspective taking
 - b. Negative effects?
12. How do you think the training program influences your self-awareness?
13. If you would rate your own self-awareness from 1 is not self-aware at all and 10 is totally self-aware. Where would you put yourself before and after the training?

14. Do you have an example of a situation when you felt more self-aware?

Observation Guideline

This guideline is only used to have some beginning focus – it is clear that during the observations this will be seen as a flexible guideline. Questions can be added, changed and deleted if necessary.

General observation:

- How is the context of the training?
- How is environment in the training?
- Who are the participants? Age? Gender?
- How is the participation in the training?

Interaction

- How is the interaction between the participants?
- How is the interaction to the trainers?
- How is the interaction in the breaks?
- How does the participants and trainers interact with the researcher?
- How do participants react when others talk?
- How does the behaviour in interaction change?

Self-awareness:

- How often do people use first-person pronouns?
- How does the openness to tell personal stories change?
- Are the students reflective about themselves?
- How does the openness of talking in general change?
- How does their opinion change through the training?
- How do the participants compare each other? Do they compare each other?
- Are they planning further in the future? Does the planning change?
- Are they trying to evaluate their own behaviour?
- Are people observing each other?
- Are participants asking for feedback?

Emotions

- Do they show more uncontrolled emotions in the beginning and in the end?
- How do they show emotions?
- How open are they about their emotions?
- How do they talk about emotions?

Consent forms

Focus group

Thank you for attending the focus group. I am conducting this research for my Master Thesis at Utrecht University (the Netherlands) and for Vizazi foundation. The goal of my research is to find out how the program EQUIP/Sekete influences the self-awareness of the participants and the trainers. The data collected will be used for a Master Thesis at the University of Utrecht and to write an advice for Vizazi foundation. This consent form may contain words that you do not understand. Please ask me to stop as we go through the information and I will take time to explain. If you have questions later, you can ask them of me or of another researcher. Your participation in this research is entirely voluntary. It is your choice whether to participate or not. You may change your mind later and stop participating even if you agreed earlier. We will not be sharing information about you to anyone outside of the research team. The information that we collect from this research project will be kept private. Any information about you will have a number on it instead of your name. Only the researchers will know what your number is. We will ask you and others in the group not to talk to people outside the group about what was said in the group. We will, in other words, ask each of you to keep what was said in the group confidential. You should know, however, that we cannot stop or prevent participants who were in the group from sharing things that should be confidential. To participate in the focus group, please read following:

- I agree to participate in the focus group carried out by
- I understand the goal of the project and I am ok with it.
- I know that I will remain anonymous throughout data reported.
- I know that I can always tell the researchers if I do not want to share certain details within the group and have the right to leave the focus group at any time.
- I know that I do not have to answer any question, but that I do it at my own free will.
- I agree to have the focus group recorded, so it can be transcribed after the focus group is held. The recording will be deleted as soon as the transcript has been made. The transcript will be deleted after the thesis has been approved (not later than August 31th, 2018)

Signature of participant

Name of participant

Date

Signature of researcher

Name of researcher

Date

Samira Keck

Interviews

Thank you for attending this interview. I am conducting this research for my Master Thesis and for Vizazi foundation. The goal of my research is to find out how the program EQUIP/Sekete influence the self-awareness of the participants and the trainers. The data collected will be used for a Master Thesis at the University of Utrecht and to write an advice for Vizazi foundation. This consent form may contain words that you do not understand. Please ask me to stop as we go through the information and I will take time to explain. If you have questions later, you can ask them of me or of another researcher. Your participation in this research is entirely voluntary. It is your choice whether to participate or not. You may change your mind later and stop participating even if you agreed earlier. We will not be sharing information about you to anyone outside of the research team. The information that we collect from this research project will be kept private. Any information about you will have a number on it instead of your name. Only the researchers will know what your number is. To be able to go further in the interview, please read following:

- I agree to participate in the interview carried out by
- I understand the goal of the project and I am ok with it.
- I know that I will remain anonymous throughout data reported.
- I know that I can always tell the researchers if I do not want to share certain details within the interview and have the right to leave the interview at any time.
- I know that I do not have to answer any question, but that I do it at my own free will.
- I agree to have the interview recorded, so it can be transcribed after the interview is held. The recording will be deleted as soon as the transcript has been made. The transcript will be deleted after the thesis has been approved (not later than August 31th, 2018)

Signature of participant

Name of participant

Date

Signature of researcher

Name of researcher

Date

Coding tree

This coding tree is used for the support of the researcher.

- Mathare
- Trainer level
 - Demographics
 - General Impact
 - Understanding of topics
 - others
 - Impact on self-awareness
 - Context: Mathare
 - Change of self-awareness
 - Rating
 - Stories
 - others
 - Mechanisms
 - Change of self-awareness within interaction with others
 - Sharing
 - Feedback
 - others
 - Influence on self-awareness from the outside
 - Self focusing stimuli
 - Mirrors
 - Pictures
 - Audios
 - Videos
 - others
 - others
 - Change of self-awareness in the person itself
 - Self-Reflection
 - others
 - Self-awareness and emotions
 - Anger
 - Happiness
 - Fear
 - Excitement
 - others
 - Abilities
 - Planning
 - Decisions and Control
 - Evaluation
 - Introspection
 - Perspective taking
 - Others

- Participant level
 - Demographics
 - General Impact
 - Understanding of topics
 - others
 - Impact on self-awareness
 - Context: Mathare
 - Change of self-awareness
 - Rating
 - Stories
 - others
 - Mechanisms
 - Change of self-awareness within interaction with others
 - Sharing
 - Feedback
 - others
 - Influence on self-awareness from the outside
 - Self focusing stimuli
 - Mirrors
 - Pictures
 - Audios
 - Videos
 - others
 - others
 - Change of self-awareness in the person itself
 - Self-Reflection
 - others
 - Self-awareness and emotions
 - Anger
 - Happiness
 - Fear
 - Excitement
 - others
 - Abilities
 - Planning
 - Decisions and Control
 - Evaluation
 - Introspection
 - Perspective taking
 - others
- Positive aspects of training
- improvements

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