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To become a good citizen

Informal learning of citizenship and nongovernmental organizations in the context of Uganda

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Tämä tutkielma käsittelee ugandalaisen kansalaisjärjestön käsityksiä hyvästä kansalaisuudesta, sekä kuinka kansalaisuutta voidaan mahdollisesti oppia järjestön kautta informaalin oppimisen näkökulmasta. Kansalaisuuskäsitysten tutkimisen tärkeyttä voidaan perustella sillä, että kyseiset käsitykset heijastavat ympäröivää yhteiskuntaa ja siellä vallitsevia käsityksiä hyvästä kansalaisuudesta ja siten käsityksiä kansalaisten toivotuista ominaisuuksista. Tämä palaa kysymykseen siitä, millaisia kansalaisia yhteiskunnassa tulisi olla, sekä myös siihen millaisia kompetensseja kansalaisten tulisi oppia. Tämä työ korostaa kansalaisuuskäsityksien tutkimisen tärkeyttä ei länsimaisessa kontekstissa.

Tutkielmassa tarkastellaan ugandalaista Kabarole research and resource centre-kansalaisjärjestöä (KRC). Aineistona toimivat järjestön verkkosivuilla julkaistut vuoden 2018 blogitekstit, sekä järjestön kuvaukset heidän meneillään olevista projekteistaan vuodelta 2019 ja järjestön kuvauksen omasta toiminnastaan. Tutkimuksen metodina toimii laadullinen sisällön analyysi.

Keskeiset tulokset osoittavat, että KRC:n käsitykset hyvästä kansalaisuudesta ovat moniulotteisia ja sisältävät esimerkiksi ideaaleja aktiivisesta osallistumisesta, poliittisesti osallistuvista kansalaisista, demokraattisista arvoista, sekä kansalaistaidoista. Poiketen länsimaisesta teoriaperinteestä järjestön näkemykset sisältävät hyvin paljon käytännön ulottuvuuksia. Tämä tukee ajatusta siitä, että käsitykset hyvästä kansalaisuudesta ovat kontekstisidonnaisia ja täten niitä tulisi tutkia laajasti erilaisissa konteksteissa.

Tulokset osoittavat myös, että informaalin oppimisen käsitteen käyttäminen viitekehyksenä tarkasteltaessa kansalaisuuden oppimista osoitti, että KRC:llä on useita erilaisia toimintoja, joiden välityksellä kansalaisuutta voidaan oppia. Näitä toimintoja ovat esimerkiksi kansalaisten kouluttaminen ja kansalaisten osallistumismahdollisuuksien laajentaminen. Tulokset osoittavat, että kansalaisjärjestöt tarjoavat useita mahdollisuuksia kansalaisuuden oppimiseen. Tämä tukee ajatusta siitä, että tarkasteltaessa kansalaisuuden oppimista informaaleja, arkisia ympäristöjä ja näiden merkitystä ei tule ohittaa.

Lopuksi voidaan sanoa, että kansalaisuuskäsitteen moninaisuuden takia sitä on tärkeää tutkia erilaisissa konteksteissa, joiden avulla ilmiö voidaan nähdä laajempaa kokonaisuutena. Tämän lisäksi kansalaisuuden oppimista tulee tarkastella laajempaa ilmiönä, kuin vain formaalissa ympäristössä, kuten koulussa tapahtuvana kansalaisuuden oppimisena.

Avainsanat: Kansalaisuus, hyvä kansalaisuus, kansalaisjärjestö, informaali oppiminen, Uganda

This thesis addresses the conceptions of good citizenship of a Ugandan civil society organization. It also asks how learning of citizenship may happen through such organizations from a point of view of informal learning. The importance of studying citizenship conceptions can be justified by the idea that these conceptions reflect surrounding society, existing ideals of good citizenship and perceptions of desired qualities that citizens should possess. This comes back to the question of what type of citizen there should be in society and what type of competencies should good citizens learn. This thesis highlights the importance of studying citizenship in a non-Western context.

This thesis studies a Ugandan civil society organization Kabarole research and resource centre (KRC) examining data collected from their website using qualitative content analysis. The data consists of blog texts, that the organization has shared in 2018 and project descriptions of their ongoing projects from 2019 as well as the organization's description of themselves.

Essential results indicate that good citizenship ideals of KRC are diverse and these ideals can be described using the following main categories: skills and knowledge, participation and values. Following these categories KRC's ideals of good citizenship include themes such as civic competencies, competencies of livelihood, active participation, politically involved citizens, democratic values, developing society and empowered citizens. Differing from Western theoretical background considering citizenship, KRC's ideals of citizenship have a lot more of practical dimensions in them. This also supports the idea that ideals of citizenship are also context-dependent.

The results also indicate that by using the concept of informal learning while studying how learning of citizenship may happen through KRC, multiple areas where citizenship might be learned were identified. These areas can be divided into two main categories: educating citizens and expanding possibilities of participation. The results show that civil society organizations offer many possibilities for informal learning of citizenship. This supports the idea that while studying learning of citizenship competencies, informal and everyday areas, and their significance cannot be disregarded.

Finally, it can be said that because of the diversity present in the concept of citizenship it is important to study it in a wide variety of different contexts. This allows to see the concept of citizenship on a wider scale. In addition, learning citizenship should be studied as a wider phenomenon than just learning citizenship competencies in formal settings like schools.

Keywords: Citizenship, good citizenship, civil society organization, informal learning, Uganda

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1 Introduction

Throughout history, there have always been many different ideas and opinions about what a citizen should look like beginning from ideas of citizenship from ancient city-states of Greece. All these ideas coming back to the questions of what type of citizens should there be in society and what qualities should they possess? This is to say that there have always been ideas of ideal citizenship. These questions are non-less relevant in the modern world, where we live in a changing and more complex society than ever before, surrounded by different values and conceptions highlighting the importance of discussing citizenship and its qualities.

This thesis is part of a project called CS-learn. The project CS-learn (2020) aims to “explore ideas of citizenship in NGO-interventions and among community members in Tanzania and Uganda.”. The main objectives of the project are to “identify and compare definitions, conceptualizations and manifestations of a “good citizen” and to “identify and compare conceptualizations, descriptions, and experiences of processes of learning to be a citizen” (CS-Learn, 2020). The aim of this thesis is to generate and improve knowledge of how civil society organizations can form their ideals of citizenship as well as how learning of citizenship may happen through the actions of civil society organizations. In this study, I look at citizenship in context Uganda by investigating a Ugandan civil society organization Kabarole research and resource centre (KRC) examining data collected from their website using qualitative content analysis. This done, by looking at KRC’s materials including blog texts that organization has shared in 2018, project descriptions of their ongoing projects from 2019 and organizations description of themselves, to search for their perceptions of citizenship ideals and how citizenship is learned through their organization’s practices. I have two following empirical research questions to study these concepts:

- 1) **What kind of citizenship ideals can be found in KRC materials?**
- 2) **How citizenship may be learned through KRC according to their materials?**

In addition to empirical research questions focusing on KRC and their materials, this thesis takes a more theoretical approach toward studying concept of citizenship. This makes theoretical framework addressing the concept of citizenship and its conceptualization a major part of this thesis.

The importance of studying citizenship is always present as knowledge about citizenship provides knowledge of society itself (Lazar, 2012; Staeheli, 2010). Citizenship is always present in society and its functions including themes as; how society is constructed or who gets to be involved in society (Leydet, 2017) and questions of political membership and development (Lazar, 2012) as well as struggles to change and adjust these constructions (Osler & Starkey, 2005; Staeheli, 2010). Citizenship is present in different relations and values within the society (Staeheli, 2010) and tied to individual citizens' and for instance, how should they act within society (Pykett, Saward & Schaefer, 2010). Therefore, citizenship comes with norms attached to it (Bohrendahl & Coffé, 2013) describing different ideal qualities of how citizens should act in society. The outcome of these qualities can be described as "good citizenship" this is to say that some type of desired ideals of citizens is usually present. Studying citizenship conceptions, therefore, provides valuable knowledge about societies themselves and what type of possibilities citizens have in society.

As mentioned, understanding citizenship is important because it also provides knowledge about different interconnected relations that might influence citizenship (Staeheli, 2010). To better understand citizenship, it is also important to understand different qualities attached to it and where these qualities come from. This helps to understand pluralism connected to contemporary conceptions of citizenship as part of the issues faced by modern citizenship is how to get citizens with different values to work together in mutual decision-making (Holma & Kontinen, 2015). Therefore, knowledge of citizenship can provide an understanding of different qualities that are attached to citizenship as these qualities may be different depending on the context where citizenship occurs and how it is perceived. Widening understanding of these competencies and values connected to ideals of citizenship brings forth the possibility to better understand this phenomenon through the eyes of others (Holma & Kontinen, 2015).

Ideals of citizenship have expanded from the classical conception of national citizenship to an increased number of actors promoting citizenship around the world. Some of these actors are civil society organizations (CSO) that emerge as a part of civil society development promoting ideals connected to democracy, community development and citizenship (Hammett & Jackson, 2018). Civil society is space in a society like communities where citizenship can manifest outside of the political sphere (King & Waldron, 1988; Wildemeersch, 2014). Some of these organizations have also taken parts of citizenship education away from the governments (Holma & Kontinen, 2015) and are seen as the voice of the people in many places (Bromley, Schofer & Longhofer, 2018; Mercer & Green, 2013). Many of these organizations

focus their work and programs in countries that may lack in more formal organizations that would provide such education (Mercer & Green, 2013). One of these organizations is KRC a local organization situated in the Rwenzori region of western Uganda.

While trying to understand different conceptions of citizenship it is important to understand this phenomenon also in a non-western context. However, the concept of citizenship comes back to western philosophy and development with its background and content laying in western theories of citizenship. These western ideals of citizenship are often transferred to a non-western context by actors such as CSOs. This is why it is important to investigate citizenship in non-western context and to find out what aspects this standpoint provides to citizenship discussion.

Studying a local actor in Ugandan civil society and community development gives a possibility to address these different conceptions of citizenship outside of the Western context since citizenship always manifest itself in certain surroundings and environment where people experience it (Holma & Kontinen, 2020). This is not to say that KRC has not been influenced by these Western ideals and conceptions of citizenship. However, this influence might not be to quite same extent as it is with more Western organizations.

Nevertheless Lazar (2012) stresses the importance of trying to find out citizenship qualities that come from ordinary people and reflecting citizenship that happens in their lives instead of looking at citizenship ideals from “mainstream development agents” (Lazar, 2012). According to Fukuyama (2001), local organizations also have a better chance of building up civil society since they are more likely to be trusted by the local populace as well as because of their understanding of the local culture. This possibly gives local organizations better abilities to influence how citizenship is perceived. Finally, Hammett and Jackson (2018) note there have been many CSOs working in Africa trying to bring civil society in a non-western context. Because of this, authors have also emphasized a need to investigate how these different organizations fulfill expectations placed on them (Hammett & Jackson, 2018).

Civil society organizations also promote their ideals of citizenship and society in general. Therefore, this thesis also studies how learning of citizenship could manifest through actions of CSOs using informal learning as a point of view. Informal learning allows looking at learning of citizenship from a wider angle addressing that learning encounters take place in various areas of social life and everyday life of an individual (Eraut, 2004) acknowledging that learning of citizenship might occur in a variety of places not just in classrooms.

2 Research background

In this chapter, I will introduce background for this research addressing the contextual themes and concepts of this thesis to give it background. The first subchapter 1.1 briefly looks at Uganda as a nation to provide some basis for this context and statistical information relevant to this thesis. Second subchapter 1.2 concentrates on the development of citizenship in Uganda. Both subchapters also give background to why civil society organizations might work in Uganda. Subchapter 1.3 addresses Kabarole research and resource centre (KRC) that is civil society organization studied in this thesis. This provides information about KRC as an organization as well as its current operations. Subchapter 1.4 views how the concept of citizenship is also nearly always an educational question depicting this side of citizenship and how ideals of citizenship are something to be passed on to future generations.

2.1 National context of Uganda

The republic of Uganda is a state located in East-Central Africa with a population of 41 million people in 2018 upon which 9.4 million people were estimated to live in urban areas in 2017 (UBOS Ugandan bureau of statistics, 2018; 2019). These statistics indicate that the majority of Uganda's population still live in more rural areas of the country. This is backed by UBOS statistics showing estimates that 65% of the adult population works in agriculture (data is from 2016/2017 survey) and there are also differences between men and women as 70.5% of women compared to 58.5% of men worked in the agriculture (UBOS, 2018). UBOS (2018) report also shows that poverty rate in Uganda is as high as 21.4 percent meaning that fifth of the population is considered to live under the poverty line; to give comparison this equals 8 million people. UBOS report also states that the poverty situation is worse in rural areas of the country (UBOS, 2018).

Uganda's system of government is a parliamentary democracy where ruling party NRM (National Resistance Movement) has been in power since 1986 under leadership of the President

Yoweri Museveni who has been president since that same year (Tripp, 2000). This makes Uganda a dominant-party system where a certain political party has had great success in previous elections. The Ugandan government has been criticized on many accounts; for example, of corruption and not tolerating political opposition (Kew & Oshikoya, 2014) as well as neo-patrimonialism (Tripp, 2000).

Important statistic related to citizenship is people's satisfaction with democracy and statistics of UBOS (2018) show 60.5% of Uganda's population were satisfied with democracy in their country. Rural areas are more satisfied than their urban counterparts. Democracy in this report is specified as "choosing government through free and fair elections" (UBOS, 2018). These statistics indicate that while the majority of people are still satisfied with democracy the number itself is somewhat low. It is also worth to mention that only 72% of the population had knowledge about local councils and only 60% of the people considered that human rights are always or often respected in Uganda (UBOS, 2018).

Percentage of people that didn't know about the local councils indicate that 28% of the people might not know where they can address their worries as citizens. However, according to UBOS (2018), 83% of the population participated by voting in presidential and parliamentary elections. The number is lower (76% and 73% depending on elections) while examining people who participated in more local elections (UBOS, 2018) indicating that people are less eager to participate in local politics.

2.2 Development of citizenship in Uganda

Studying Ugandan CSO and their ideals of citizenship make it inevitable to address how citizenship has developed in Uganda as citizenship always manifest itself in some context and environment that influence how it is experienced (Holma & Kontinen, 2020). In this chapter, I will give some context of how citizenship has formed in Uganda.

At first, an unavoidable matter while discussing citizenship in Uganda is colonialism by the British Empire. Alava, Bananuka, Ahimbisibwe and Kontinen (2020) state that colonial rule interfered with the frame of how society was previously structured and brought with it matters

like for instance ethnical classification. This led to the formation of different group identities that for example caused division between geographical locations of the country. Historically, colonial rule has also affected the leadership of nations as colonial powers usually tend to influence how the leadership positions are distributed. This was also the case in Uganda. (Alava, Bananuka, Ahimbisibwe, & Kontinen 2020). Colonial rule's effect upon citizenship is quite visible as it changed how society itself was formed while also classifying people into different categories affecting the idea of membership coming with citizenship. This led to a point where annexation by colonial rule influenced how desirable citizenship is defined giving frames to what is considered to be "good citizenship."

Uganda gained independence in 1962 which was unfortunately followed by different periods of unrest like for example rule of Idi Amin (1971-1979) that is historically known for its terror towards people (Alava, Bananuka, Ahimbisibwe & Kontinen, 2020). From citizenships point of view crucial notion is that, as with civil unrest in general, unrests in Uganda also happened between different people from different parts of the country (Alava, Bananuka, Ahimbisibwe & Kontinen, 2020). This shows the division of people and that Uganda like every other country has had an its struggles for citizenship and history of political instabilities (Wamucii, 2014) which has possibly had influence upon the development of citizenship and civil society sector.

Possibilities of participation by Ugandan citizens have been subjected to many different periods in the country's historical development like its time as British protectorate (Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020). Partly because of this history, political patronage is still present in Ugandan politics appearing in things as giving a gift to potential voters for their loyalty which influences potential voters and may affect why citizens chose to participate (Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020). Religion presents another way of participation in Uganda as the church has a great role and influence in state politics as well as in the possibility for supporting more local participation (Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020).

According to Kew and Oshikoya (2014), civil society has had a difficult history in Uganda; which is easy to comprehend while looking at the historical turmoil of the nation. Although as Wamucii (2014) mentions Uganda also has a history with social and civil movements during colonial times and organizations such as trade associations after that (Wamucii, 2014) meaning that civil society dimension is not new in Uganda's history. However, difficulties faced by

civil society sector continue in Uganda even today. While the government has made certain effort and development towards civil society for example by introducing local council systems (Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020) these councils' function in grass-roots level encouraging social engagement; though they are still functioning through main political party (Tripp, 2000; Wamucii, 2014). This can, however, be described as a possibility for citizens to demand accountability. Although while looking at the data collected by UBOS (2018) only 72% of the population knew of these councils (UBOS, 2018). Despite these attempts, the Ugandan government and president Museveni have remained hostile toward different political opinions (Wamucii, 2014), this makes Ugandan civil society sector a controversial area of citizenship

In summary development of citizenship in Uganda has been complex enduring different influences in its history. Despite these historical hardships and issues present in today's Uganda boundaries of citizenship are still in transition in Uganda as is shown for example by looking at different actors in Uganda's civil society sector. Some of these actors being different civil society organizations working in Uganda. They often have connections to other global agents and some of these organization bring with them global ideals of citizenship and society should be formed; thus, having an impact on the development of citizenship. These actors are important from this thesis point of view and they will be addressed more in chapter 4. covering CSOs

2.3 Kabarole research and resource center

KRC is a non-governmental organization (NGO) founded in 1996 in the Rwenzori region of western Uganda (krcuganda.org, 2019). KRC's commitment is researching and understanding drivers behind poverty and what solutions there might be toward solving it (krcuganda.org, 2019). As their main mission, KRC (2019) names "Building a dynamically strong research, advocacy and community development organization that enables policy makers, academia, CSOs, private sector and rural communities to effectively respond to development needs for peaceful, equitable and economically sustainable development." (krcuganda.org, 2019).

KRC (2019) lists six core strategic objectives in their website: 1) "To generate and share evidence based information that contribute to sustainable, pluralistic, accountable and equitable socio-economic development." 2) "To facilitate small holder farmers in the refugees and host communities engage in sustainable market oriented production, market linkages, affordable financial services and actively influence economic policies that have a direct bearing on their wellbeing." 3) "To support and promote inclusive food systems and nutritional practices at household and community levels." 4) "To enhance citizen participation and inclusion especially vulnerable women & youths, refugees and people with special needs (PSNs) in advocating against any form of exploitation & abuse, and promote good governance for effective service delivery." 5) "To strengthen local initiatives and innovative conflict resolution mechanisms that promote harmonious peaceful co-existence in Western Uganda and across the border." and 6) "To promote efficient utilization and management of natural resources, energy and environment with full participation of communities including refugees, private sector, NGOs and government institutions for an inclusive green growth economy." (krcuganda.org, 2019).

KRC (2019) defines itself as an experienced actor in research and community development. According to their website, the main beneficiaries of this development should be citizens. This importance of citizens can also be seen in KRC's slogan "people power, people action" (krcuganda.org, 2019). As seen before KRC highlights its role as an agent in this development which is also directed towards common citizens and their benefit. KRC also sees itself as a bridge between grass-root households and decisions makers. Development is done by carrying out projects in four different areas. These areas according to KRC's (2019) website are: 1) Information research and communication (IRC), 2) Governance and policy advocacy (GAP), 3) Food security and agribusiness development (FAGRIB) and 4) Peace, conflict and human rights (PCH). (<http://krcuganda.org>, 2019).

KRC does not work alone to accomplish their objectives. As defined by KRC (2019) their work is supported by partnership inside and outside of their operating region. KRC actively allies itself with other organizations sharing their goals such as the Rwenzori Anti-Corruption Coalition. International co-operation comes from networks like the United States Agency International Development (USAID) and the Democratic Governance Facility (DGF) (krcuganda.org, 2019). KRC's website does not straightforward mention all the networks that they do operate with. Co-operation is also seen in the main focus of the group as KRC aims to produce knowledge and dispense it to its development partners. From this thesis point of view, it

is also important to reference that KRC also runs a blog page where they have published different blog texts describing their actions.

2.4 Citizenship and education

Concerns and hopes about citizenship are linked to education (see for example Biesta, 2011; Davies, Evans & Reid, 2005; Nussbaum, 2011; Torres, 1998; Pykett, Saward & Schaefer, 2010) and to the idea that desired form of society can be produced by education and educating citizens (Jarvis 2002). This connection to education is easy to see as education transfers cultural and historical values to future generations but also gives these generations a possibility to make a change and create something new (See for example Mollenhauer, 2014). The purpose of education is also to provide people with competencies like skills and values on which they can survive and flourish in their current environments for example places like society and communities. Citizenship can be seen as one goal of education with themes such as active citizenship and democracy often connected to it (Holma & Kontinen, 2015). Therefore, the concept of citizenship education has made its way to a modern political discussion (Bellamy, 2008) the question is how to educate people to become desirable citizens. This, of course, raises another question of what is this citizenship that people should be educated into? Part of this political dimension is that it sees citizenship education as a way of countering the low participation rate of the people (Davies, Evans & Reid, 2005).

While citizenship education is done through formal channels such as schools it is easy to bypass that learning of citizenship also manifest itself in everyday life as possibilities and issues faced by citizenship manifest themselves not only in formal institutions but also in the lives of individuals (Holma & Kontinen, 2015). Therefore, it is necessary to see that citizenship is also learned in an informal context. Informal learning considers that all the different social relations are connected to learning which widens the possibilities of where learning can happen (Eraut, 2004). Taking into account these different social relations is important, since ideas of educational outcomes cannot be separated from norms and values influencing them (Holma & Huhtala, 2014). Formal organizations may also have difficulty to address competencies needed to cope with this social reality where people act (Holma & Kontinen, 2015).

3 Citizenship

The concept of citizenship has various interpretations and definitions. In this chapter, I will introduce the conceptual background of the concept of citizenship and describe how it is defined in this thesis. This chapter approaches the concept of in general level, while the next chapter 3. takes a look at ideals of good citizenship. Leydet (2017) has divided citizenship into three different dimensions; First one is legal status including political and social rights. Second is participation that sees citizens as a political participator in society's institutions. The third dimension is membership which sees citizenship as membership, in the political community and can be a "distinct source of identity" (Leydet, 2017; See also Holma & Kontinen, 2020). This thesis perceives concepts of citizenship through these dimensions.

3.1 Citizenship as status

The first dimension of citizenship is a legal status, which an individual would have in a certain nation, this is also considered as a classical point of view while interpreting citizenship (Osler & Starkey, 2005; Staeheli, 2010). The main references for this dimension, are the ideas of T. H, Marshall (See for example Leydet, 2017). The legal status of citizens is connected to ideas of different political and social rights. These rights being, for example, citizens' right to access services provided by the state (Bellamy, 2008; Osler & Starkey, 2005), for example, right to be protected by laws of society (Leydet, 2017). This makes rights important factor while defining citizenship, as they give insight into what rights an individual would have in society (Bellamy, 2008; Osler & Starkey, 2005). In a broader sense, this relation between the individual citizen and the state is something that actualizes limits of citizenship as the status of a citizen can also demand some contribution back from citizen to society (Bellamy 2008). Examples of such demands are for example rules and regulations of society that citizen is expected to follow which can also be called duties and obligations included in citizenship (Bellamy, 2008; Crick, 2007) for example paying taxes to society. In summary, rights can be seen as a defining factor of citizenship showing the limitations upon which individuals can act in

society. Rights are also social and collective as they apply to all individuals (Bellamy, 2008). Leydet (2017) states that the idea of equal citizenship rights is the normative center of citizenship, although the reality is that the idea of common rights possesses many questions and issues when connected to citizenship (Leydet, 2017).

Legal status provides one dimension of citizenship discussion, however, while this idea of status continues to exist, there are also arguments that it is not enough to describe citizenship in the contemporary world (Banks, 2008; Lazar, 2012; Torres, 1998). In addition to this citizenship also happens in relations between individuals, groups, communities, and other social parts of life (Osler & Starkey, 2005; Staeheli, 2010). Therefore, it is argued that citizenship cannot be reduced only to legality, and by this, cannot be released from other frames constructing it (Lazar, 2012; Staeheli, 2010). While citizenship happens through state institutions, it is also subject to more local and less political influences (Staeheli, 2010). In addition, phenomena as the development of international human rights have expanded the idea about rights making certain common rights available to everyone, not depending upon choices made by state (Leydet, 2017). However, this does not mean that these rights are always respected.

There is a discussion about should citizenship focus more on community or individual rights. The more community-oriented argument is that while individual citizens are undeniably invaluable, there is a concern that modern citizenship has forgotten its connection to the public and communities (See for example Biesta, 2014; Crick, 2007; Wildemeersch, 2014). There is also a more liberal, individual-oriented argument thinking that communities take citizenship away from its background as the rights of an individual (Kymlicka & Norman, 1994; Wildemeersch, 2014). This can, however, be questioned by argument: is a citizen of modern nation individual actor with complete autonomy (See for example Staeheli, 2010). Concerning public and private areas of citizenship, both of these arguments are important for the idea of citizenship as both community and individual-oriented views are needed (Leydet, 2017).

Liberal argumentation is not on the wrong track as it is not hard to think that if community as the state is seen to come before individual rights of citizens it can lead to some worrisome consequences for citizenship. In summary, individual freedom of citizens is also occasionally needed to protect them from actors like the state (Leydet, 2017). However, more community-oriented approach however sees that people living and working together in society can provide the basis for the rights of the individual (Crick, 2007) as well as teach each other about different people and individual rights that exist (Wildemeersch, 2014). This makes it im-

portant to perceive citizenship both as individual rights and experiences, but also a matter of society and community at large.

3.2 Citizenship as participation

Following definition by Leydet (2017), participation is the second dimension of citizenship which sees citizens as participators to political institutions of the state. Participation is seen as a way for citizens to try and influence their surroundings because participation is involvement in society by, for example, taking a part in collective decision-making (Biesta, 2011). Taking a part in society is a possibility for citizens to make their opinions and voices to be heard, for instance in matters like political decision-making. To Nussbaum (2011) this participation of citizens toward decision-making concerning their own lives provides a basis for a good life (Nussbaum, 2011). This makes participation an important matter related to how society is constructed, as participating makes it possible to alter the society (Bellamy, 2008). This study sees participation as a way for citizens to influence and change society through their actions in addition to just taking part in the political sphere.

Relation of citizenship and participation can also be viewed as an inclusion to society. Possibilities of participation that citizens' have also tell something about society itself, for instance, who gets to take part in society (Bellamy, 2008). This question about inclusion and participation is one that has followed citizenship throughout history. One example of the matter is feminist critique toward the non-inclusion of women to all rights of a citizen, including themes as women's right to vote (Bellamy 2008; Lazar, 2012). The question of who gets to participate is also a common critique expressed to the concept of citizenship (Bellamy, 2008; Dower, 2008; Osler & Starkey, 2005). However, participation is not dependent only on inclusion as there is always some potential for citizens to act despite limitations placed by society; as has happened and societies have changed for example by deciding to apply universal suffrage. An example such as this shows that inclusion is not the only way of participation. However, this

point of view allows investigating the question about how much society allows different individuals or groups to act within its boundaries.

Leydet (2017) defines participation as part of the political decision made through different political institutions. Following this, there is an argument made by Bellamy (2008) that citizenship is always political (Bellamy, 2008). While not going deeper with this argument, as the focus of this thesis is not to define political actions, it is, however, important to think about does citizenship always happen through political institutions. This thesis views that while participating as citizens might always be politically motivated, it does not necessarily happen only through political institutions. Therefore, the participation of citizens is also something that can happen outside of these institutions.

One place where citizenship and participation can manifest is civil society. Civil society aims to expand the sector where citizenship can manifest away from just the political institutions of the state, as civil society is commonly seen as a place of society separated from state and market (Bukonya & Hickey, 2014; Jarvis, 2002; Torres, 1998). Although civil society cannot be completely independent of state and market, as it is difficult to fully distinguish places of citizenship from politics (See for example. Hammett & Jackson, 2018). Rather than being a completely independent dimension, civil society is more of an idea that citizenship is also participation in a civil action in addition to political participation expanding citizenship to address actions such as improving communities (Eskelinen & Neuvonen, 2017; Westheimer & Kahne, 2004). Erikson (2009) states that civil society is a place where political power can be shared outside of the state. Hence not separating civil society from the state politics; giving background to the idea that while participation of citizen' might be political it does not necessarily function through political institutions.

So from this point of view civil society is also a part that in a sense constructs the citizens (Staheli, 2010) as it has been argued that nor the state or the market cannot teach things such as civility and feeling of community to citizens (Kymlicka & Norman, 1994; Wildemeersch, 2014). It also makes civil society a place where citizenship can be learned. Civil society can have an essential role in the formation of citizenship and society while making communities to have an essential part in the construction of civil society (Wildemeersch, 2014). Formation of civil society, however, is largely dependent upon the state itself as while civil society provides another dimension where citizens can address and influence the political decisions (Erikson, 2009), it is also limited by the actions of the government as participation in commu-

nities is less likely to happen if strongly opposed by the government (Kew & Oshikoya, 2014).

The concept of civil society is also context-dependent and it holds many different definitions in itself (Bukenya & Hickey, 2014; Hammett & Jackson, 2018; Jarvis, 2002; Wildemeersch, 2014). Therefore, the idea of civil society is also by nature normative. Normativity and diversity that come with civil society's existence are important to citizenship as they for example aim to guarantee that every citizen get to heard or to ensure that every citizen has equal change to participate. From this point of view, citizens need to have a place where they can be heard (Holma & Kontinen, 2015) and a place that they can participate that is separate from political institutions. One way to interpret this need is to see civil society as another area that allows citizenship to manifest itself while for example by working together, belonging in communities and sharing values (King & Waldron, 1988; Wildemeersch, 2014). This means civil society is an important factor to consider when talking about citizenship.

Citizenship has its connection to the economy and what can be called the economic dimension, including ideas such as economic development and participation in economic decision-making. On some level ideas defining citizenship can come from the market (Lazar, 2012) one such example being employment (Jarvis, 2002) and skills to find employment (Michel, 2015) are considered important qualities of a citizen. This is also shown in ideas, that results from economical matter can have an impact on citizenship and their possibilities in society. One such example being concern that raising a gap in income increases social segregation into new levels or instances such as low employment rate leads to alternative forms of society that question the basis of a democratic society (Michel, 2015).

3.3 Citizenship as membership

Citizenship as membership is also a question about inclusion by for example who gets to be involved in society and what rights and duties they would have (Bellamy, 2008). In summary, who gets to be a member of society. In contemporary citizenship discussion, inclusion is also a question of pluralism and how to include different values and ideas as part of society (Banks, 2008; Holma & Kontinen, 2015; Kymlicka & Norman, 1994). The debate around this

inclusion of different values has been very heated as pluralism has been seen as a threat to citizenship, taking collectivity away from it, by reducing the bond between citizens (Kymlicka & Norman, 1994), or plainly by seeing others as a threat to national citizenship (Staeheli, 2010). This may lead to even a xenophobic perception of others.

Through the dimension of membership, citizenship can also be seen as an identity of a citizen (Leydet, 2017; see also Bellamy, 2008; Osler & Starkey, 2005). From this point of view, it is also dimension most connected to individual perceptions of citizenship where individuals identify themselves as citizens of some country, enabling a feeling of community with other people (Bellamy, 2008; Lestinen, Autio-Hiltunen & Kiviniemi, 2017), playing the part of the connection between society, groups and individual citizens (Wildemeersch, 2014). On the other hand, identity as a member of society can manifest itself through certain groups represented in individuals' life for example being a member of a minority (Banks, 2008; Kymlicka & Norman, 1994; Lestinen, Autio-Hiltunen & Kiviniemi, 2017; Osler & Starkey, 2005). The reason for this might be that the rights of the individual may be affected by the rights of the group this individual is a member of (Banks, 2008).

Citizens identify themselves with different kinds of groups of society or decide individually, how they want to participate (Osler & Starkey, 2005), thus giving different meanings to perceptions of citizenship (Lestinen, Autio-Hiltunen & Kiviniemi, 2017; Staeheli, 2010). This is to say that, citizenship can also be interpreted as individuals' conception about one's citizenship which is in a relationship with social reality like to communities. These have been referred to as the public and private areas of citizenship (See for example Staeheli; 2010). In reality, however, distinguishing public and private areas of citizenship is a complicated matter as these areas also define each other (Leydet, 2017).

Public decisions also take place in social reality influencing the lives of individuals', thus crossing the line between public and private sector of citizenship. The easiest example to use is to look at effects of a different political decisions that, in addition to public sector have consequences on private lives of citizens. On the other hand, individual conceptions affect public area; again going with political example, affecting on matters such as individuals' interest to participate in public sector. This is also seen in current citizenship discussion where there are genuine concerns about low participation of citizens (Bellamy, 2008; Eskelinen & Neuvonen, 2017; Osler & Starkey, 2005). This brings concerns that low participation may have influence on how society itself is constituted. In summary, citizen's own identity is in constant relation-

ship with surrounding social reality and division between absolutely private and public areas of citizenship is nearly impossible to make.

3.4 Changing citizenship

Ideas and content regarding citizenship and what citizenship should be can differ greatly depending on countries (Osler & Starkey, 2005) and have been changed throughout the history (Banks, 2008; Torres, 1998). Including changes in rights that citizenship contains (Bellamy, 2008) and through that also with individuals and groups have these rights. Moving away from its origins in ancient Greek states where rights of citizenship were entitled to few (Crick, 2007). Today citizenship faces a new frontier of globalization and global citizenship (Dower, 2008). Widening concept of citizenship to take account issues happening outside the borders of nation-state thus expanding the idea of citizenship (Banks, 2008; Davies, Evans & Reid, 2005). These changes may move and influence boundaries of citizenship challenging current the ideas of what citizenship means.

Ultimately it can be said that citizenship is always in motion and transformation (Bellamy, 2008; Biesta, 2011; Staeheli, 2010), concept itself holding complexity in it (Staeheli, 2010; Torres, 1998). This also stress need to research different conceptions of citizenship because citizenship affects individual citizen but, also the development and functions of society. With this background, we can move to investigate the concept of good citizenship.

4 Ideals of good citizenship

There are always different definitions of citizenship. However, even if these definitions differ from each other there are always some desired qualities connected to citizenship. In this chapter, some of these qualities usually connected to citizenship will be addressed. From this thesis point of view, this desired goal of citizenship is called “good citizenship” while the individual citizen is someone thought to live toward this ideal. Different definitions of good citizenship trying to answer the question “what type of citizen should there be?” this makes good citizenship a very normative concept as conceptions what it is to be a good citizen depends in which point of view citizenship is viewed and who is looking (Biesta, 2014; Bolzendahl & Coffé, 2013; Westheimer & Kahne 2004).

The focus of this chapter is to look at different ways of how ideals of good citizenship can be approached. This means that the concept of good citizenship is approached from one possible framework, this is to say, that normative concepts such as good citizenship cannot be conceptualized from one point of view. This thesis approaches ideals of good citizenship from point of view of *skills and knowledge, participation* and *values*. These concepts were chosen from a multitude of concepts to this thesis theoretical framework. I will give background for this selection in subchapters connected to this chapter.

Regardless of context and how people perceive it, there is always an idea of what citizens should look like and this ideal always includes something “good” that is to be desired. As Lazar (2012) summarizes it while talking about citizenship conceptions certain kind of individual citizen is presupposed. These presupposed ideals are present even before an individual takes part in “social reality” (Lazar, 2012).

What it is to be a citizen is always regulated and contested in surrounding social reality (Stae-heli, 2010) therefore ideals of good citizenship are always social; framed by the social world and constructed by people who live in this world (Pykett, Saward & Schaefer, 2010). These frames are influenced by how people perceive society in general as taken into account by Westheimer and Kahne (2004) ideas concerning good citizenship are also ideas about good society in general. One way to put this is to look at what type of role good citizenship is and how good citizens are expected to act in society (Pykett, Saward & Schaefer, 2010). Ideals of

good citizenship are promoted by several actors from governments to individual citizens (Pykett, Saward & Schaefer, 2010), but also by different civil society organizations like KRC.

4.1 Skills and knowledge

According to views of Holma and Kontinen (2015), contemporary citizenship holds different competencies to it. These competencies can be interpreted as skills and knowledge that individual citizens should possess; this makes these competencies a part that constructs ideals of good citizenship. Following ideas of Crick (2007) skills and knowledge are fundamental to citizenship as they provide a possibility to understand the surrounding situation as well as give skills to conduct actions as a citizen. Different skills are needed to take part in society and knowledge is needed to guide the use of these skills (Crick, 2007). Holma and Kontinen (2015) emphasize that different competencies such as skills and knowledge are needed for citizens to act and to enter the sphere of citizenship. To give an example of skills and knowledge and how they might occur in practice are for example that citizens are expected to act according to law and follow the rules of society. In other matters skills and knowledge may include themes as skills to influence society and how to interact with other citizens.

The idea of good society leads to questions of how to pass these competencies to current citizens as well as to future generation. Learning and passing on different competencies, connects ideals of good citizenship to education (Biesta, 2011; Jarvis, 2002; Nussbaum, 2011; Michel, 2015). This means that studying conceptions of good citizenship is important from education's point of view, this makes ideals about good citizenship also an educational outcome and a possible goal of education.

Concerning skills and knowledge that come with citizenship, Holma and Kontinen (2020) state, that competencies of citizenship do not remain the same in every context. Therefore, whole variety of different ideal competencies should be studied (Holma & Kontinen, 2020). Thus, meaning that these competencies may differ depending on views about citizenship and there is not a normative and universal set of skills that citizens are thought to possess.

4.2 Participation

I use participation as a part of my theoretical framework considering good citizenship because of its strong connection to citizenship discussion (See for example Crick, 2007, Holma & Kontinen, 2015; Leydet, 2017; Nussbaum, 2011), and also because issues concerning participation are also part of development agenda of many CSOs (Hammett & Jackson, 2018). The role of participation is also emphasized in the contemporary ideal of active participation, where in the core of citizenship are citizens taking an active and more increased role in society (Erikson, 2009; Holma & Kontinen, 2015). The ideal of actively participating citizens also provides an example of how qualities of good citizenship can be based on the participation of citizens.

According to Holma and Kontinen (2020), citizenship and qualities are also learned by taking a part in society and practices of citizenship. Complementing these theoretical ideas is Crick (2007) by stating that ideas of good citizenship are tied to how citizens should participate in society or depending upon society should there be participation at all. These practices of participation are tied to how ideals of citizenship are formed, as they are experienced by citizens in everyday life as certain knowledge becomes relevant and some not (Holma & Kontinen, 2020). These qualities are also moderated by different social relations present in participation. As qualities of citizenship are learned and experienced through participation, perceptions of these qualities may also appear in how citizens participate or are thought to participate in society.

Although ideals of good citizenship come from taking part in the society and to its political institutions to Holma and Kontinen (2020), citizenship is also participation in society in general for example by being part of communities and participating as citizens also revolve around different activities than just politics. Therefore, the participation of citizens is also expanded to areas outside of political participation, for example to everyday life and civil society. In civil society, this happens for example by taking part in the actions of civil society organizations. Although there is a slight difference between everyday life and civil society important notion is that citizenship can be learned outside of the more political sphere of citi-

zanship. This means that conceptions and ideals of good citizenship can also be learned outside of the more political sphere of citizenship. This thesis acknowledges that participation in civil society can be political, but it aims to see that political participation can happen outside of political institutions. So, to find concepts and ideals of citizenship they can be found while looking at different ideas of participation.

How qualities of good citizenship are learned through civil society can be viewed from the point of view of social capital. According to Fukuyama (2001), social capital appears as informal norms included in every interaction between people and as shared values of different groups. Civil society is a product of social capital where people with shared norms can come together and participate in society while civil society provides them with a means and a place to organize (Fukuyama, 2001). Therefore, the qualities of citizenship can also be learned by taking part in the actions of civil society organizations. This organization of civil society is dependent upon trust between citizens but also from a trust that citizens have toward political system as political figures do not expel themselves from expectations of informal norms and trust of the citizens (Fukuyama, 2001; Newton, 2001). This is to say, that citizens themselves have expectations toward society and its leaders, thus participating in civil society can influence how the desired qualities of citizenship are formed.

Matters of participation extend to other matters related to the economy; since work and livelihood are part of the everyday life of citizens thus being one place where citizenship can manifest itself. On the other way around citizenship can also reach the private sector of citizens' lives such as work. This means that desired qualities related to citizenship can appear through the economy; by for example seeing good citizens as people who can participate economically or pay their taxes. Questions of livelihood and participation are also constantly present within the grassroots population of Uganda (Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020), which can be easily understood while comparing it to the Ugandan poverty rate. The importance of economic participation and development is also seen in the agenda of KRC as they promote themes such as equitable socioeconomic development and the ability of citizens to participate in decision-making concerning their livelihood, connecting CSOs to this economic development.

In summary economic participation and development are an inseparable part of the everyday life of citizens and as such citizenship itself. These questions are also present while investigating citizenship in the Ugandan context where organizations as KRC make demands upon bet-

ter service delivery from state to citizens. This provides background to some competencies that may connect to KRC's ideal of good citizenship. Thus, ideals that define citizenship can also come from this economical dimension connected to citizenship. Although it has been criticized that the market itself cannot be the only dimension that provides values and boundaries to citizenship (Crick, 2007; Lazar, 2012).

4.3 Values

One social dimension always constructing a frame to good citizenship is values (Staeheli, 2010). Sphere of citizenship consisting of different ideals for instance how the society should be formed (Lazar, 2012; Leydet, 2017; Pykett, Saward & Schaefer, 2010) and what the role of the individual citizen should be (Leydet, 2017). Pykett, Saward, and Schaefer (2010) note that there have always been different models of citizenship that all see good citizenship as different values connected to the ideal of desired society and as such what type of citizens there should be in this society (Pykett, Saward & Schaefer, 2010). In general, this means that there is hope that citizens would act as good citizens and therefore contribute to a good society; on the other hand, values of good society are also dependent upon the values of citizens living in this society. Therefore, different values attached to citizenship are one part that constructs the ideal of good citizenship. According to Lazar (2012), citizens are constructed by outside sources such as state, but also by citizens themselves, as the goal is to create a desired citizen, so the development of citizenship promotes certain values in itself.

In the contemporary discussion regarding citizenship and its qualities, ideals of the values are often based on the idea of democracy, upholding democratic society and democratic values (see for example Bellamy 2008; Crick, 2007; Holma & Kontinen, 2015; King & Waldron, 1988; Torres, 1998). Staeheli and Hammett (2010) take into account that democracy may be the only quality connected to citizenship that is always present. This suggests that values connected to citizenship are deeply rooted in ideals of democracy while also showing the strong connection that democracy has concerning contemporary citizenship discussion. After getting acquainted with theories and literature considering the framework of this thesis there seemed

to be a strong connection between the idea of democracy and citizenship regardless of the author. In general, the discussion revolved around different views of how democratic society should be accomplished, without questioning the ideal of democracy itself. While this thesis does not question democracy and its values, it is still worth considering how much these values might influence citizenship discussion.

This strong connection makes democratic values and consequently democratic society often seen as a destination of citizenship and also something to uphold in practices of citizenship. Therefore, the democratic citizen is sometimes seen as the culmination of good citizenship (see for example Crick, 2007) and democratic society as a good society; therefore, upholding ideals of democratic society is in itself a normative statement (though not necessarily a bad one). This background often emerges while talking about different societies and cultures in the world. This is because in the western way of thinking in the core of democratic society there are citizens; citizens with possibilities to influence and to participate in political decision-making and shared action (Bellamy, 2008). A democratic society is a space where participating citizens can shape society while being included in social and political processes (Holma & Kontinen, 2015). That makes citizens' crucial to democratic society by raising them in the center of democratic practice and its continuity (Eriksson, 2009), this ideally makes democratic citizens to be something more than mere subjects of the government. This common connection between ideals of citizenship and democracy gives background to why democratic values have been chosen in the framework of this thesis.

The prevalent idea of democratic society comes with ideas of different values and competencies that citizens should hold and as such, it takes part in the discussion about good citizenship (Holma & Kontinen, 2015). One common democratic value is ideal of equality (Bellamy, 2008; Nussbaum, 2011; Torres, 1998) an ideal that every citizen should have equal opportunity to participate in decision-making, taking it away from the political elite, closer to the general population (King & Waldron 1988; Kymlicka & Norman, 1994). Another common value is that democratic action should be addressed toward collective decisions and "common good" this makes democracy a concept that always happens with other people (Biesta, 2014, p.7). In summary, the idea is that people should participate in decision-making together including all different opinions to it and by doing so work toward decisions that are good for everyone or at least function as a compromise between different opinions. These are examples of some of the common values connected to democracy and hence citizenship; though these are not the only values.

Giving further reasons to why I have chosen to include democratic values as part of my framework is because these values are also present in actions of civil society organization working in non-western context as in sub-Saharan Africa; where these organizations are seen as way to promote such values and democracy itself (Hammett & Jackson, 2018). CSOs themselves often draw their ideas of society from global models of society or ideas of western society (Bromley, Schofer & Longhofer, 2018), therefore possibly influencing their perceptions of good citizenship. These global themes influencing organizations working with civil society development provide them with new ideas and practices (Fukuyama, 2001). These ideas may also come from places like international donors of such organizations (Kew & Oshikoya, 2014) In summary, citizenship perceived by CSOs can be traced back to western perceptions of citizenship including ideas of democratic values. This is also present in the goals of KRC as well as in their projects and slogan: “People Power, People Action.”

Democratic values of citizens also bring with them a concept of active citizenship; an ideal of citizens who actively participates in society. Active citizenship raises the role of the citizens in the center while talking about themes like participating in society or monitoring actions of government (Biesta, 201; Erikson, 2009) as well as seeks the involvement of citizens in challenges faced by society (Holma & Kontinen, 2015). This is because simply living in society and having the status of a citizen is not the same as taking an active part in challenges concerning society. Active citizenship can also be seen as a democratic norm; since many actions sustaining democracy presupposes citizens that take part in society (Bolzendahl & Coffé, 2013).

Activity is also the common quality and conception connected to citizenship (Holma & Kontinen, 2015; Lazar, 2012) in that way making it a possible part of good citizenship ideals by being desired competence of citizenship. Active citizenship deals with the relation between citizens and government. One such matter being idea that citizens should have more competencies to monitor acts of government allowing for more opinions to be heard concerning political decision making and dividing power that this decision-making includes (Erikson, 2009). Civil society organizations like KRC also promote an increased role for citizens that would equip citizens with better competencies to demand accountability while also aiming to provide more ways for the people to participate in decision-making. These types of values connect democratic thinking firmly with the idea of actively participating citizens. Thus, the idea of active citizens comes with the concept of participation (Biesta, 2011; Eriksson, 2009; Osler & Starkey, 2005; Westheimer & Kahne, 2004).

It is relevant for citizens to have a place where this activity can happen. Active citizenship is promoted by different actors such as governments with various political programs (Eriksson, 2009) and other actors such as different civil society organizations by for example organizing people to address shared issues (Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020). This thesis focuses on the latter by taking a look at how civil society organizations perceive values as active citizenship and democracy in their citizenship conceptions or are these themes present at all.

Even though active participation can be seen as an important part of modern citizenship discussion, there has been some critique toward it. First concerns are raised to question ideal why this activity is promoted. While trying to widen individual citizen's potential to act there are concerns that this type of outlook can also put the responsibility of society solely on different individuals and their acts (Biesta 2011; Crick, 2007). Making full responsibility for participation fall upon individual citizens. This mainly liberal type of thinking also puts the results of participation a responsibility of individual citizens (Eriksson, 2009). As such while acknowledging the importance of individual citizens forgoing different types of social relations that influence participation and also forgetting what role and responsibility rest upon society. This type of outlook also tends to look over the questions that are all citizens equal in their potential to act. A second concern is acts that are considered active participation. According to Eskelinen and Neuvonen (2017) for example, choosing not to vote can be considered active participation against society (Eskelinen & Neuvonen, 2017). Thus, making it difficult to point out what is actively participating as a citizen.

5 Civil society organizations

This chapter focuses on civil society organizations (CSOs). Giving definition and context to what these organizations are as well as their role in developing society. In last sub-chapter focus is turned to Uganda as an environment for CSOs to operate in. Definition of civil society organizations can be a wide matter as OECDs (2011) study about development assistance committee (DAC) member working with civil society organizations (CSO) defines them: “a broad group of non-governmental organizations that are important actors in development”, and “actors of change and development” (OECD, 2011). Although there may be others, definition by OECD presents with itself the wide variety of different organizations that fall under this definition. Expanding from previous statement CSOs can be summarized to organizations that are not governmental and act as the voice of citizens in the development of society and monitoring governmental activities (Bromley, Schofer & Longhofer, 2018; Hammett & Jackson, 2018; Mercer & Green, 2013). While also advancing trust, co-operation and civic participation of citizens (Newton, 2001), as their name suggests tightly connecting them to the formation of civil society.

From this thesis point of view, it is not relevant to make a big distinction with CSOs and NGOs because of their likeness and because the focus is upon citizenship development that connects to the formation of civil society. Bananuka (2014) points out that civil society organizations are described in the same manner as non-governmental organizations (NGOs) (Bananuka, 2014). CSO being more a hypernym for several different organization types working in the non-governmental sector and most CSOs are also NGOs.

At least some funding of CSOs usually comes through different international donors (Kew & Oshikoya, 2014) and their work usually involves voluntary workers (Mercer & Green, 2013). Voluntarism is also present in a way that participation in actions of CSOs is always voluntary; this makes participation up to individuals and their goals (Newton, 2001). International support, of course, comes for a different reason. However, Kew and Oshikoya (2014) note that some of this support is aimed to battle governmental corruption and lower the state’s impact on CSOs and civil society development. International support, however, can also hinder the agenda of CSOs since it questions to whom these organizations work, questioning their interest for the local populace (Kew & Oshikoya, 2014). Implying that outside support or funding

can raise questions to whose benefit the organizations work for. Questioning, for example, does the organization work as a voice of the grassroots citizen as CSOs themselves usually claim. Affecting abilities of CSOs to demand accountability from the government as the voice of the people (Kew & Oshikoya, 2014).

Criticism has also been made that donor support is directed to corrupt and autocratic governments as they may have control over different organizations for whom this support is directed to (Wamucii, 2014). These donors have also tended to formalize CSOs by for example influencing how they should organize and what role they should play in development (Mercer & Green, 2015). Even with this criticism donor support is often important to CSOs as Kew and Oshikoya (2014) state, donor support is often necessary for CSOs to be able to function and have changed in challenging governments.

There can be several different CSOs working in the same area which results in co-operation between different organizations. KRC, for example, claiming to be a well-connected organization co-operating and sharing goals with other organizations. The rise of informational technology in the African context has enabled civil society organizations not only to grow but have increased capabilities to work with each other (Kew & Oshikoya, 2014).

In short, civil society organizations consist of different actors working in civil society field and influencing the formation of civil society. These organizations balance between being the voice of and having the trust of grassroots people while simultaneously receiving international support from different donors and boundaries set by governments. While these sides are not always in collision with each other the emphasis is put on the importance that local people and their trust toward civil society organizations. International donors also connect CSOs to the more global dimension of civil society development. For example in the African context where international donors are using CSOs to develop local civil society (Mercer & Green, 2013).

5.1 Civil society organizations and development

To take a deeper look into civil society organizations it's necessary to address their connections to the development of society. Especially in the African context, there has been a rise in a number of civil society organizations aiming to develop and bring civil society in nonwestern context (Hammett & Jackson, 2018), where CSOs are part of this development alongside states and donors (Mercer & Green, 2013). This development is seen as a key part of for example democratization process (Mohan, 2002) and as a way of promoting good governance to society (Bukonya & Hickey, 2014). CSOs in Africa have a role as space between the state and more traditional groups like families that allow people to monitor governmental actions (Mercer & Green, 2013), providing a place where civil society can manifest and develop. With this as background let's begin to investigate what role CSOs have in development and what issues there might be. In addition, as KRC is a Ugandan CSO this chapter will address development work done in the African context.

Civil society organizations function as part of the development of society promoting values such as democracy and active citizenship in their agendas (Hammett & Jackson, 2018). CSOs have opened up places of public participation and civic awareness while also influencing socioeconomic development in places like East Africa (Wamucii, 2014), as a result connecting this development to citizenship as well as the promotion of democracy. CSOs are also considered as sources for social capital for developing civil society (Fukuyama, 2001), by for example providing places where citizens can organize themselves for common action. Some organizations have widened their actions from being just a voice of the people to promoting themes such as education and empowerment (Hammett & Jackson, 2018).

Following this, CSOs are also seen as actors that can teach competencies of citizenship (Holma & Kontinen, 2015) and have a role in defining these competencies as seen in goals of KRC's to widen participation and provide knowledge. Thus, connecting KRC to the promotion of good citizenship conceptions and ideals of citizenship. While talking about CSOs and their role in developing society it's necessary to address that these organizations have their normative ideas of what civil society should look like (Mercer & Green, 2013), this is to say that the ideal of civil society may differ between two organizations. More of the connection

between learning citizenship through actions of CSOs is addressed later in this thesis in chapter 5.1 that covers the informal learning of citizenship.

Another feature in their developmental role is that civil society organizations are often seen as an answer to failures of governments in achieving matters such as social needs or suppressing democratic values such as freedom of association (Bromley, Schofer & Longhofer 2015; Kew & Oshikoya, 2014). As a result, civil society organizations working in Africa usually aim to develop and improve the lives of the poorer people, living in a more rural setting (Mercer & Green, 2013). This gives some context to economic development and pro-poor attitudes CSOs such as KRC possesses. Connection to a more rural setting means that CSO also operates in places where there is a lack of more formal organizations (Mercers & Green, 2013). This type of social development done by CSOs is usually more tolerated by local governments (Hammett & Jackson, 2018).

The development work of CSOs does not, however, come without issues. One critique of development discourse is that it can be very neoliberalist, as CSOs can be seen as a way to demand better efficiency from the government (Mohan & Stokke, 2010). These neoliberalist tendencies also appear in fact that using civil society organizations in developmental tasks is privatizing this public sector (Jeffrey, Staeheli, & Marshall, 2018). According to Mohan (2002) issue with this neoliberalism is that it raises privatization to higher regard that actually changing constitutional questions related to citizenship. As the author states, civil society itself does not automatically lead to matters such as increased democracy. (Mohan, 2002). This type of international development agenda being common in Africa; where the focus is turned away from developing political citizens (Bukonya & Hickey, 2014). This makes the neoliberalist point of view interesting while discussing civil society organizations and their pro-grass root ideas.

Governments also tend to use this type of developmental idea to depoliticize CSOs by for example intervening less in actions of CSOs that don't question government and concentrate their efforts more upon helping practical problems such as social welfare (Hammett & Jackson, 2018). There is nothing wrong with economic development, but it's important not to forget other aspects of society with it. Concerning these issues, it is important to notice that presence of civil society originations does not automatically produce matters as civil rights and democratic society. Additionally, civil society organizations themselves do not necessari-

ly include these types of ideals and values in their actions for development and the ideals of CSOs may differ considerably from each other.

Already getting some background from governmental interfering and influence the second issue comes with different influences and connections that CSOs have in their developmental work, such as being influenced by international donors. In developmental discourse, CSOs are also seen as partners for the state while developing society (Bukenya & Hickey, 2014) thus connecting CSOs close to actions of the state. While there are some thought benefits in this (See for example Bukenya & Hickey, 2014) concern is that the position of civil society organizations becomes more as executors of state policies rather than the voice of the people (Hammett & Jackson, 2018). Thus, potentially having a lowering impact on civil society's autonomy and questioning how this political loyalty influences these organizations (Kew & Oshikoya, 2014). On the other hand, the international and mostly western influence of how civil society should be formed is seen as an issue constraining civil society development in Africa (Bukenya & Hickey, 2014). In its part influencing the development discourse of CSO with western ideas.

Despite the criticism, hopes placed on the development done by CSOs are not without background since in the 2000-century CSOs have managed to reform societies in countries such as Ghana and Nigeria (Kew & Oshikoya, 2014), as well as the already mentioned development done in Eastern Africa. Executing these changes however is not a simple task, because organizations usually run into some resistance from local governments (Kew & Oshikoya, 2014). Nations as Uganda placing governmental acts to limit the area of operations for civil society organizations and survey actions of such organizations (Hammett & Jackson, 2018). In summary, the relationship between CSOs and development is complex. On the other hand, these organizations have influenced change in civil society and provided more spaces for citizenship to manifest itself. However, this influence comes with real issues and critique such as where do these ideas of development come from and where loyalties of CSOs are. While development itself according to Bananuka (2014) "is always associated to positive changes" (Bananuka, 2014, p.14). This makes civil society development in the African context a controversial subject.

5.2 Civil society organizations and Uganda

KRC being Ugandan CSO and thus operating in this context it is therefore subject to the political climate and governmental decisions of the state of the Uganda. This makes it necessary to discuss and address surroundings that CSOs face while working in the national context of Uganda. Especially, because civil society sector in these days is still facing difficulties while working in Uganda (Kew & Oshikoya, 2014). According to Hammett and Jackson (2018) civil society sector is facing difficulties like: “governmental control, negotiation of CSO roles, difficulties in empowering communities and political disengagement among the citizen” for a few examples. (Hammett & Jackson, 2018, p. 150).

Concerning these difficulties, there are actions of the state that affect civil society sector. The Ugandan government has a history of intervening with activities of CSOs as well as not being favorable to some of their actions to develop civil society, for example, public debates organized by these organizations (Kew & Oshikoya, 2014), as well as the government intervening with a registration of organization they have deemed “controversial” (Wamucii, 2014). All non-governmental organizations must have had to register themselves in Uganda since 1989 (Tripp, 2000, p. 61). Previous examples point out that actions, like speaking against the government or criticizing the government, are a major issue while talking about the manifestation of civil society in Uganda. This demonstrate that Uganda’s government may imply hindering or interfering actions toward civil society organizations whose work they do not approve of. This may lead to the point depicted in a study by Hammett and Jackson (2018) where workers in Uganda’s civil society sector are concerned about the government’s attempts to control civil society sector as well as the question of what role civil society organizations have in Uganda.

Patrimony present in Ugandan politic has also impact in workings of civil society (Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020). CSOs need co-operation from the state to continue to function effectively (Kew & Oshikoya, 2014). However, this can also be a good thing as governmental patrimony has widened the sector of actors such as women’s organizations

(Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020). Nevertheless, CSOs working in Uganda are influenced by political patrimony present in Uganda's politics in general.

Local councils present in Uganda's civil society field can also affect the work of CSOs. While increasing local control in decision-making local councils made it more difficult to find out who is accountable for decision while trying to steer all the political participation to take place through these councils rather than other actors (Tripp, 2000).

In summary, while CSOs may help in socio-economic development, they are not allowed to influence the politics of the country (Wamucii, 2014). Organizations that aim for this socio-economic development have more freedom in their movement and actions (Hammett & Jackson, 2018). Although actions of CSOs are not often regulated laws to conduct such regulation exist and can be used if deemed necessary by the state (Tripp, 2000). For example, the possibility for civil society comes through different newspaper releases since these are not under governmental control, but as with before criticism toward government is still not acceptable (Wamucii, 2014). Despite criticism and issues civil society sector has been growing in Uganda and is a crucial factor in development (Wamucii, 2014) and provides a place where citizenship can itself manifest in Uganda (Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020).

6 Informal learning

As established before no one is born as a good citizen and with all the competencies that are thought to come with citizenship are instead learned by individual citizens. So, the concept of learning should be addressed while discussing citizenship. In this thesis learning is defined as an educational process that changes individuals as they gain new knowledge and while learning something individuals acquire something new for themselves (see for example Siljander, 2014). Learning to become a citizen can manifest in formal settings like schools (Staeheli & Hammett, 2010) and for that reason it cannot be separated from state politics which makes it additionally politically oriented (Biesta, 2015). Learning qualities of citizenship is therefore influenced by matters as educational policies and their visions of citizenship education.

However, learning of citizenship does not always happen through political institutions and not all competencies of citizenship are necessarily learned in institutions as in schools (Holma & Kontinen 2015; Nussbaum 2011). Instead, citizenship is also learned, for example through participation in the everyday life of society (Holma & Kontinen, 2015). This thesis focuses on learning happening outside of these formal educational settings looking at what How citizenship may be learned through KRC according to their materials?

Using informal learning as part of theoretical framework is supported by the notions that much of the KRC's actions can be categorized as happening outside of more formal educational institutions such as schools. KRC uses methods as mentoring, information and facilitating as part of their actions. Additionally, KRC also provide citizens with different places where they can participate. Since KRC uses these type of methods, concept of informal learning is relevant to use as part of theoretical framework. This chapter looks at informal learning, its relation to learning be a citizen and how it happens through civil society organizations.

Eraut (2004) describes informal learning as a learning process that happens in a much wider setting than education happening through formal institutions. It expands learning to matters like learning from other people in everyday life giving the process of learning more freedom to take place (Eraut, 2004). Therefore, informal learning cannot be separated from social interactions happening between individuals in places as in communities (Schugurensky, 2006). Because social relations bring their additions to learning situations; informal learning can also

happen in settings that are not always thought to be educational (Eraut, 2004). From an informal learning point of view, places of learning are not always exposed or clear. Learning can occur in places that not thought to educate, for example in ordinary social relations between different people. Even though there are elements of social interaction in the background informal learning also happens by an individual's own experiences; for example, by reflecting past experiences in present situations (Eraut, 2004). This also takes into the account role of the individual in the learning process, while talking about learning in everyday life.

Informal learning can also happen in more formal settings difference between formal and informal learning is that informal learning is not part of the curriculum or educational programs (Schugurensky, 2006). It is possible to learn informally in more formal settings because we cannot presume all the educational outcomes and what individuals actually learns even in formal settings. This is an important definition as some of the activities organized by CSOs may fall under the category of non-formal learning. From this thesis point of view informal learning should be seen as learning that also happens by taking part in activities and interaction with people; for example, by working and participating together with other people (Eraut, 2004). In summary, people also learn skills and values informally in settings that are not informal (Schugurensky, 2006). In addition, informal learning does not necessarily mean an absence of educators as processes such as mentoring can be seen as a more spontaneous learning setting (Livingstone, 2006). This mentoring and providing mentors to people is also present in the actions of KRC.

While informal learning happens in everyday life by learning from other people sometimes unknowingly it is not to be thought the same as socialization as informal learning puts more emphasis upon an individual (Eraut, 2004). This can be seen as individuals will to learn something new (see for example Schugurensky 2006) and the point that learning implies that there is a change in the individual as something previously unknown is learned; whereas socialization is a process where things such as values are moved to then next generation. Because outcomes of the informal learning process are more difficult to point out (Eraut, 2004) it is also valuable to look upon places where this learning may occur.

Another difference to socialization is that informal learning can also happen intentionally as learners desire and will to learn something new; although there is also the more unconscious element present (Schugurensky, 2006). An example of this more intentional learning is for a learner to go and participate in activity thought to be interesting. Eraut (2004) states that in-

formal learning always includes themes such as implicit or unstructured. This points out that when considering informal learning there is always an element of not being aware of what is learned present (Eraut, 2004).

In summary from the informal learning point of view, social relations matter and they may bring their addition to learning situations, such as what is considered important in each situation (Eraut, 2004). Seeing that learning can occur in different situations and experiences happening in individual's life; being it learner's willingness and motivations to seek new situations of learning and participating in different activities or unconsciously in social relations from formal to everyday settings.

6.1 Informal learning and citizenship

Learning of citizenship competencies can also happen by taking part in everyday actions of society. This makes learning to be a citizen happen in a much wider context than just the boundaries set by school (Staeheli, 2010). This is also the situation in Uganda where according to Alava, Bananuka, Ahimbisibwe, and Kontinen (2020) places where citizenship is learned and experienced can be very everyday places. This means that learning of citizenship and its competencies in Uganda can happen very informally and as such can be approached from an informal learning point of view. Additionally, actions of CSO's like KRC also happen in more informal settings, their actions being something more than just teaching citizenship competencies. In this chapter, I will address how learning competencies of good citizenship can be viewed as an informal learning process. This gives further explanations to why have I chosen to use informal learning as part of my theoretical framework.

Thoughts and actions of people are always connected to surrounding society appearing for example as in form of values and norms (Holma & Huhtala 2014). Holma and Kontinen (2020) note that feelings of identity and membership that base on surrounding culture can be traced much further than citizenship ideas of nation-states. Competencies of good citizenship are taught through more formal channels, but they are also learned informally by experiencing them in everyday life (Holma & Kontinen, 2015), happening in these different cultural environments thus affecting people's conceptions and actions. Like informal learning experiences,

experiences of citizenship happen in everyday life of the people and they are formed in the relations between group and society in general. This makes participation to different areas of society one of the key aspects of how citizenship is learned; as such informal learning of citizenship circles around this participation to society (Holma & Kontinen, 2020).

Giving a concrete example of practices of citizenship being learned in an informal setting, Sigauke (2012) found out that political activity of students was lowered because of the surrounding atmosphere, for example out of fear that political protest may turn violent by the governmental intervention (Sigauke, 2012). In another contrary example by Schugurensky (2006), taking part in actions of citizenship such as participating in local politics increases people's interest to participate as more competencies and interests for participation are learned. Previous examples show how the participation of citizens is shaped by experiences from surrounding social environments as well as being places where learning of citizenship happens away from formal educational institutions. Coming back to the point that citizenship is also learned from individual experiences, norms and values of the society. Being able to learn citizenship by experiences is also important for the sake of citizenship itself as Crick (2007) states learning what it is to be a citizen cannot come only from government and their actions such as citizenship education.

Participating together is also a place where learning of citizenship is facilitated between different groups of people (Holma & Kontinen, 2015). This provides a place where different people with different ideas of society can meet and participate together (Schugurensky, 2006), for example, by being a place where socioeconomically different groups can meet each other providing more knowledge about what happens in society. This leads to a possibility of a place where different ideas and values of citizenship can be learned and discussed; widening the knowledge upon how society itself functions (Schugurensky, 2006), while also providing a place where different groups and individuals can learn from each other and participate in common action.

Eraut (2004) states that in addition to learning about "cultural knowledge" by participating in everyday actions, people also learn "personal knowledge" through it; including things as individuals own perceptions of public knowledge and experiences (Eraut, 2004, p.263). This is to say that everyday learning of citizenship can include individual's interpretation of citizenship as well as different competencies that are needed in citizenship. Even if these competencies are learned from society it is always somehow up to individual citizens how to use them.

Eraut's notion also shows that there is always a social and individual side in informal learning. This personal knowledge and experience are also important from Crick's (2007) point of view since agents as governments should not have a monopoly upon what citizenship is.

Different CSOs also play a part while talking about informal learning of citizenship. In Uganda, for example, different CSOs provide places of learning and common action, where citizenship can be learned outside of more formal education system (Alava, Bananuka, Ahimbisibwe, & Kontinen 2020) providing an extended place for learning and experiencing citizenship. Holma and Kontinen (2015) also acknowledge that the role of civil society organizations should be taken into account while investigating places where different competencies of citizenship can be learned. These organizations provide different activities and programs where this learning might take place in (Holma & Kontinen, 2015). In summary, through these actions, civil society organizations provide a wider setting for learning citizenship, for example being present in actions of CSOs like KRC to provide a place where people can demand more accountability from the state.

7 Methodology

The theoretical assumptions of this study are that perceptions about good citizenship are constructed socially and there are different concepts related to what citizenship should include. Therefore, leaning on that citizenship is relativistic in a sense, that there are different constructions of citizenship depending on factors such as the social world and individual experiences (Lincoln & Guba, 1994). This thesis understands citizenship from this constructivism's point of view where ideals of citizenship and the concept of citizenship is constructed by the different view and conceptions that people have toward it.

This thesis also derives from pragmatism. Following the pragmatist framework of Holma and Kontinen (2020) citizenship is something that manifest itself and is learned by participating in practices of everyday life. There is always a practical side present while talking about citizenship (Holma & Kontinen, 2020, p.24-25). Using pragmatism as a framework supports the constructive nature of this thesis, by looking at how the construction of citizenship ideals happens by taking part in everyday life. According to Lincoln and Guba (1994), constructs are formed in social interaction and by individual experiences but are often shared with others for example by different groups of people.

In summary, this thesis sees perceptions of citizenship ideals as something that are constructed by interacting in social reality, for example by taking a part in everyday practices of society. Additionally, these perceptions are also formed by individual experiences that happen in the everyday life of people.

7.1 Aim and research questions

The aim of this thesis is to generate and improve knowledge on how civil society organizations can form their ideals of citizenship as well as how learning of citizenship may happen through the actions of civil society organizations. I will approach these questions through materials of Kabarole research and resource center (KRC) looking at their conceptions about good citizenship ideals and how citizenship is learned through their practices. I have two empirical research questions:

- 1) What kind of citizenship ideals can be found in KRC materials?**
- 2) How citizenship may be learned through KRC according to their materials?**

7.2 Qualitative content analysis

This study is qualitative text analysis and I have chosen qualitative content analysis as my method of approach. The qualitative inquiry itself provides the possibility to deeper understanding and a closer look at meanings that are associated with human phenomena (Creswell, 2007). In this thesis, this means taking a deeper look at the meanings that KRC puts to ideals of citizenship and how these ideals may be learned through them. The qualitative approach also emphasizes the role of the researcher (see for example Creswell, 2007; Eskola & Suoranta, 1999; Lichtmann, 2013) as data is not expressive as it is in quantitative analysis there is more need for interpretations. This role is also present in this thesis. This is because first of all I have collected and confined the research data from the KRC's website. Secondly, the interpretation of this data is done by me and therefore it can be said that my preconceptions may have influenced these interpretations. Data analyzed in this thesis is also composed of text data and there is no numerical data present, this also supports the choice of using the qualitative approach.

Another advantage of using the qualitative approach is its possibility to make the voice of participants to be better heard (Cresswell, 2007). The deeper understanding provided by qualitative inquiry allows the voice of KRC to be heard better which is important while trying to expand knowledge of how qualities of citizenship can be perceived and because this study focuses upon KRCs perceptions. As Tuomi and Sarajärvi (2002) state, the idea of qualitative approach is: “How can I understand someone else?” emphasizing the fact that subject of the research should be heard (Tuomi & Sarajärvi, 2002, p.70) allowing qualitative approach to take deeper look to meanings that KRC puts to ideals of citizenship as well as how citizenship may be learned through them. For example, to seek out how learning of citizenship may occur, the qualitative approach gives a better basis for analysis as this thesis is concerned.

Qualitative content analysis is described as an approach that can be used to subjectively analyze and interpret text data using a systematic approach as coding and finding themes from research data (Hsieh & Shannon, 2005). According to Schreier (2012), this is done by “describing meanings found in qualitative materials” by for example looking for meanings found in different texts (Schreier, 2012; See also. Tuomi & Sarajärvi, 2002). In this thesis looking at different themes and meanings from materials gathered from KRCs website and looking at how these themes and meanings would answer my research question. One reason to use qualitative content analysis was its systematic nature that allows approaching a broad matter as citizenship more easily. The systematic nature of the qualitative content analysis is beneficial for both of the research questions.

Aim of the qualitative content analysis is to produce concepts and categories that describe the phenomenon in question (Elo & Kyngäs, 2008; Tuomi & Sarajärvi, 2002). According to Tuomi & Sarajärvi (2002), this is achieved by organizing the research data and presenting a condensed and clarified version of it. This condensing however should not affect the information already present in data (Tuomi & Sarajärvi, 2002). Qualitative content analysis focus upon text data and meanings found from that data which makes valid choice while approaching my research questions. This is because these questions study meanings attached to citizenship in different text materials as well as analyze texts to find out how citizenship may be learned through KRC.

Although being a common method of analysis qualitative content analysis is also subject to critique (Elo & Kyngäs, 2008). Much of this critique centers around concerns that qualitative content analysis is too shallow while representing findings (Tuomi & Sarajärvi, 2002) provid-

ing only organized data as answers while forgoing what these findings mean (Salo, 2015; Tuomi & Sarajärvi, 2002). Therefore, qualitative content analysis has been criticized as simplifying the research process, turning it only categorization and classification of data (Salo, 2015).

Despite this criticism, I think that qualitative content analysis is a suitable method to use while conducting analysis for this thesis. First, content analysis is described as a flexible method to use while conducting research (Hsieh & Shannon, 2005; Elo & Kyngäs, 2008) this makes content analysis usable in a “broad range of studies” (Hsieh & Shannon, 2008, 1286). This makes content analysis widely usable while approaching different types of qualitative text data (Tuomi & Sarajärvi, 2002), therefore content analysis is easy to apply in different types of text data and research as it provides a possibility to shape the approach to better suit the research.

This flexibility is present in this thesis as the research data comes from one source use of other methods for example phenomenography was not suitable to use in the layout of this thesis. Another method I considered to use was discourse analysis, but because of the research questions focusing more on how certain things are perceived not on how these perceptions have changed or how discourse concerning the matter have changed, qualitative content analysis suited this research better. The qualitative content analysis gave a reliable option to systematically approach the data from just one source.

Another benefit of using qualitative content analysis is that as Graneheim and Lundman (2004) point out; the qualitative content analysis focuses on subject and context (Graneheim & Lundman, 2004). This makes qualitative content analysis a useful approach for this thesis as it helps to examine phenomena in question in a context where they are happening. This also makes content analysis a good method to use while researching topics that might be sensitive and diverse (Elo & Kyngäs, 2008), which is also important not only because perceptions of citizenship are diverse, but also because citizenship, in this case, is present in a different cultural context. In this thesis, the focus upon meanings that come from is in the center as the aim of the research is to find meanings that KRC uses to describe citizenship. On the other hand, focus upon context gives a possibility to at least to some extent to avoid the approach of the data from the non-Ugandan context, while focusing more upon already prevalent western ideals of citizenship. The benefit of qualitative content analysis is present also present here as it allows to find meanings from text using different points of view.

7.3 Research data

Research data was collected from KRC's website in the spring of 2019 and it contains information about the organization and definitions of their goals. Data also contains descriptions of the organization's current four ongoing projects and 15 blog texts that the organization has shared in 2018. Blog texts are carried out by what organization called "storytellers" that consist of different individuals writing about KRC and their projects. I have transferred different texts to Microsoft word document and used the following setting: Font: Times New Roman 12, lines and paragraph spacing 1,5, margins 2,5 from all sides. In total, my research data consist of 46 Microsoft word text pages including pictures that were part of different blog texts.

I have confined the data to consist of most recent blog texts 2018 and project descriptions as they give the most up-to-date point of view to KRC's ideals and perceptions. Another benefit of using blog texts is that examining them can provide information which the organization wants to publish concerning their action. Therefore, these blog texts also represent a more accessible way for the organization to give information about themselves for the people. This allows looking at meanings concerning citizenship ideals that KRC wants to publish. Using blog texts can also be useful while looking for citizenship perceptions as blog texts are published by the KRC so they include the ideals that the organization wants to show to outside. As blog text includes descriptions of actions of the KRC they can be a valuable form of information while studying how citizenship may be learned through KRC. Using blog texts as data also allows to take a look at the more practical side about how citizenship is formed and possibly learned supporting the pragmatism framework of this thesis.

Using organizational descriptions and project descriptions in addition to blog texts allows taking a broader look at how KRC perceives citizenship as well as to their actions potentially contributing to learning of citizenship. Organizational descriptions and projects descriptions provide data about the organization itself as well as their actions and how the purpose of these

actions. This also provides useful data while looking at a certain organization, their perception of citizenship and their actions.

Few last notions about data itself. Although blog texts are written by different individuals that KRC refers to as “storytellers”, I still treat the data as written by KRC. This is because blog texts are found on their website, containing information about KRC’s projects and some of it is written by their employees. Even if the storyteller in question is not employed by the KRC, the blog site is still managed by the organization. This thesis is more interested of what these different writers express views of KRC in their writings rather than their individual differences.

8 Analysis

According to Eskola and Suoranta (1999) purpose of qualitative analysis is to clarify and condense research data and with this produce new knowledge about the subject in question. Next, I will focus on how qualitative content analysis can be used to achieve these means. Tuomi and Sarajärvi (2002) state that there are three different approaches to conduct qualitative content analysis. First is a data-driven approach where the analysis process and concepts used should not be influenced by prior theoretical assumptions, but theory and concepts are formed from the research data. The second approach is a theory-bound analysis where prior theoretical knowledge is used to direct the analysis process, but the analysis is not purely based on these previous assumptions. A third approach is a theory-driven approach where research the phenomenon is defined by using prior theoretical knowledge and prior knowledge is also used as a theme to structure analysis and coding frame (Tuomi & Sarajärvi, 2002). Theory-driven approach can also be called directed content analysis (See for example Hsieh & Shannon, 2005) which is the definition used in this thesis as it makes it easier to separate two more theory-based approaches from each other.

I have chosen to use both the directed and theory-bound approaches in analysis for this thesis. I will use the directed approach in my first research question and theory-bound approach in the second research question. Using both data- and theory-driven approaches together while conducting content analysis is viable (Schreier, 2012), because it allows to approach the data from different respects and as such allowing to have expanded view of the subject. It is noteworthy to point out that to make a strict division between two approaches is not possible because research is seldom purely theory-driven or data-driven (Saaranen-Kauppinen & Puusniekka, 2006). A researcher is always bound to some prior knowledge and therefore it is questionable if the data can be approached fully objectively (Lichtmann, 2013; Saaranen-Kauppinen & Puusniekka, 2006). Next, I will address the question of how the two approaches are conducted and why I have chosen to use them as well as how do they differ from each other.

In my first research question, I have decided to use directed content analysis since it can be used to broaden existing theories (Hsieh & Shannon, 2005) seeing it as viable approach as the aim of the thesis is to expand knowledge about different ideals of citizenship. Eskola and Su-

oranta (1999) also state that data-driven analysis is a viable choice when there is not as much previous knowledge and there should be more effort upon capturing the essence of certain phenomenon (Eskola & Suoranta, 1999), with concept of citizenship there is much prior knowledge and the question of this thesis is more about how this essence is constructed. According to Elo & Kyngäs (2008), a more deductive approach as the directed content analysis is a valid choice for an approach for analysis as it allows the testing of prior theories in new settings as with this thesis to study how ideals of citizenship are formed in a certain context. Directed content analysis allows looking at how and if prior theories of good citizenship can be found in KRC's materials. The choice to use it is also based on wide definitions that good citizenship has, using predefined categories allows approaching different perceptions of citizenship by using a certain framework. Therefore, keeping the focus on citizenship as many matters can be considered being part of citizenship.

In my second research question, I have chosen the theory-bound approach because it is a more data-driven way to conduct content analysis but also an approach guided by existing theory (Tuomi & Sarajärvi, 2002). I find the data-driven approach more suitable since my research question aims to find how learning of citizenship may happen through KRC. Because I look at how learning of citizenship may happen through a certain organization using predefined theoretical categories could potentially bypass some of the potential ways of how this leaning can manifest itself. Regardless I also think that tying this question to some prior theoretical connections helps to compose this study and keeps it more focused on the subject of learning.

A common theme in both approaches is that pre-existing theoretical knowledge is used as a ground upon which research findings are discussed (Hsieh & Shannon, 2005; Tuomi & Sarajärvi, 2002) as well as providing concepts used in analysis process (Tuomi & Sarajärvi, 2002). The difference between the two approaches is, that in directed analysis coding framework is built upon existing theoretical categories. Using prior theoretical knowledge also binds research to its field and prior ideas concerning the matter.

8.1 Building my coding frame

In the center of content analysis is building a coding frame which is used to organize data and to serve as basis for describing and interpreting it (Schreier, 2014). Codes are described as “meaning units”, that are “assigned to different objects and phenomena and should be understood in relation to context of analysis” (Graneheim & Lundman, 2004) codes are way to organize and interpret the meanings found in the data. Therefore, codes are always in relation with context of data. Basis for the coding frame comes from research questions (Finfgeld-Connett, 2014). Aim of this chapter is to give background how coding frame for this thesis was constructed by explaining how coding frame is built to directed and theory-bound approaches as well as addressing how prior theories influenced my framework and concepts used while conducting this analysis.

In directed content analysis prior theory is used to create predefined categories for coding frame that are used in analysis (Hsieh & Shannon, 2005) basing framework only on existing theories (Tuomi & Sarajärvi, 2002). It is noteworthy to take into account that while there is predefined structure to analysis it can be altered during the course of study depending what is found from data (Finfgeld-Connett, 2014). Considering my first research question using prior knowledge about citizenship conceptions I have divided my coding frame to three different predefined categories: Skill and knowledge, participation and values that are seen in figure 1.

In theory bound analysis of my second research question existing theory can direct analysis but there are no predefined categories in coding frame and the analysis is started as data-driven approach and existing theory is brought to picture while discussing findings (Tuomi & Sarajärvi, 2002). Theoretical background guiding analysis in my second research question is based on informal learning. Next, I will specify each of these predefined categories addressing theories that these frames are based upon as well as why have I chosen to use them.

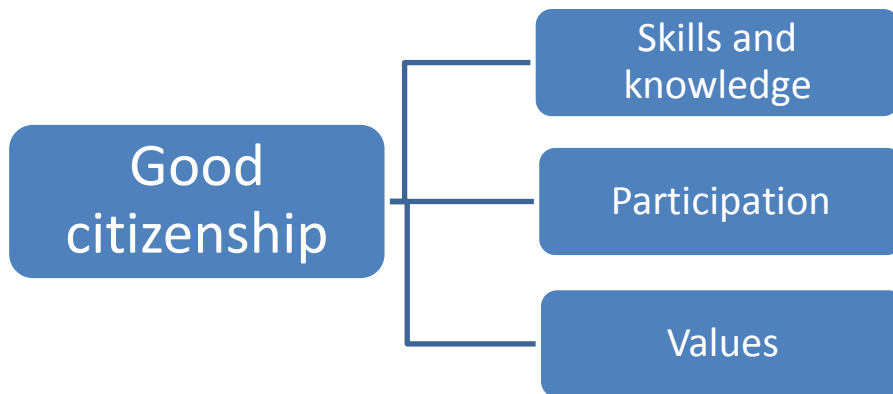


Figure 1 considering coding frame of research question 1.

8.1.1 Predefined categories of my first research question

The first predefined category of my coding frame is formed on the idea that to possess qualities of good citizenship has a background in skills and knowledge of citizens. Following the ideas of Holma and Kontinen (2015) citizenship consists of different competencies that citizens should have. These competencies provide a basis for knowledge and common action of citizens and are learned by taking part in “shared problem solving” as well as actions of surrounding social environment (Holma & Kontinen, 2015). Another basis for this category is the notice that citizenship is something that is learned by and taught to individuals (Biesta, 2011; Jarvis, 2002; Nussbaum, 2011). This implies that nobody is born as a good citizen and there are some skills and knowledge that are learned or that are taught by different actors as communities or organizations.

Holma and Kontinen (2020) emphasize that rather than normatively think that competencies of citizenship remain the same regardless of context, a whole variety of these different ideas

of citizenship should be investigated. Thus, meaning that these competencies may differ depending on views about citizenship and there is no universal set of skills that citizens are thought to possess. Therefore, using these theoretical notions as a framework this thesis leaves out trying to seek predefined competencies connected to citizenship.

Using skills and knowledge as a predefined category takes notice that certain competencies are presupposed for individuals to act as citizens. Therefore, indicating that behind the ideals of citizenship there are some requirements for skill and knowledge that citizens should possess while also noticing that these qualities may differ depending upon themes such as cultural or historical environment (Alava, Bananuka, Ahimbisibwe, & Kontinen, 2020, p.68). Aim of this predefined category is to look at how what type of ideals of skills or knowledge, are present in KRC's materials.

The second predefined category is participation. Participation was chosen as part of this coding frame because of its strong connection to citizenship discussion that has been already mentioned in my theoretical framework. Issues concerning the participation of citizens are also usually part of the development agenda of many CSOs (Hammett & Jackson, 2018). Using participation as a predefined category comes back to this strong connection between citizenship and participation of citizens. This category also takes notice that as participation is present in the development agenda of civil society organizations, perceptions of citizenship can be found while looking at the participation.

Following the definition of citizenship by Leydet (2017) citizenship is always participation in the political dimension of society, for example, citizens participating through different political institutions. So, citizenship cannot be separated from political participation. Widening from just political participation to Holma and Kontinen (2020), citizenship can also be seen as participation in everyday life and participating as a citizen also revolves around different activities than just politics. Therefore, the areas of citizens can be expanded to the everyday life of citizens as well as to civil society. This thesis acknowledges that participation in civil society can be political, but it aims to see that participation related to political issues can happen outside of political institutions. So, to find concepts and ideals of citizenship they can be found while looking at different ideas of participation. Complementing these theoretical notions is Crick (2007) by stating that ideas of good citizenship are tied to how citizens should participate in society. Therefore, to look at qualities connected to good citizenship is also to

look at how citizens should take part in the society as participation frames the citizenship, while also being a place where these desired qualities of citizenship can be learned.

For my third predefined category, I will use values. Based on conceptions the concept of citizenship holds different values in itself, which base on different value systems that are found in surrounding society (Holma & Kontinen, 2015). The sphere of citizenship consisting of different ideals for instance how society should be formed (Lazar, 2012; Leydet, 2017; Pykett, Saward & Schaefer, 2010) or what should the role of an individual citizen be (Leydet, 2017). Pykett, Saward, and Schaefer (2010) note that there have always been different models of citizenship, that all see good citizenship as different values connected to what type of society there should be and hence what type of citizens there should be in this society (Pykett, Saward & Schaefer, 2010).

From this point of view values underlying the notions of good citizenship come back to values connected to good society in general (Westheimer & Kahne, 2004). An important notion being as stated by Lazar (2012) that ideas of what type of society there should be, also presupposes a certain type of individual. This means that ideals of good citizenship rest in different ideals of what is valued in society. Values and norms serving as boundaries that define the content of citizenship (Staehele, 2010), returning to question of what type of citizen should there be?

Using values as one predefined category in this framework puts focus on how different conceptions of good citizenship are connected to values of society and different actors in it and as such, how ideals of citizenship hold values in them. For example, how citizens should act in society and what type of citizenship is presumed from citizens. Using values as part of my coding framework allows looking at what type of concepts are used to define citizens.

8.1.2 Theoretical background guiding my second research question

Following guidelines of the theory bound context analysis. Analysis of my second research question: “How citizenship may be learned through KRC according to their materials?” The concept of informal learning is used as a guide while analyzing the data, to look for different expressions depicting different areas and actions where informal learning of citizenship may manifest. It is noteworthy to point out that the concept of informal learning comes from prior

theoretical knowledge and it is not based on the materials of KRC, it is a theoretical theme that I have chosen to use as a guiding factor in the analysis process.

In my theoretical framework, I have discussed and given a background to how informal learning and learning of citizenship are connected and how these concepts are connected. Both are dependent upon participation which is based upon ideas that competencies of citizenship are learned by taking part in common activities (Holma & Kontinen, 2015). Different civil society organizations are seen as a place where this participation can be organized outside of more formal education (Holma & Kontinen, 2015). This takes into consideration that learning happens also informally while taking part in social reality with other people (Eraut, 2004; Holma & Kontinen, 2015). Using the concept of informal learning as a theoretical background allows expanded focus upon how ideals of citizenship may be learned through KRC.

There are however some issues that need to be taken into account while focusing upon informal learning. According to Eraut (2004), there are three main problems in using informal learning as a theoretical assumption. First is that capturing informal learning is difficult since it is “largely invisible” and learners might not be aware that they are learning something. Secondly, the knowledge that comes from informal learning is usually not counted as something learned, rather it is added: “as person’s general capacity”. Lastly, describing what is learned and where this learning is based is difficult. (Eraut, 2004). Taking these issues into account, this thesis focuses on where the learning of citizenship might occur, rather than focusing on what has actually been learned, in final analysis. Using informal learning as a framework also presumes that something is indeed learned through this participation. Although as noted by Eraut (2004), what is learned is not that easy to point out. Even though the phenomenon that is studied can be difficult to reach by means of research, it does not necessarily mean that the phenomenon does not exist. This means that even if the result of informal learning may be difficult to point out, plenty of matters can still be learned even if we don’t know how and why it happens.

8.2 Process of content analysis

By following the guidelines of Tuomi and Sarajärvi (2002) I started the analysis process by reading my research data several times to get acquainted with it. Then I started to look expressions found from the data using my research questions and predefined coding frame as guidance, highlighting and marking these expressions with different colors. These expressions can also be called meaning units, that represent different meanings that research subject gets from the data. Regardless of the concept that is used, the idea is to find expressions that would describe the phenomenon in question from the text.

Regarding the first research question, I coded different expressions under my predefined main categories of skills and knowledge, participation and values, as well as starting to gather expressions for my second research question that are included in ways of learning citizenship. While choosing units of coding in my data, I used “thematic criterion” stated by Schreier (2012), meaning that the structure of codes was based upon themes rather than for example paragraphs (Schreier, 2012). After this part was done, I started to condense these found expressions to remove all information that was not relevant for my research questions basing this condensing on my research questions and research task. I gathered examples and condensed expressions into another document to make it easier to handle and arrange the data.

Following the notes of Tuomi and Sarajärvi (2002), I started to look for similarities and differences found from these expressions and started to connect and compress them into different groups. These groups were based on common themes that were found from expressions. In some occasion’s codes overlapped between my research questions, but while talking about grouping the expression within one research question I took into account that one expression should only be part of one group as one expression should only represent one theme. After this I formed subcategories from these different groups and as such these subcategories were built on themes that were common and described the phenomenon in question. These formed subcategories form the results of this thesis and they describe meaning that different main categories get from the data.

Concerning my first research question, main categories that describe good citizenship were predefined (Skill and knowledge, participation and values) and subcategories are meant to express how these main categories are constructed and finding out how these predefined cate-

gories are present in materials of KRC. This allows looking at different meanings that the concept of citizenship has for KRC.

Concerning my second research question using theory-bound content analysis, empirical data is connected to existing theoretical concepts through abstracting. While abstracting my data, I looked for expressions from an informal learning's point of view, looking at different expressions of how citizenship can be learned through different practices of KRC. This means that theoretical concepts of informal learning were used to guide the coding process while looking at these different expressions.

I have created the following tables to give examples of how the analysis process was done and how expressions were condensed and how different subcategories were formed by using these condensed expressions. Table 1. shows examples of the analysis process of the first research question. Table 2. present how the analysis process was done considering the second research question.

Example of expression	Condensed expression	Theme	Subcategory
The project aims at achieving a civically competent citizenry with ability to demand for more responsive and accountable state in the 43 sub counties of the 8 districts of the Rwenzori region.	Example of civic skills	Civic skills	Civic competencies
...skills on how they can exercise their rights	Example of democratic skills	Civic skills	Civic competencies
However, the project will specifically address citizens' and leaders' knowledge gaps on civil and political rights which include	Example of knowledge of rights	Civic knowledge	Civic competencies

how often do you, as citizens have you taken a personal initiative to monitor and supervise the government workers, project and property within your communities?’	Example of taking active role as citizens	Active participation	Active participation
...human rights, democracy and multiparty system, good governance and service delivery, leadership and accountability, access to justice, land rights, gender concerns	Example of democratic values	Democratic values	Democratic values

Table 1. Showing examples of analysis process concerning research question 1.

Example of expression	Condensed expression	Theme	Subcategory
Through this project, women will access information and knowledge on their rights, nature of services, leadership mandate and skills on how they can exercise their rights	Example of providing information and knowledge	Providing Information	Information
I worked with KRC under the livelihood project and one of my	Example of organizing the community	Providing place for participation	Places of participation

<p>main activities was to mobilize the community every time there a community awareness for farmers</p>			
<p>To facilitate small holder farmers in the refugees and host communities engage (in sustainable market oriented production, market linkages, affordable financial services) and actively influence economic policies that have a direct bearing on their wellbeing.</p>	<p>Example of facilitating citizens</p>	<p>Facilitating citizens</p>	<p>Facilitating citizens</p>

Table 2. Showing examples of analysis process concerning research question 2.

9 Results

In this chapter, I will present my findings of the KRC’s ideals of citizenship found in their materials as well as how citizenship may be learned through KRC. Findings are presented by describing categories connected to my research questions, providing a summary and examples of how these categories are formed. There are two subchapters, one for each of my research questions. Categories within each research question are presented non-hierarchically, considering all findings to be equally meaningful for this thesis.

In my first research question coding frame was built upon three predefined main categories *Skill and knowledge, participation and values* all considering different cases of how conceptions of good citizenship can manifest. In figure 2., a summary of results considering my first research question are shown

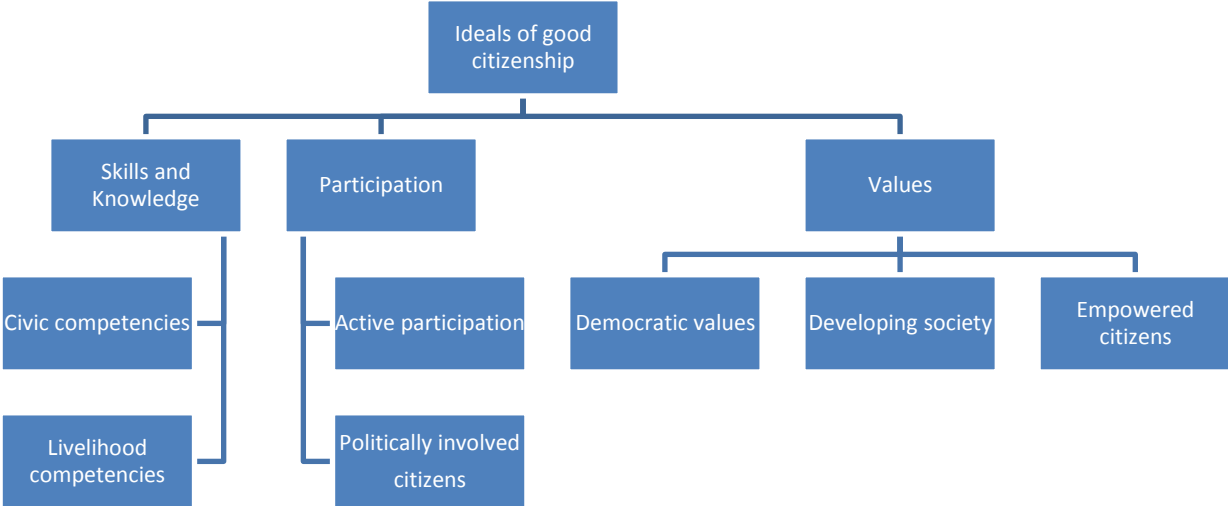


Figure 2. Showing results of the first research question

Considering the second research question coding frame was constructed from data using pre-existing theory as a guideline. Two main categories could be identified from the data; these categories are *educating citizens* and *expanding possibilities of participation* describing different aspects of how citizenship can be learned through KRC. The results of this research question are present in figure 3.

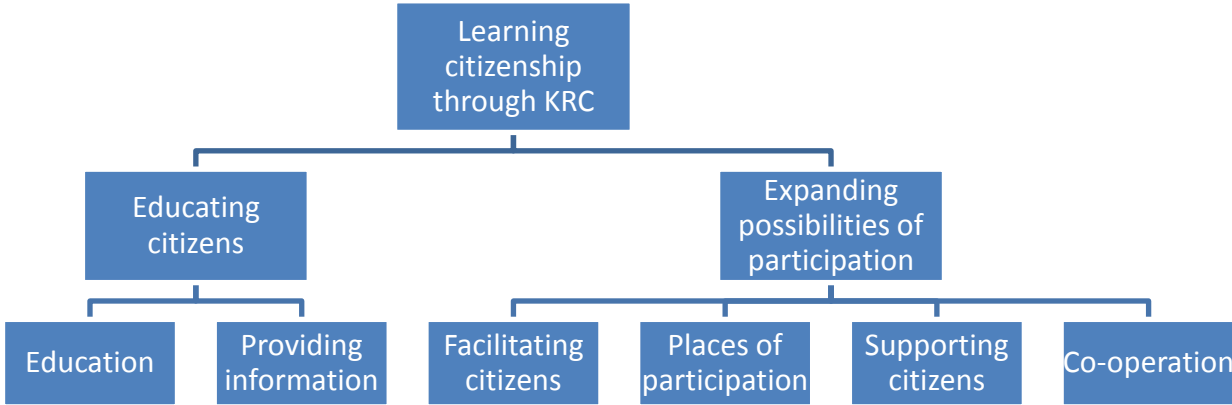


Figure 3. Showing results of the second research question

9.1 KRCs ideals of citizenship

In the first main category *skills and knowledge*, two different subcategories representing conceptions of good citizenship can be identified. These subcategories are *civic competencies* and *livelihood competencies*. These subcategories describe what type of competencies citizens should possess or learn to be able to act as a citizen. Under the subcategory of civic competencies, two themes *civic skills* and *civic knowledge* can be found. Under livelihood competencies these themes are *skills of livelihood* and *knowledge of livelihood*.

Based on this data KRC's ideals of good citizenship include theme of civic skills. References of these skills can be found in expressions describing ideals of civically competent citizens who also have democratic competencies for example skills to demand accountability from state and leaders. Additionally, according to KRC civic skills include skills that allow citizens to exercise their rights. KRC also mentions civil education as one of their goals; further highlighting the importance that civically competent citizens have for them. As shown in the first expression were KRC aims to achieve "civically competent citizenry." Ideals concerning good citizenship can clearly be seen in the following expressions, showing ideal skills that citizens should possess:

The project aims at achieving a civically competent citizenry with ability to demand for more responsive and accountable state in the 43 sub counties of the 8 districts of the Rwenzori region. (Current project 1)

...skills on how they can exercise their rights (Current project 1)

2021 For the Rwenzori Region KRC will implement a project aimed at achieving a civically competent citizenry with ability to demand for a more responsive and accountable (Blog text 15)

The major focus of this unit is civil education (Organization description)

Complementing their ideals of civically competent citizenry, KRC is also concerned that people lack these types of competencies; expressing concerns in their project description that citizens don't possess competencies to demand their rights. Clearly showing civic skills as skills to demand rights, that are important for citizens to possess:

a weak citizenry to demand for their rights and entitlements (Current project 1)

In blog text 5. expressions of democratic skills were also demonstrated. Democratic skills are present in examples considering how citizens should have skills to question decisions made by leaders. Expressions show that citizens' ability to make these questions toward governmental decisions "portrays the increase in civic competence." This indicates that KRC puts emphasis that good citizens possess skills to question their leaders. These skills complementing the ideals of civic skills.

In one of the heated moments during the Butiti rally at Kaihura, the LC V Kyenjojo Mr William Kiaja was put to task to explain why the government had not interpreted the constitution into local languages and distributed it to the general public most especially to the recently elected LC councils?”
(Blog text 5)

This is a clear realization that such questions portray the increasing civic competence in the public were either asked by the civic educators or members who constitute the membership of the community awareness meeting organized by the community structures (Blog text 5)

KRC also considers good interaction skills and argumentation skills as part of civic skills that citizens should have. These skills allow civic interaction between citizens and leaders highlighting the importance of argumentation as part of this interaction. KRC, for example, highlights a case where citizens came to meet their leaders “with well written discussion points.”

...for them to civically interact with leaders (Blog text 4)

Most of them even came with well written discussion points (Blog text 5)

In addition, to civic skills, theme of civic knowledge can be identified under subcategory of civic competencies (see figure 2.). This theme is constructed of expressions describing for example knowledge of laws, knowledge of rights and knowledge of participation. First KRC’s conception of civic knowledge includes citizens who are knowledgeable about the laws of Uganda. Different expressions highlighting the importance of this knowledge were found on many occasions in blog texts of KRC; showing for example that people should avoid committing crimes, respect the laws of Uganda as well as be aware of their constitutional rights. This displays that KRC’s ideals of good citizenship include dimension of civic knowledge in it.

...it simplified our work that we are supposed to do in community policing where we are supposed to sensitize communities on the laws of Uganda and how to avoid committing crimes (Blog text 1)

The other song is about respect of the laws of Uganda by not committing crimes because once found one will end up in prison (Blog text 2)

the facilitator proceeded to respond to such questions refereeing to the Constitution of the Republic of Uganda, 1995, Article 17 clause [f] and [i] Communities cannot monitor government programs without program information, even when everything goes as planned, the citizens still need to know how much has been paid to deliver a service and also that it is their

constitutional responsibility to monitor all the affairs of the Government and that community (Blog text 4)

Her worship, the Magistrate, encouraged the refugee community especially the new arrivals to acquaint themselves with the laws of Uganda and should always seek support from relevant authorities like police and other implementing agencies in the refugee settlement. (Blog text 9)

In blog text 4. KRC also expressed concern that citizens lack knowledge of their legal obligations. Having concerns that citizens do not have enough information and lack awareness of constitutional rights and obligations concerning them:

Why is it that majority of the citizens are not aware this constitutional obligation and duty? (Blog text 4.)

In addition to citizens that are knowledgeable of the laws of Uganda KRC also sees that it is important that citizens have knowledge of their rights. KRC highlight that citizens' rights are matters to promote and raise awareness of. Provide information about rights to citizens as well as address knowledge gaps on civil and political rights between citizens and leaders is part of KRC's agenda. In here its clearly visible that KRC good citizens are knowledgeable of their rights as citizens. Further addressing the role of civic knowledge that is present in KRC's ideals of good citizenship.

to raise citizens' awareness on their social, political and economic rights. (Organization description)

Governance and Policy advocacy's intervention is intended to raise citizens' consciousness on the basic citizen rights and obligations. (Project description 2)

However, the project will specifically address citizens' and leaders' knowledge gaps on civil and political rights which include (Ongoing project 1)

The 3 year project seeks to increase knowledge on civil and political rights directly to 100,243 citizens (PWDs, farmers, youths, women, teachers, political leaders, religious leaders, civic educators, change agents) directly and to over 500,000 citizens indirectly (Project description 2)

Additionally, expression from the data show that KRC sees knowledge of participation as part that construct the theme of civic knowledge. Expressions addressing knowledge of participation include matters as how citizens should know how and why taking part in society matters as well as possess knowledge of how citizens themselves can influence political decision-making. This is shown in expressions where KRC was concerned that people lacked information about why it is important for citizens to participate as well as lack of documented cases where participation has influenced policymakers. It means that people don't necessarily have knowledge and information about why to participate. In addition to this lack of documented cases where people, especially from vulnerable groups, have influenced policies and policymakers; it makes it more difficult to know if their voice has been heard. This lack of documented cases of influence was mentioned several occasions in data. This demonstrates that to KRC citizens should know why participation matters. These expressions are placed under the main category of skills and knowledge rather than participation because expressions show more interest toward knowledge of participation and not how people should participate.

What are the reasons for non-involvement of citizens in monitoring and supervision of government projects? In an attempt to answer all these we realized it major two problems are; lack of information (Blog text 4)

the mindset or attitude of the citizens therefore to address the above, information with regard to how, when and why should they be part of the process (Blog text 4)

Address the lack of documented advocacy cases where vulnerable youths and women in pastoral communities to influence policy: The policy makers have not accessed voices of the vulnerable people telling the story on the extent to which they are affected. The voices of the youth have high chances of being listened but also to influence policy makers and yet there is no documented cases involving vulnerable youths and women on issues of abuse, violence and discrimination to influence decision. (Current project 3)

Lack of documented advocacy cases where vulnerable youths and women in pastoral communities have influenced policy. (Current Project 3)

Complementing previous expression about participation, there was also expressions addressing citizens' lack of knowledge of who can raise their voices and show their concerns. As it shows here in following example, citizens did not participate because they did not though

themselves competent enough. Showing the importance that knowledge about participation has as a basis for the actions of citizens.

Some said that the leaders would ask them for their academic papers that show their competence and qualifications to do such! While as other admitted they have never thought of such and thus they do not need to blame their leaders for failure to do so (Blog text 4)

The second subcategory representing the main category of skills and knowledge is *Livelihood competencies* (see figure 2.). This subcategory consists of two themes, *livelihood skills* and *knowledge of livelihood*. These themes depict a more economical side of skills and knowledge that KRC sees citizens should possess. Since these themes show what type of competencies citizens should have it makes them a part of KRC's ideals of good citizenship.

The first theme of livelihood skills describes different skills that citizens should possess considering their welfare, employment and, economic sustainability. These skills should also aim to improve the livelihood of citizens and enhance their abilities to work together toward better livelihood. KRC also sees the importance of citizens' abilities to understand their role and to take part in this development. Following expression were found depicting this theme:

Civic Competence for improved livelihood (Organization description)

The unit facilitates small holder farmers including refugees with knowledge, skills and financial resources for sustainable transformation from subsistence into market oriented production. (Organization description)

The very poor individual intervention is tailored to the needs of the very poor individuals and gradually enhances their capacity and confidence to join existing farmer groups. (Project description 3)

but in the long run help them to understand and act on their own processes of development (Project description 3)

Considering livelihood skills, in expression found in blog text 7. KRC also sees that youth should be equipped with skills to improve their livelihood; in this case, training them to have skills to process and produce banana juice. Showing ideals that youth should possess skills to economic participation:

Kasenda youth group has since successfully processed and produced the first prototype of banana juice. KRC staff who had prior to the initiative acquired the training, guided the group to produce its first prototype. (Blog text 7)

In the data, a theme regarding knowledge of livelihood can be identified under the subcategory of livelihood competencies. This theme highlights the importance of citizens' knowledge about a wide variety of themes concerning livelihood. This theme shows that as a part of KRC's ideals concerning livelihood competencies are ideals that citizens possess knowledge that allows them to take an increased role in more economic dimension of society. As shown in this following example:

The unit facilitates small holder farmers with knowledge, skills and financial resources for progressive transformation of subsistence farming into market oriented production with the aim of increasing maximum returns of income at small holder farmer level. This is done through increasing; farmers' entrepreneurship skills, access to market, saving and credit services, value addition, and production opportunities for improved house incomes .(Project description 3)

Under the main category of participation two subcategories representing conceptions of good citizens can be identified. These subcategories are *active participation* and *politically involved citizens* (see figure2.). Subcategories depict themes of what type perceptions of citizenship can be found, while looking at ideals of how citizens should take part in society and everyday life.

First subcategory is active participation. This subcategory perceives citizenship as citizens taking an active role in their relation to governmental actions and decision-making. Expressions from the data emphasize that citizens should be encouraged to participate more frequently, and their participation and inclusion should be improved. In addition, citizens should also be more included to society and decisions-making and their participation should be enhanced. This demonstrates how KRC thinks that citizens should take part in society expressing their ideals of good citizenship.

These platforms saw the participation of the district councilors and the sub county chairpersons who passionately encouraged the citizens to partici-

pate and called for such engagements to be frequent such that the people may be able to change their perceptions and attitudes. (Current project 2)

To enhance citizen participation and inclusion (Organization description)

Part of this activity is shown in KRC's ideals that citizens and communities should be mobilized to take a more active role regarding different issues of society; for instance, preventing gender-based violence and participating in awareness meetings regarding livelihood. These expressions also show that KRC puts great emphasis upon citizens that take an active role and mobilize in different sectors of society and communities. This gives further evidence of how KRC sees activity as a part of their citizenship ideals:

One of my main role was to mobilize and organize the volunteers to actively participate in gender based violence prevention and response work. (Blog text 2)

I worked with KRC under the livelihood project and one of my main activities was to mobilize the community every time there a community awareness for farmers (Blog text 2)

Complementing ideals of active participation, in blog text 5. KRC also highlights the importance of activity in following expressions while describing participation of citizens. These expressions addressing the participation is depicted very positively; by for example giving meanings as “braving heavy rain” and “people with a serious mission” to the participation. By this KRC highlights the importance that citizens should actively take part in rallies and venues of participation provided to them as part of their ideals of citizenship:

Basing on this critical mass, the citizens rallies organized have now been a great bustle of activity –as hundreds of people flock the venues to engage their leaders. More than 400 citizens have been attending the rallies, some have even been braving heavy rains to attend the rallies-like it happened in Kyegegwa and Butiti in Kyenjojo (Blog text 5)

In their hundreds they trekked into the rally venues, ambitious –and with faces conoting people with a serious mission. (Blog text 5)

In blog text 4. KRC also sees participation as a phenomenon where citizens take a more active role in democratic processes of society; for example, by taking personal initiative to supervise

government or to combat government corruption and misuse of public properties. In these expressions ideals of active citizenship are notably present describing citizens as important actors who monitor and supervise these governmental actions. This gives further basis for KRC's ideals of good citizenship and how citizens should take a part in society:

...how often do you, as citizens have you taken a personal initiative to monitor and supervise the government workers, project and property within your communities? (Blog text 4)

...communities participate effectively in the monitoring of government (Blog text 4)

which call citizens to protect and preserve public property; and to combat corruption and misuse or wastage of public property and this can be done through monitoring and supervising the use of government properties and projects and by invoking Article 38 which calls every Ugandan to participate in the affairs of the government individually and or through his or her representatives in accordance with the law (Blog text 4)

Participation is instrumental in guarding against abuse of office by public servants and political leaders. It has also provided a control against excessive discretion being vested in civil servants in public procedures. Community participation provides checks and balances against unnecessary political interference in service delivery and disregard for professionalism and meritocracy in the public sector amongst others (Blog text 4)

The second subcategory identified under the main category of participation is politically involved citizens (see figure 2.). This subcategory includes two themes *demanding accountability* and *influencing decision-making*. These themes depict perceptions of citizenship that are associated with how citizens should participate in political decision-making and political issues. The difference compared to the subcategory of active participation is the following: while subcategory of active participation depicts the role of participation more as an ideal of activity, the subcategory of politically involved citizens addresses more practical side of how citizens should make themselves part of political decision-making. Both categories complement each other in describing citizenship ideals of KRC.

In the first theme citizens are perceived as people who have the right to and should demand accountability from the government. This makes demanding accountability from the government an ideal of good citizenship.

Local Citizens (men, women, youths, farmers, teachers, PWDs): These are local citizens that are affected by poor service delivery, who have rights and entitlements as citizens yet they remain silent when they are affected (Current project 1)

youths are affected by poor service delivery yet they have not come out to claim their rights (Current project 1)

but also to bridge this gap by creating more options for citizens to demand for accountability (Current Project 2)

demand for pro-poor policies and effective service delivery (Organization description)

This calls upon the citizens to engage their leaders individually or collectively on any matter that they feel or think requires the attention of leaders (Blog text 4)

The other theme in this subcategory is influencing decision-making. This theme addresses that in addition to demanding accountability KRC sees that citizens should take part in common decision-making in different sectors of society. This is done by for example by getting voices of the local populace to be more present in local and national action policies concerning the food system and getting citizens more engaged in policies influencing their wellbeing. KRC also highlights that it is important for more vulnerable groups to be able to participate in this decision-making. KRC aims to expand spaces where these groups can take part in the community. These expressions show ideals of citizens who take part in political actions and as such influence decision-making, which makes it a part of good citizenship ideals of KRC:

To facilitate small holder farmers in the refugees and host communities engage in sustainable market oriented production, market linkages, affordable financial services and actively influence economic policies that have a direct bearing on their wellbeing. (Organization description)

with the overall intention to generate local voices of actors and players in the food system for local and national policy action. (Project description 3)

The main goal for this project is to expand spaces of influence for vulnerable youths and women among the Basongora and Batuku pastoral communities (Current project 3)

as well as participate in meetings where key decisions for resource allocation are taken. (Current project 3)

The third predefined main category describing KRC's ideals of citizenship is values. As its name suggests the role of this category is to look for different values that KRC includes in their ideals of citizenship; looking at different aspects as what is presumed from citizens and how citizens should act in society, but also taking a look at how KRC thinks that communities should function. The following subcategories defining these ideals were found from the data *developing society, democratic values and empowered citizens* (see figure 2.).

The first subcategory is developing society as KRC sees that citizens should act toward developing society and communities. KRC addressed that there are developmental needs in a wide front of different matters. The most common theme in this development was to increase the income and socio-economic development of local communities, meaning that citizens should act toward the improvement of one's own income. This, for example, demonstrates values that KRC connects to ideals of citizenship, seeing citizens as someone who develop society as well as their own wellbeing. Often values regarding good society or community reflect the values that are expected from citizens that live in these communities:

rural communities to effectively respond to development needs for peaceful, equitable and economically sustainable development (Organization description)

activities which would be most helpful in achieving sustainable and equitable socio-economic development (Organization description)

KRC has a long history of supporting value addition in the Rwenzori Region. This has further helped increase the incomes of the farming households (Blog text 12)

In addition, KRC sees that the development of communities should aim toward beliefs that support vulnerable groups of citizens by providing them with increased opportunities. This is visible in their project description regarding a project called voice. Examples show the ideals of supporting groups in a more difficult position and how citizens with different backgrounds should be treated with respect and equality. These expressions portray an ideal of citizens that should have a role in developing society to and away from certain values, while also giving frames on how citizens should act in society.

more exposed to violence, abuse and exploitation than any other community because of the cultural values and beliefs that deny women and youths opportunity to own property and productive assets, engage and productive work, access education and health services (Current Project 3)

These and many other cases of abuse of rights of women and youths, economic exploitation, denial of opportunities and violence are not identified and analysed by the groups of the affected people for joint action (Current Project 3)

A major theme connected to the values of developing society were *environmental values*. As seen in examples taken from data; KRC promotes ideals toward more environmental values, like soil and water conservation technologies and general ideal to struggle against climate change. Expressions also display that KRC finds it important to share these ideas with communities and other sections of society; therefore, also addressing that citizens should also act according to these values and take account the environment in their actions. This connects environmental values to how citizens should act and demonstrates more ideals that KRC includes in their citizenship conceptions.

*KRC Joins global struggle to reduce climate change and associated effect
(Blog text 10)*

To promote efficient utilization and management of natural resources, energy and environment with full participation of communities including refugees, private sector, NGOs and government institutions for an inclusive green growth economy (Organization description)

KRC has promoted resilience farming through promoting soil and water conservation technologies, soil feeding and water harvesting technologies among farming communities (Blog text 11)

The research data clearly indicated that KRC thinks that citizens should ideally work toward a democratic society. This is represented in subcategory of *democratic values* (see figure 2.). Notions and examples of democratic values can also be found from previous main categories. Themes found from the data show that KRC supports ideals of democracy and democratic society where citizens should be heard, and state councilors should appreciate this fact and their role in democracy. The other theme describing democratic values found show that KRC's aims are to strengthen democratic tenets in Uganda. As is visible here the ideals of democracy are a part that construct KRC's perceptions of good citizenship ideals. Below are some examples of expressions containing these meanings:

The basic principle of this intervention is that citizens have rights to demand and public officials have the obligation to account (Organization description)

On the roles of the councilors, the councilors were able to appreciate that as representatives of the people, it was important for them to be in touch with the electorate (Blog text 3)

to build democratic and Human Rights tenets in the country (Blog text 15)

Another major theme under the subcategory of democratic values present in data was KRC's ideals that citizens should be equal, multiple expressions portraying the importance of equality were found from the data. Expressions behind the ideal of equality depict meanings as gender equality and pro-poor values. There were also general examples of equality like effective service delivery for different groups that were present in data. This can be interpreted in a way that KRC sees equality as an important value for citizens to possess also highlighting that communities and society should work toward this improvement of equality. Therefore, seeing citizens as someone to ideally possess values of equality:

Especially vulnerable women & youths, refugees and people with special needs (PSNs) in advocating against any form of exploitation & abuse, and promote good governance for effective service delivery (Organization description)

The major aim of the project is to build the demand and supply sides of accountability. The interventions seek to improve the quality of life of Ugandan's through promoting transparent and accountable public expenditure as well as increasing economic opportunities for women, men and youth (Current Project 2)

Complementing values of equality KRC sees that gender equality is an important value to uphold; multiple expressions emphasizing meanings of equal participation and inclusion of women to decision-making were found. This demonstrates that KRC values to make society more inclusive to women as well as to provide women with equal possibilities like better health and education services. This further demonstrates how equality is part of KRC's ideals concerning good citizenship.

Women participation in development programs has been low and their voices not heard and have for long been excluded. (Current Project 1)

Address the limited space and platforms for participation in decision making and advocacy by vulnerable women and youths and (Current Project 3)

to enhance participation and voice of vulnerable women and youths to influence decisions and policies for better health and education services. (Current Project 3)

Concerning pro-poor values expressions from data show an objective to provide basic needs for groups like students. KRC also thinks that basic needs like affordable healthy food should belong to everybody. This demonstrates ideals that KRC has of good society therefore also giving basis for their ideals of good citizenship.

KRC urged and requested the benefited institutions to enrol poor students on the feeding program and offer female necessities like sanitary pads to female students from savings made by the stoves (Current Project 3)

Lab is to contribute to a more conducive policy environment and laws that make the region's food system more inclusive, sustainable, diverse, healthy, acceptable, green and affordable foods available to all. Project description 3)

KRC also includes values such as confidence and empowerment to their ideals of how citizens should act in society. This is represented in subcategory of *empowered citizens* (see figure 2.). Besides, being knowledgeable and skillful, citizens should also be confident when acting in society. This is shown for example as a confidence to demand accountability, therefore, having the confidence to use skills and knowledge of citizens. Along with this confidence, citizens should also be empowered to uses spaces of citizenship, for example, spaces of participation by using these “spaces to demand for accountability.” Both of these themes give examples of how KRC sees that citizens should act in society. Following are a few examples of how these meanings were found from the data:

and there is the Access to Information Act which empowers citizens to hold their leaders accountable (Blog text 4.)

boost their confidence levels (Blog text 4.)

while empowering them to use those spaces to demand for accountability (Current Project 2)

The project will avail information and knowledge to citizens, build their confidence and provide space in order to be able to hold their leaders accountable. (Current Project 1)

9.2 Learning citizenship through KRC

One main category describing how learning of citizenship may happen through KRC is *educating citizens*. Two different subcategories can be identified for main category of educating citizen. These subcategories are *education* and *providing information*. The main category depicts how KRC as an organization influences the learning of citizenship by for example educating and facilitating citizens. The concept of informal learning was used as a guideline while looking for meanings under this category as well as considering the whole second research question of this thesis; so, it is also used while analyzing the results and describing the subcategories. In analysis this meant that concept of informal learning is used to identify areas where informal learning of citizenship may manifest. This is because this research question is more data-driven and there were no predefined categories, to begin with.

The first subcategory is education (see figure 3.). This subcategory represents different functions and actions that KRC uses to educate citizenship to communities, political representatives and citizens themselves. Part of this education happens through projects of KRC that are carried out by their different units aiming to educate citizens with skills and knowledge of themes as, rights, good governance and, political accountability as well as voter education. Other themes include education of environmental values like inclusive green growth economy and providing youth with skills of economic sustainability and livelihood. These examples depict actions that KRC has for educating citizens directly. Even if these actions provide a more direct way of learning citizenship this does not remove the possibility that qualities of citizenship are also learned informally by taking a part in this education. Addressing the questions of how learning of citizenship may happen through KRC:

The major focus of this unit is civil education, rights promotion, good governance and social & political accountability (Organization description)

This project builds on the DGF supported Civic and voter Education work in the region (Project description 2)

The core mandate of this unit is to promote efficient utilization and management of natural resources, energy and environment with full participation of communities, refugees, private sector, NGOs and government institutions for an inclusive green growth economy (Organization description)

Kasenda youth group has since successfully processed and produced the first prototype of banana juice. KRC staff who had prior to the initiative acquired the training, guided the group to produce its first prototype. (Blog text 7)

In addition to directly educating citizens with competencies of citizenship KRC also educates different actors who work in multiple commissions among citizens. These commissions deal for example with gender-based violence or civil rights. The major part of this is educating different community actors, for example, civil educators and change agents who work with citizens in communities mentoring and organizing citizens as well as strengthening citizenship competencies. Part of this is to provide communities with agents that are themselves knowledgeable about themes of citizenship and for instance provide spaces where citizens can participate as well as educating and influencing communities with themes of citizenship. Educating community actors create possible areas where citizenship may be learned through KRC.

Community Process Facilitators, Change Agents and Civic Educators: These are individuals who are passionate, committed and devoted about governance work and bringing positive change in their community. The project will build their capacity and work with them as resourceful persons that will play an essential role of mobilizing, educating and coordinating community-based awareness and advocacy efforts. (Project description 2)

KRC spearheaded the centre for budget and economic Governance with particular focus on the Public education expenditure tracking. Staff attended the training and also took lead in the data collection exercise (Current Project 2)

GBV preventers need to demonstrate stability, reliability and willingness to learn and must have not been involved in any GBV or human rights' violations.) Project description 4.)

Its day one of the civic educators training, leadership and accountability is the module under discussion (Blog text 4.)

This was further buttressed by the vigorous training of the community structures like change agents and civic, who have a constituency of 20 members whom they sensitize on their civic rights and responsibilities. (Blog text 5.)

KRC staff will also participate to give civic education knowledge and skills in the selected activities organized by DGF Supported partners (RAC and Kind Uganda) especially during the training of monitors and trainers and accountability platforms. (Project description 2.)

Equip change agents and civic educators with engagement skills and provide the spaces for citizens to demand for accountability in the Rwenzori region. (Blog text 15; Organizational description)

In addition to educating different community actors to work with citizens KRC also trains and orientates political representatives, concentrating on members of town councils and other lower councils of government. KRC aims to increase political representatives' knowledge of their role and relations to citizens, for example by mentoring council members about their role as representatives of people. Educating political representatives on these matters provides more spaces where citizenship can happen as well as giving more possibilities for citizens to influence policies because their representatives have a better knowledge of their role and role of the citizens.

In Kamwenge District two orientations have been done for councils of Mahyoro and Nkoma-Katalyeba Town Council. The Focus was to mentor Councillors on their roles as people representatives (Blog text 3.)

trainings of lower local councils. (Blog text 5.)

Another subcategory representing the main category of educating citizens is providing information (see figure 3.). This subcategory displays how the major focus in the work of KRC is to provide citizens with information and knowledge about citizenship as well as to generate this knowledge in the first place. This happens through different projects run by KRC. By providing and sharing information KRC aims to promote different competencies of citizenship and for example expand citizens' capabilities to participate. Information in question is also directed to different groups of people; including groups that KRC considers vulnerable as women, youth and PWDs (people with disabilities) and aims to increase their capabilities and

knowledge related to citizenship. This connects subcategory of providing information to questions of how learning of citizenship may happen through KRC. Following are few expressions considering importance and role that KRC places to information:

The project will avail information and knowledge to citizens, build their confidence and provide space in order to be able to hold their leaders accountable. The project will also specifically target some vulnerable groups of women, youths and PWDs as follows (Project description 2.)

This project will avail information, skills and space to the youth in and outside school so that they can voice their concerns to leaders especially on how they can access government livelihood programmes and also how they can influence decisions at sub county and district levels.) (Project description 2.)

Through this project, women will access information and knowledge on their rights, nature of services, leadership mandate and skills on how they can exercise their rights (Project description 2.)

The project will support processes to track project successes and have them shared with wider audience to show case results but also influence policy (Current Project 3)

Mr. Murungi further told the civic educators that access to information was very vital to enable the communities participate effectively in the monitoring of government and there is the Access to Information Act which empowers citizens to hold their leaders accountable. (Blog text 4.)

KRC has promoted resilience farming through promoting soil and water conservation technologies, soil feeding and water harvesting technologies among farming communities (Blog text 11.)

Complementing subcategory of providing information is a theme of raising awareness aiming to raise citizens' awareness about their rights as well as rights of other people, for instance, awareness about rights of refugees and awareness of human rights in general:

The unit also uses multi-disciplinary approaches including story telling (Tinfayo) to raise citizens' awareness on their social, political and economic rights (Organizational description 1.)

Awareness sessions for refugees and host communities on how to prevent violence, the rights of refugees to protection (Project description 4.)

In addition to providing information, KRC also works toward generating information that supports citizens and ideals of KRC. By generating information KRC aims to contribute to the development of society as well as to provide citizens with evidence-based information related to the goals of KRC. The theme of generating information also includes different venues where information is shared for example by radio, citizens' open platforms and village meetings. Generating information demonstrates additional way of how learning of citizenship may happen through KRC:

To generate and share evidence based information that contribute to sustainable, pluralistic, accountable and equitable socio-economic development (Organizational description)

to generate appropriate and reliable evidence based information for reflection, learning and programming. IRC-Unit repackages information and disseminates it at different levels through radio (KRC FM), mobile cinema, Tinfayo stories, posters and citizens open platforms. Organizational description)

With a goal to facilitate rural development processes through generation, packaging, repacking and dissemination of timely and relevant information, the information

Information sharing mechanisms used in the unit range from use of music, dance and drama, village meetings, dialogue meetings to SMS media, internet, YouTube, blogs, face book, radio, TV, fliers, e-newsletters, website and (Project description 1.)

Generate appropriate and reliable information, package and nate it to small holder farmers, their organizations and other appropriate users in a more user friendly way (Project description 1.)

As a part of generating information KRC also does research to back up the information they provide. Examples found on the data show that KRC values research as part of their information building process and using this research to generate knowledge as well as to find out practical ways to support people (as shown in the last example):

KRC believes information is power and therefore, makes a strong case for research, building knowledge of what has worked and creating different options through which citizens get information. (Project description 1.)

KRC researches therefore, are determined on their ability to contribute to knowledge and program design. (Project description 1.)

This assessment will build on the February assessment findings to gather more information on the coping strategies of these girls and how they can best be supported. It will focus on the age group 10 to 18 who are at risk of sexual exploitation, child marriage and trafficking and will be key to reducing vulnerabilities and increasing resilience of this vulnerable group (Project description 4.)

Another main category describing learning of citizenship through KRC is expanding possibilities of participation (see figure 3.). Four different subcategories representing this main category can be identified. These subcategories are: *facilitating citizens, supporting citizens, places of participation* and *co-operation*. The main category describes how KRC expands the sphere where citizenship can be learned through their actions for example by providing different areas of participation in everyday life of citizens as well as co-operating with other organizations that aim to build and expand civil society.

First subcategory under main category of expanding possibilities of participation is facilitating citizens (see figure 3.). To expand possibilities of participation KRC has different actions toward facilitating citizens. The difference compared to education is that facilitating citizens means to help citizens themselves to find and use citizenship competencies rather than outright teaching them. Facilitating is more about providing a framework where citizenship can happen rather than outright saying what should happen. Improving these competencies widens the possibilities for citizens to participate in society. This enables citizens themselves to seek out ways of citizenship rather than simply saying to them how should they participate. Examples found from the data show that by this facilitation KRC seeks to provide citizens with competencies, for them to for example demand pro-poor values and more effective service delivery as well as to facilitate citizens to use skills to achieve better livelihood. Aim of KRC is also to establish information-sharing venues to different parts of society:

The unit facilitates processes that provide platforms to citizens including small holder farmers, PSNs, and PoCs to demand for pro-poor policies and effective service delivery (Organizational description)

To facilitate small holder farmers in the refugees and host communities engage (in sustainable market oriented production, market linkages, affordable financial services) and actively influence economic policies that have a direct bearing on their wellbeing. (Organizational description)

The unit facilitates small holder farmers including refugees with knowledge, skills and financial resources for sustainable transformation from subsistence into market oriented production. (Organizational description)

This project will facilitate vulnerable youths and women in pastoral communities in Rwenzori region to identify and analyse their advocacy concerns through participatory processes. (Current Project 3)

The unit also facilitates the establishment of information sharing avenues at village level, Sub County, district and regional levels. (Project description 1)

As seen in figure 3. KRC expand possibilities for participation by supporting citizens. This support is done for example by increasing economic opportunities of citizens as well as making political decision making clearer by demanding more transparent and accountable public expenditure. KRC also supports citizens by requesting that poor students get more benefits for themselves, for example, better nutrition and necessary hygiene accessories. These types of actions allow people to get more involved in society and raise their quality of life, thus giving them more opportunities to enter areas of citizenship and by this to learn competencies connected to citizenship:

The major aim of the project is to build the demand and supply sides of accountability. The interventions seek to improve the quality of life of Ugandan's through promoting transparent and accountable public expenditure as well as increasing economic opportunities for women, men and youth (Current project 2)

KRC urged and requested the benefited institutions to enrol poor students on the feeding program and offer female necessities like sanitary pads to female students from savings made by the stoves. (Blog text 11)

In addition, KRC expands possibilities that citizens have to participate by providing them with places of participation. This is represented in subcategory of *places of participation* (see in figure 3.). Through their actions KRC organizes different spaces where citizens can get together and take part in society. For example, KRC provides places where citizens can voice their concerns considering society and influence decisions as well as conducting actions like community engagement meetings. These spaces provide an area that gives possibilities to learn citizenship and citizenship competencies by taking part in society through expanded possibilities where to participate as it raises the number of places where this participation can

happen. These actions to provide places to participate are especially focused upon more vulnerable groups of people.

November KRC has conducted a number of engagements in Kabarole District which include; community engagement meetings, participating in the budget conference, identification of champions, sharing of the sub county budgets with the champions and monitoring of the service points (Current Project 2)

This project aims at expanding spaces of influence for the vulnerable women and youths amongst the Basongora and Batuku pastoralists' communities to advocate against exploitation, abuse, violence, discrimination in education and health sectors. (Current Project 3)

The project will therefore create spaces for women and youths to voice their concerns but also influence existing spaces at school level, health facility level, sub-county, district and national level to enhance participation and voice of vulnerable women and youths to influence decisions and policies for better health and education services (Current Project 3)

Final subcategory under main category of expanding possibilities of participation is cooperation (shown in figure 3.). KRC expands the possibilities of learning citizenship by cooperating with other organizations that work in society and civil society. KRC sees that cooperation with other organizations allows information like civic education messages to reach wider audiences; therefore, expanding the sector where citizenship can be learned. Cooperation expands possibilities of participation by ensuring that the message of KRC is heard also by taking part in the actions of other organizations, for example, in actions of religious and educational organizations. Acting together with other organizations as for example, media houses provide a possibility to influence citizens and their behavior in wider settings. Cooperating with other CSOs assists in helping communities in a wider range; for example, by supporting community engagement plans carried out by other organizations. Cooperation with other CSOs also helps in avoiding duplication of information and provides possibilities of mutual interventions and by that providing expanded sector where citizens can participate.

KRC further supported ACODE in the implementation of the community engagement action plans (CEAPS) in the sub counties of Katebwa, Kasenda, Harugongo, Kichwamba and Bukuku. Community actions were developed and some of the community members are willing and have gone ahead to implement the action plans (Current Project 2)

Religious institutions: These are key actors like Catholics, Anglican, SDAs and Moslems with local structures in the communities and have big audience and support in the region and will be used to deliver civic education messages to citizens through structures of priests, mothers union, fathers union and youth structures (Current Project 1)

Institutions of learning: These have a big audience of young generation and will play a key role of passing civic education to the students, teachers and members of PTAs. (Current Project 1)

CSOs: These are development actors implementing related governance work and they are essential to share information to avoid duplication but also identify synergies where interventions can complement each other for maximum impact (Current Project 1)

Media houses: These include local radio stations; news prints and TVs and they are essential channels for communication of messages to influence behavior and decisions (Current Project 1)

9.3 Trustworthiness of the study

Evaluation of the study is a major part research process. This evaluation centers around trustworthiness of the study. Few examples of questions concerning trustworthiness in this thesis include how using theory-based analysis influence the interpretation of the data and issues that come with interpretations in general. In this subchapter I will address issues of trustworthiness from this thesis point of view.

First concern of trustworthiness relates to the point where researchers should always explain decisions made throughout the study. Graneheim, Lindgren and Lundman (2017) describe this as “red thread running through whole study” (Graneheim, Lindgren & Lundman, 2017, p.33). According to Tuomi and Sarajärvi (2002), matters as: focus and meaning of the research, researchers’ commitment to research, data collection, analysis of the data, credibility and reporting of study should be explained to raise trustworthiness of the study. Authors also mention informants of the study and researcher relation to these informants as a part of trustworthiness (Tuomi & Sarajärvi, 2002, 135-138). However, as this study does not have any informants so such matters cannot be addressed while discussing this trustworthiness.

Part of the trustworthiness is to make the study as comprehensive to the reader as possible, so they can assess its trustworthiness themselves (Graneheim & Lundman, 2004) and also provide them with enough detailed knowledge about the research process (Tuomi & Sarajärvi, 2002, p.138). In this thesis, I have aimed to give the best possible explanation for the choices I have made throughout this thesis. Giving explanations about what is the focus of my research as well as providing grounds on why a certain theoretical framework was selected to approach this focus. To make the context of this thesis clearer I have also provided a chapter explaining the research background of this thesis. To address the question of how using theory-based approach to analysis influences results. I have also addressed how previous theories are used in analysis of this thesis by describing how the coding framework is built on these theories.

Credibility is an important factor to consider while discussing the trustworthiness of a qualitative study (See for example Graneheim & Lundman, 2004; Tuomi & Sarajärvi, 2002). According to Graneheim and Lundman (2004) assessment of credibility appears while approaching matters as deciding focus for study, selection of context and participants and, issues relating to data as to how data is gathered and is the amount of data sufficient (Graneheim & Lundman, 2004, 109-110). The focus of this study is addressed from the beginning of the study and the context of the research is based upon this choice of focus. In addition, I have given explanations considering the research data of this thesis; reporting how it was collected, the amount of data, from what sources the data has been collected from and giving explanations of why I think the data collected is sufficient concerning research question, to find relevant answers as well as keeping the data compact enough. Additionally, I have also explained why I think researching materials as project descriptions and blog text is a relevant choice for this study.

Another point when assessing trustworthiness is to make observable how the data were analyzed (Tuomi & Sarajärvi, 2002). This also to answer question concerning issues that interpretation of data has. In this regard, I have provided a detailed description of the analysis process of the research data. While going through results of this study I have used many examples found from text to show the meaning units upon which my interpretations are based. Additionally, I have also explained how the categories and subcategories are constructed from these meanings as well as explaining how the categories differ from each other. In cases where the meaning units or themes fitted more than one category, there are also explanations why they are placed under certain categories. This allows to see how the research process was

done and sheds light upon decisions that I have made considering the data during the analysis process. Referencing Graneheim and Lundman (2004) in qualitative content analysis decisions made by the researcher during the research process may also influence how data is used (Graneheim & Lundman, 2004). This is also true in respect to this thesis. However, if such influence has happened, I think it has only improved to thesis and brought analysis closer to the focus of its research questions. This data usage has not influenced the meanings found in the text.

Tuomi and Sarajärvi (2002) note that part of trustworthiness is to discuss how my preconceptions of the research subject have changed throughout this process. To start with my conceptions were based upon the western ideals and norms of citizenship. During this process, however, I would like to think that these preconceptions have changed even by a small amount while looking at organization and citizenship happening in different cultural and historical contexts. To acknowledge this, I have provided context for this thesis, as well as not to leave any potential results out just because they did not fit into western ideals of citizenship.

Considering trustworthiness to answer the common criticism faced by content analysis for its potential to being shallow while presenting answers (See for example Salo, 2015; Tuomi & Sarajärvi, 2002), I have few points to make. First, as shown in results during the analysis process I have made interpretations considering the data, so the result present are not just listed meanings found from data. This critique has been in my mind while conducting the analysis and I often thought about how to avoid these common issues present in content analysis. During the analysis process while describing the categories I often thought that are the descriptions, I have made enough to show that the results are not a mere list. To continue with this thought, even though predefined categories were used in the analysis of my first research question, the subcategories are based upon interpretations from the data that show meanings connected to the predefined categories. Subcategories are also based on themes that are interpreted from the data. Of course, the predefined categories direct the analysis process. However, this does not mean that results concerning these categories are just listed expressions. Another point I want to address is that concepts connected to citizenship ideals are diverse that just finding and listing them would be difficult, to back this up, materials of KRC only seldom mentioned words citizens or citizenship in them.

Critique toward qualitative content analysis is more present in my second research question, concerning the possibility to learn citizenship through KRC. This is because there was a

greater risk just concentrate to make a list of places where this learning might happen, for example by listing different areas where KRC operates in society. To answer the common critique from this research question's point of view I have given examples of why certain subcategories are formed to represent answers for this research question. Additionally, I have also tried to provide interpretations to each subcategory and its themes to make a point that the subcategories are not based just on listed expressions.

How did using qualitative content analysis affect the study? Since text data can be considered to have multiple meanings when using qualitative content analysis only some of these meanings can be systematically approached. This leads to the point that certain themes are left outside of the analysis, so there are surely ideals of good citizenship which this study didn't consider because certain predefined categories were used. This is also true in the second research question as a certain theory was used as a guideline when looking at the data. What might have been left out then because of this? One thing is that this thesis looks at KRC's different ideals of good citizenship while not taking a closer look at what's behind these ideals. Additionally, as good citizenship is a complex phenomenon, different predefined categories could have been used which could have led to different results. Secondly, considering the second research question, because the concept of informal learning was used as a guiding theory, this thesis didn't take into account what could have been learned.

One discussion I want to raise is, that how much can a person who hasn't visited Uganda tell about that nation and study citizenship in this context. This was a theme that circled in my mind while writing my thesis. However, while discussing citizenship in the context of Uganda, I always aimed to back up my points with references of those who have more knowledge of Uganda as a nation and therefore more knowledge of this context. This has been a big concern for me as I do not want to give wrong the impression of this context. After getting positive feedback from a local Ugandan researcher, who is part of the research group to whom I do my thesis, these concerns faded as a local expert recognized the themes that I have found as my initial results.

I want to bring this up because even if the study itself does not contain data like interviews it still paints a picture of the subject that is researched. This is especially true while using qualitative methods as part of the process is for the researcher to interpret the data. I also think that this is an important discussion while talking about the concept of citizenship that dates to the western society. With such concepts especially when it is studied in a context of a country

that has had a different history than western nations and has also been a colonial state of one such nation, I think it's important to focus on the context where citizenship occurs. This also means not to give distorted impression of the nation. Therefore, it is important, that the voice of KRC has been presented well and taken into account in the results of this study.

Finally, according to Graneheim and Lundman (2004), texts can be interpreted from multiple different points of view and as such can hold different truths in them. This leads to a few points concerning the trustworthiness of this research, especially because of the methodological basis leaning on constructivism. First point is, that as there might be different truths, have I described to KRC's version of this truth from the text. While I think this question cannot be truly answered I have tried my best to give context and examples of my interpretations made from the data. Additionally, while conducting the analysis I have followed the coding frame and the theories it is based upon. Therefore, results found in this study are based on theories and therefore it can be thought that they represent some truth concerning my research questions. Another point is that as there are several possible ways to interpret the data different reader can interpret these results differently.

9.4 Ethics

When evaluating the ethics related to this study, I start by noting that the most important theme is following the good scientific conduct (see for example Tuomi & Sarajärvi, 2002). To follow the rules of good scientific conduct (see for example Saaranen-Kauppinen & Puusniekka, 2006) this thesis aims to avoid and minimize presenting distorted result. To reach this aim, all the interpretations have been done like it is shown in chapters Analysis 7. and Results 8., this thesis has also shown clear references to previous studies, articles, and books used as a reference material while construction of theoretical framework of this study. Additionally, this thesis is inspected by Urkund-plagiarism prevention software. Ethical questions concerning themes as researcher's relation to participants and wellbeing of participants are not present because in this type of research where I didn't go to fieldwork to observe or didn't conduct any interviews, ethical discussion gather around the questions that do this thesis fol-

lows the good scientific conduct. All the materials used as data were gathered from the internet, and as such, they can be considered public information.

As the concept of good citizenship is by nature a normative one it is reasonable to ask is it defined ethically concerning this study. This discussion is relevant also because the concept of citizenship leans itself heavily to western philosophy and society, and in this thesis, it is studied in the context of a country that has a certain type of history with western nations. To answer this question, I have noted the background of the concepts of citizenship in the introduction of this study as well as explained how the development of citizenship in Uganda has taken a place, by this trying to give it some more context. Concerning the normativity of good citizenship', this thesis does not give any claims on how ideals of good citizenship should be constructed as the aim of the study was merely to look at different perceptions that may construct ideals of good citizenship.

10 Discussion

The main objective of this study was to find out about good citizenship perceptions and how citizenship may be learned through a civil society organization. This objective was divided into two different research questions and the first asked: what kind of citizenship ideals can be found in KRC materials? KRC's perceptions of citizenship ideals were analyzed through three predefined categories: *skills and knowledge*, *participation* and *values*. All the categories gave answers considering the ideals of good citizenship. Study shows that KRC puts great emphasis on civic knowledge and democratic values while talking about citizenship. This is also present in their good citizenship ideals considering participation expressing hope for a citizenry that demand accountability from the state and its leaders as well as take a part in processes where political decision are made. Results also show that there are several different values behind the good citizenship conceptions of KRC. These values are constructed from democratic values, values toward developing society as well as values concerning empowered citizens. These values addressed democratic society in general while also highlighting the importance of equality.

Equality is an important theme while addressing KRC's perceptions of good citizenship. This is shown in practice by KRC as they challenge the ongoing values of society. This is done by for example improving the life of vulnerable groups such as women and taking a role against gender-based violence. Therefore, this makes it a point about citizens' inclusion in society.

As can be seen from all the different categories, ideals of democracy are often included in KRC's ideals of citizenship. It could be said that the ideals of democracy have a great influence on the citizenship perceptions of KRC. This shows that from their part these findings support references in theoretical framework that take in account that citizenship usually has a connection to the ideals of democratic society and democratic values (see for example Bellamy 2008; Crick, 2007; Holma & Kontinen, 2015) and as for this part follows the usual road connected to contemporary citizenship discussion (Holma & Kontinen, 2015).

Concerning the democratic tendencies of KRC's citizenship ideals, one interesting observation was the importance of using citizenship competencies in practice was highlighted in the data. This was shown for example in ideals seeing citizens as actors who take an increased role concerning governmental decision-making as well as mobilizes themselves in different groups to take a more active role in society. Competencies regarding skills and knowledge of

good citizenship were also practical including themes as knowledge of laws and using civics skills to demand rights as citizens. These findings support the ideas of Alava, Bananuka, Ahimbisibwe and Kontinen (2020) concerning the point that in Uganda areas of citizenship can manifest in everyday locations and take into account everyday actions of citizens. This takes into account that the citizenship ideals of KRC can be very practical, by at least usually holding a practical side in them. This practicality may also follow ideas of Lazar (2012), stating that when seeking conceptions of citizenship, the focus should be on the ideas of ordinary people. Even though KRC is a civil society agent with their own conceptions these practical uses of citizenship may allow a way to look at the citizenship struggles of ordinary people.

Different roles that participation has for KRC are also highlighted while looking at the results. This does not differ from ongoing and historical ideals of citizenship (See for example Crick, 2007, Holma & Kontinen, 2015; Leydet, 2017; Nussbaum, 2011), that raise the different forms of participation in the center of citizenship. The practical nature of KRC's citizenship ideals is also present concerning ideals of participation. While much of the studies referenced in the theoretical framework approached participation more as theoretical possibility and right of the citizens, KRC approached the matter with certain practicality. This means that while showing ideals as active participation and importance of political participation there was an ongoing theme of how these ideals move to the practice of good citizenship. This, of course, supports notions of Alava, Bananuka, Ahimbisibwe, and Kontinen (2020) mentioned in the previous paragraph. The practical nature of participation is also seen in ideals that citizens should have skills of livelihood. Different good citizenship ideals found from data are not surprising as the concept of participation is framed by a context.

Ideals of good citizenship that come with participation describe a citizen who is capable and knowledgeable to demand accountability from the government. These results follow the ideas of active citizenship (See for example Crick, 2007). KRC highlighted importance of this activity multiple times. These results show that KRC's ideals of active citizenship are at least somewhat similar to Western ideals of this activity. These ideals of activity were also present in KRC's ideals of empowered citizens.

KRC's ideals of participation are also easily returned to ideal civil society and general practices of civil society organizations (See for example Bromley, Schofer & Longhofer, 2018; Hammett & Jackson, 2018; Mercer & Green, 2013). As civil society organizations in general KRC aims to be the voice for the grassroot people as well as provide them with improved

possibilities. KRC's actions also aimed for developing the society. This call for development was also part of their citizenship ideals, showing a need for a citizen who take a role in developing communities as well as their own competencies. Even though concept of civil society has many descriptions of itself, KRC's actions and ideals can be tied to common themes linked to civil society, by for example providing a place where citizens can be heard (See for example Holma & Kontinen, 2015).

Staeheli (2010) states that understanding citizenship provides knowledge about different factors that might influence conceptions of citizenship. The results of this thesis provide one way to look at what type of factor there can be behind the ideals of citizenship. Therefore, allowing to understand what type of desired qualities civil society organization connects to citizenship, giving one perspective to good citizenship conceptions. As stated by Holma and Kontinen (2015), widening the understanding of citizenship may allow understanding this phenomenon through the eyes of others. Results concerning KRC's ideals of citizenship provide one opportunity for this.

While results of this thesis on many occasions, support the previous ideas from theoretical framework, these results provide a functional framework of how to approach questions considering citizenship ideals. Additionally, ideals found from KRC's materials provide a way to look at issues found from the environment that they work in, as mentioned in introduction citizenship provides a way to look at society itself. Allowing to look at how citizenship is constructed in these different interconnected relationships.

Considering the learning of citizenship outside of the classroom this thesis found multiple areas and places where learning of citizenship might occur. Result of this thesis show that KRC operates and have actions on various areas that may influence learning of citizenship qualities. Main result can be divided into two categories: *Educating citizens* and *expanding possibilities of participation*. Category of educating citizens describes different straightforward actions that KRC has, to educate people of the themes of citizenship. Taking into account, the role of informal learning these areas may also influence learning of citizenship that cannot be specified. Regardless these different actions as education and providing information create a ground where citizenship ideals of KRC may be learned. These places vary from those where citizenship can be learned by taking part in the actions of KRC intentionally or by for example receiving information of KRC by some of their channels. Findings lean on previous ideas that somethings can be learned

Other major theme found was that learning of citizenship through KRC may happen through expanded possibilities of participation. This shows that KRC has many different actions to expand the areas where citizens can enter the sphere of citizenship and while doing so possible learn something about the citizenship itself. From data three different subcategories addressing these expanded possibilities to participate were found; these were *places of participation, supporting citizens* and *co-operation*.

Both categories answer to the question of how citizenship may be learned through KRC according to their materials. These findings support the notions of Holma & Kontinen (2015) about the fact that civil society organizations should be taken into account while looking at where competencies of citizenship are learned. Results also support the notion that citizenship is learned in much wider context than just in formal education and from political institutions and ideals of the state.

Results show that concept of informal learning is a functional way to look for possibilities of learning citizenship through a civil society organization. Many actions of KRC could be connected to previous theoretical notions of learning citizenship informally, for example by providing people a place to participate together and by that possibly widening knowledge of citizenship (Schugurensky, 2006). Concept of informal learning also provided a way to look at many different areas where citizenship may be learned. Using other concept of learning could have provided narrower amount of information.

While talking about learning citizenship, Biesta (2014) has raised an interesting question about are good citizens something that can be produced or something that even should be produced? While this question is not something that thesis focused on it was a question that crossed my mind at times while writing this thesis. I also think that this question relates at some level to both of my research questions. Concerning learning of citizenship qualities, it is difficult to argue against education toward matters like respecting human rights and equality. On the other hand, ideals of good citizenship do not include these types of ideals and the ideals that come with good citizenship can be of the completely different nature, that for example even limit the human rights. Although no clear answer to this question can be provided the important remark is that in the background of citizenship discussion there are always ideals of certain type of individual. Therefore, in the background there is always an idea of some type of citizens that should be “produced”. This makes knowledge of how these preconceptions are formed and what is included in this ideal important.

Considering method of analysis used what type of results could have been found using different methods than qualitative content analysis. This itself is an interesting question to discuss. First, the data and questions could have been approached by for example using phenomenography I also considered applying this approach to this thesis. However, using phenomenography would have required materials from one or two additional civil social organizations to be included in data as the aim of phenomenography to describe different meanings connected to research phenomena. This would have however required additional meanings in relations to KRC to find out how these meanings differ from each other. All in all, this and the previous paragraph show interesting and potential basis for future research.

To address the question of are the results transferable to another groups or societies? I use reference from Graneheim and Lundman (2004) that, ultimately that it is up for the reader to decide this; as the authors note transferability is supported by giving a clear description of the research context (Graheheim & Lundman, 2004). In this thesis I have discussed national context of Uganda as well as noting the environment in which civil society organizations that work in Uganda have. This also raises a question is it possible to transfer as normative concept as good citizenship in similar form to different contexts? Following this question is another one considering could this kind of normative concept, build upon so many different factors be found in similar form in a different context and in ideals of another civil society organization. These questions take in account that there are many different conceptions about good citizenship. This theme of transferability would also be interesting basis for future research, to see if citizenship ideals of KRC could be found elsewhere or how do these ideals differ from ideals of other civil society actors.

The aim and results of this thesis also support ideas that citizenship should be studied in different contexts. This is because the concept of citizenship is diverse and complex, and it is influenced by context it manifest in. It is also important to expand this studying to non-western context as sub-Saharan Africa, to try and extend understanding of concepts and ideals of citizenship. Result show that by taking a look at citizenship ideals of Ugandan civil society organization certain context dependent phenomena can be found. This is present for example in KRC's ideals of demanding accountability that center around local issues as well as the practicality of these ideals. Thus, studying citizenship in variety of different contexts may allow to look at the concept of citizenship through the eyes of others (see for example Holma & Kontinen, 2015).

Results of this thesis can be used to look at how citizenship ideals of civil society organizations can be formed and in what type of areas and actions these ideals may be learned in the context of informal learning. One approach to future research could be to study what is actually learned by entering these areas. In addition, this thesis also provides some theoretical discussion considering the concept of citizenship. Results can also be used to identify what type of good citizenship conceptualizations civil society organizations may have.

Finally, Pykett, Seward and Schaefer (2010) mention that studying good citizenship conceptions allows also to look how these conceptions are formed. This can be used as one basis for future research concerning how citizenship ideals of Ugandan civil society organizations like KRC are constructed, to study completely different organization or to take different approach to concept of citizenship itself.

11 Conclusions

This thesis aimed to find out what perceptions KRC has about ideals of citizenship and how citizenship may be learned through KRC. The process leading to the following conclusions have been presented in previous chapters starting by giving a theoretical framework that this thesis follows and then continuing to present methods and analysis process.

I have presented results that show how KRC's citizenship ideals can be approached from pre-defined categories of skill and knowledge, participation and values. All of these categories describe and answer the posed research question of what kind of citizenship ideals can be found from KRC materials. According to these results ideals of citizenship can be described using the following categories: civic competencies, competencies of livelihood, active participation, politically involved citizens, democratic values, developing society and empowered citizens.

Citizenship is a diverse and contextual concept so while these results follow contemporary ideals of citizenship discussion, it is good to note that even if the ideas are similar, they might not have the same meanings in different contexts. For example, KRC approaches citizenship ideals also with practicality. These results point out civil society organizations can have different ideals of good citizenship that are present in organizations. Results pointing out that multiple different ideals can be identified. Considering the future research these findings also contribute to how these types of ideals can be identified as well as providing a detailed description of what these ideals include. This thesis also provides one functioning framework to approach text data that address the topic of citizenship.

Moving to the second research question of how citizenship may be learned through KRC according to their materials? Multiple subcategories and themes related to learning of citizenship through KRC were found. Results can be divided into two main categories: educating citizens and expanding possibilities of participation. These categories are constructed from subcategories: education, providing information, facilitating citizens, places of participation, supporting citizens and co-operation. These results show that CSOs offer many possibilities for informal learning of citizenship. At the same, these results don't give information about the outcomes of this learning.

The results of this study encourage to look for citizenship ideals and learning of citizenship from different contexts for example by approaching it from nonwestern context. Future research of this subject could continue from questions of how the ideals of KRC are transferable to other contexts, are the ideals similar to citizenship ideals of other civil society organizations, where do these ideals come from and what type of citizenship ideals are learned through KRC. In conclusion, this thesis finds citizenship and how it is learned concepts that need to be researched more.

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Appendix 1

Organization background - Our Background

Project description 1. IRC- project

Project description 2. GAP – Project

Project description 3. FAGRIB - Project

Project description 4. PHC- project

Current project 1. KRC DFG II Civic Education

Current project 2. CBEG

Current project 3. Voice

Blog text 1. KRC simplifies Police work 17/10/2018

Blog text 2. GBV messages simplified through music, dance and drama 17/10/2018

Blog text 3. Building capabilities of local councils; A facilitator's tale 17/10/2018

Blog text 4. A transact walk that changed their attitude 17/10/2018

Blog text 5. KRC, Intensifies Civic Education, Hundreds of citizens turn up to face their leaders on issues of service delivery 17/10/2018

Blog text 6. KRC in mobile nutritional clinics galore, delivers health talks 28/06/2018

Blog text 7. Youth trained by KRC, produce banana juice prototype 28/06/2018

Blog text 8. Food and nutrition stakeholders dialogue meeting in Bunyangabu district 28/06/2018

Blog text 9. Refugees advised to report sexual gender-based violence cases 28/06/2018

Blog text 10. KRC joins global struggle to reduce climate change and associated effects 28/06/2018

Blog text 11. KRC interventions in climate change mitigation and adaptation 28/10/2018

Blog text 12. Youth supported by KRC actively participate in technology exhibitions
18/04/2018

Blog text 13. KRC creates banana market linkages outside Rwenzori region 18/04/2018

Blog text 14. White coffee stem borer/anthores leuconotus infests Kabarole and Bunyangabu Districts 18/04/2018

Blog text 15. DGF 2 launched, KRC to lead in building civic competence in Rwenzori region
18/04/2018