There's nothing noble in being superior to your fellow [hu]man.

True nobility is being superior to your former self.

Ernest Hemingway

Kurzfassung

Die vorliegende Arbeit erforscht das Empowerment Programm der Social Innovation Academy (SINA) in Uganda hinsichtlich seiner Auswirkungen auf die Agency der Teilnehmenden. Das Ziel besteht darin die einzelnen Elemente des Programms aber auch programmexterne Faktoren und ihre Zusammenhänge mit Agency zu identifizieren.

Der erste Teil der Arbeit beschäftigt sich mit dem Konzept Agency und den verschiedenen dazu in der Literatur existierenden Definitionen. Zur genaueren Abgrenzung des Begriffs wird er in Beziehung zu ähnlichen, verwandten oder zusammenhängenden Konzepten wie etwa Empowerment gebracht. Außerdem werden in Anlehnung an drei wissenschaftliche Frameworks spezifische Faktoren herausgearbeitet, welche die Entstehung von Agency beeinflussen.

Im zweiten Teil wird SINA, ihr Zweck und die ihr zugrunde liegenden theoretischen Konzepte erläutert. Darüber hinaus werden in diesem Teil das Empowerment Framework und das dazugehörige Programm ausführlich beschrieben.

Im dritten Teil werden die empirisch gewonnenen Daten schließlich mit der Theorie verknüpft und Antworten auf die Forschungsfrage generiert, die im Ergebnisteil ausführlich dargestellt werden. Darin bestätigt sich die Annahme, dass das SINA Empowerment Programm grundsätzlich konstruktiv auf die Agency der Teilnehmenden wirkt. Dies liegt unter anderem daran, dass SINA den Schülerinnen in Form einer sogenannten Opportunity-Structure Rahmenbedingungen zur Verfügung stellt, die die Entwicklung von Agency fördern. Dazu gehören eine besonders wertschätzende und fehlerakzeptierende Kultur, ein ausgedehntes soziales Netzwerk, die praktische Anwendung der Konzepte Freesponsibility und Holocracy, sowie das einzigartige Empowerment Framework mit seinen reichhaltigen Inhalten zur Förderung persönlicher und professioneller Entwicklung. Diese und viele andere Elemente erbauen sich zu einer soziokulturellen Umwelt, die sich günstig auf die Aneignung psychologischer, sozialer und menschlicher Fähigkeiten und Fertigkeiten auswirkt, welche für die Entwicklung von Agency notwendig sind. Nicht außer Acht gelassen werden, darf außerdem die große Bedeutung der Entwicklung und Gründung eines Sozialen Unternehmens, das im Zentrum der Aktivitäten von SINA steht. Es zeigt sich, dass die damit verbundene Vision und die daraus entstehende Leidenschaft für viele agency-förderliche Fähigkeiten und Fertigkeiten grundlegend ist.

Abstract

This research explores the so-called Empowerment program of the Social Innovation Academy (SINA) in Uganda regarding its effects on the participant's Agency. The aim is to identify the individual program elements and factors external to the program and their correlations with Agency.

The first part of the paper looks in depth at the concept of Agency and its different existing definitions in the literature. Then, it is connected to similar, related, or interrelated concepts, such as Empowerment, for a more precise delimitation. In addition, specific factors influencing the emergence of agency are elaborated based on three scientific frameworks.

The second part discusses SINA and explains its purpose and underlying theoretical concepts. In addition, the Empowerment Framework and its associated program are described in detail.

Finally, the empirically obtained data is linked to the theoretical frame in the third and last part, and answers to the research question are generated and presented in detail in the results section. The assumption that the SINA Empowerment Program constructively affects the participants' agency is confirmed. Many of the positive effects on agentic development root in a so-called Opportunity structure SINA provides to scholars. This structure includes a particularly appreciative and error-accepting culture, an extensive social network including role models, peers, coaches, and mentors, and the application of the concepts of Freesponsibility and Holocracy, as well as the unique Empowerment framework with its rich content to promote personal and professional development. These and many other elements build a sociocultural environment favorable to acquiring psychological, social, and human skills and abilities necessary for agentic development. Moreover, the decisive importance of developing and creating a Social Enterprise at the center of SINA's activities must not be overlooked. It turns out that the associated vision and the passion it generates are fundamental for many agency-promoting skills and capabilities.

Social Entrepreneurship as a path to developing Freedom(s)

An empirical study about SINA and its impacts on individual agency

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MASTER THESIS

To obtain the academic degree

Master of Arts in Social Sciences (MA)

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Abbreviations

AP – Accountability partners

Jangu It. – Jangu International

NVC – Nonviolent Communication

SDG – Sustainable Development Goals

SEF – SINA Empowerment Framework

SEP – SINA Empowerment Program

SINA – Social Innovation Academy

SOS – SINA Opportunity Structure

PART I

1 Introduction

Economist and Nobel laureate Amartya Sen (2000) accurately describes the global situation when he outlines that we have made tremendous technological, economic, political, and social progress in recent decades and achieved 'unprecedented opulence' in many countries. He also highlights that 'people live much longer, on the average, than ever before' and 'the different regions of the globe are now more closely linked than they have ever been' (Sen 2000, pp. xi–xii). Nonetheless, despite all these positive global advances, we are still affected by 'remarkable deprivation, destitution and oppression' (Sen 2000, pp. xi-xii). Regarding the various forms of deprivation that exist in poor as well as rich countries, Sen further postulates:

> There are many new problems as well as old ones, including persistence of poverty and unfulfilled elementary needs, occurrence of famines and widespread hunger, violation of elementary political freedoms as well as of basic liberties, extensive neglect of the interests and agency of women, and worsening threats to our environment and to the sustainability of our economic and social lives. (Sen 2000, pp. xi–xii)

Even though these statements are more than 20 years old, they can still be applied to today's world situation. For instance, as of today (10/15/2022), the 'World Poverty Clock' (2022) shows about 610,336,200 people living in extreme poverty. Looking at this figure, one might wonder how to tackle this widespread global poverty and the various other related deprivations.

In his work *Development as Freedom*, Sen (2000) refers to the concept of *Agency* and its great significance for global development. He asserts that 'individual agency is, ultimately, central to addressing these deprivations' (Sen 2000, pp. xi–xii). He further emphasizes that 'the freedom of agency that we individually have is inescapably qualified and constrained by the social, political, and economic opportunities that are available to us. There is a deep complementarity between individual agency and social arrangements' (Sen 2000, pp. xi–xii). He then concludes that 'development consists of the removal of various types of unfreedoms that leave people with little choice and little opportunity of exercising their reasoned agency' (Sen 2000, pp. xi-xii).

The Social Innovation Academy *Jangu International*[1]*,* situated on a hill above the small town of Mpigi, Uganda, is no ordinary educational institution. Instead, it is an academy that trains young, marginalized people to become social entrepreneurs. The 'Empowerment framework' (SINA 2022, p. 2) and the related training program were conceived by Etienne Salborn (2014) to address Uganda's high youth unemployment rate and excessive population growth. Nevertheless, SINA also works on other levels. On an individual level, it gives young people practical tools to shape their lives purposefully and consciously and offers space to discover what meaning they want to give this life. SINA is about helping young people find one or more meaningful tasks in life that can help them grow personally and professionally and turn them into social enterprises. In this way, SINA supports young people in becoming more practical, giving meaning to their lives, and creating work for themselves and others, while confronting one or more social challenges.

Since I first heard about SINA, I have been accompanied by the feeling that it counteracts the global deprivations addressed by Sen on different levels and promotes human development in manifold ways. Hence, to examine this intuition, I decided to explore the SINA Empowerment Program (SEP) as part of my master's thesis. I hypothesize that the *SEP* and its various elements have a remarkably constructive effect on the participants' agency and the people in their environment.

Based on Sen's arguments concerning agency and its implications for development, the structure of the thesis will thus be determined by the following research question:

How does the SINA Empowerment Program impact the participants' agency?

The question *'How'* refers to identifying the different program components influencing the scholar's agency. At the same time, however, the impacts of the program's elements and program-external factors on the individuals' agency will be analyzed. The structure of the research work is thus as follows:

1.1 Structure of the Thesis

In the first part of the paper, the concept of agency is approached from different perspectives. It will be related to other terms and concepts, such as empowerment. Any overlaps, but also significant differences will be highlighted. Subsequently,

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[1] Jangu International refers to the prototype and first SINA and related community located in Mpigi, Uganda

agency-relevant factors are extracted with the help of three scientific frameworks. Finally, a guiding definition of agency is determined, and the factors for developing agentic capacity are further specified and operationalized.

The second part of the thesis briefly explains the Social Innovation Academy, its purpose, and its underlying pedagogical, psychological, and philosophical concepts. In addition, this part describes the SINA Empowerment Framework (SEF) and the related program (SEP).

In the third and final part, the first two parts are synthesized through the empirical research findings. Then, the methodology and the complete research process are described and scientifically justified, and the research results are presented. The data obtained from the interviews and observations are then linked to the theoretical implications, and answers to the research question are generated. Finally, the thesis concludes with concluding remarks and a chapter on limitations and future relevant research areas.

1.2   Note on gender formulation

Since this paper deals with the term *Agency*, one that, from a global perspective, is still mainly reserved for the male population, I have decided to use the female gender form throughout this work. This decision is made in the spirit of the vision that this imbalance will change significantly in the coming years or decades.

2 Agency

In the following chapter, the concept of *Agency* will be defined, explained, and distinguished from similar terms. Furthermore, I want to show how agency is related to other abstract phenomena, what it consists of, and which conditions and factors are needed for an individual to exercise it.

2.1 Etymology and Definition

As a first step, the etymological meaning of the word agency should be clarified. The English word agency is rooted in the Latin *Agens*. The term *Agens* is described in Duden as the first participle of *agere*, which means *to act* (Bibliographisches Institut GmbH 2018). *Agens*, as its first participle, thus means *acting* or *the one acting*.

When Sen (2000) refers to an agent, he defines the term as 'someone who acts and brings about change, and whose achievements can be judged in terms of her own values and objectives' (Sen 2000, p. 19). However, he adds an important detail when he continues, 'whether or not we assess them in terms of some external criteria as well' (Sen 2000, p. 19). It is the individual who decides what values and goals she has, and these should, at best, be free from the restricting influences of her environment. In *Development as freedom* (Sen, 2000), he defines the agency role in terms of the ability of an individual to act in political, social, and economic affairs. The extent of freedom in this agency role then depends on the cultural, social, economic, and political conditions the individual is exposed to.

However, apart from Sen, numerous authors and scientists also tried to define the concept of *agency*. What is immediately noticeable is that all these definitions share common elements. I will identify and highlight these elements in the following section by contrasting the definitions. The following definitions are taken into consideration:

'What a person is free to do and achieve in pursuit of whatever goals or values he or she regards as important' (Sen 1985, p. 206)
'The capacity of actors to take purposeful action' (Narayan 2005, p. 6) and 'it encompasses the ability to formulate strategic choices and to control resources and decisions that affect important life outcomes' (Narayan 2002, pp. 72–73)
'The ability to act on behalf of what you value and what you have reason to value' (Ibrahim & Alkire 2022, p. 8)

'An actor's or group's ability to make purposeful choices - that is, the actor is able to envisage and purposively choose options' (Alsop et al. 2005, p. 10).
'The ability to define one's goals and act upon them' (Kabeer 1999, p. 438)
'Individuals behave as agents when they can pursue purposeful courses of action that further their goals' (Petesch et al. 2005, p. 42)

Table 1:Comparison of Agency Definitions (by author)

The following five commonalities stand out between these definitions:

1. Agency is always connected with a capability, specifically the ability to act.
2. However, this acting is not just any acting. It is acting according to the individual's self-determined decisions.
3. These decisions result from the personal values and goals of the person or the group.
4. They must lead to purposeful actions or choices.
5. To decide something (according to personal values), an individual needs a certain level of freedom of choice. She also needs access to specific resources and skills (see chapter 2.3).

An important point to be made here is that the above definitions are all positively worded and, for this reason, represent only one facet of agency.

2.1.1 The Dark Side of Agency

Neila Kabeer, however, points out agency's 'dark side'. Concerning power, agency can thus be defined in a positive sense as 'people's capacity to define their own life-choices and to pursue their own goals, even in the face of opposition from others' (Kabeer 1999, p. 438). In the negative sense, however, agency can be expressed in the form of power over others, for example, through the exercise of 'force, threats, coercion' (Kabeer 1999, p. 438) and the act of suppressing the agency of others. This critical point is often forgotten in the literature or perhaps omitted for good reasons. However, this work must not ignore that a gain in agency is not always positive.

In the following subsection, the term agency will be distinguished from other concepts to make it more tangible. At the same time, intersections will be pointed out and explained for a deeper and broader understanding. The first concept often associated with agency is that of well-being. This term will thus be contrasted and related to agency in the following section.

2.2 Well-being and Agency

Sen distinguishes (1985) *well-being freedom* strictly from *agency freedom* when he calls the latter a broader form of the former. While well-being freedom, as the name suggests, focuses exclusively on people's ability to possess and achieve well-being in various domains, agency freedom is about 'what the person is free to do and achieve in pursuit of whatever goals or values he or she regards as important' (Sen 1985, p. 203).

Whereas in well-being-freedom, a specific goal is aimed at, namely that of well-being, in agency freedom, the person herself, i.e., the agent, has many options about what to achieve (Sen 1985). 'People's goals may relate to their well-being but can also relate to the range of other objectives that an individual or group may deem desirable' (Petesch et al. 2005, p. 42). Moreover, as Sen (1985, p. 206) points out, 'the ability to do more good need not be the person's advantage'. Hence, doing something good (according to one's goals or values) does not always contribute to (direct) well-being, neither to oneself nor to the persons involved.

When it comes to making moral decisions, the question of personal well-being, in many cases, takes a back seat, and the agency aspect, combined with the responsibility towards others, gains importance. (Sen 1985, p. 207) While the concentration on well-being is rather narrow-focused, the *open conditionality* of an agency-driven person gives them more freedom in choosing goals and objectives but also asks them to be responsible. This responsibility involves assessing the goals and their consequences carefully before pursuing them. 'Persons should enter the moral accounting by others not only as people whose well-being demands concern but also as people whose responsible agency must be recognized' (Sen 1985, p. 204). This implication, however, does not mean that well-being is no longer vital.

On the contrary, the aspect of well-being is of utmost importance in specific contexts, for example, in the creation of concepts in the field of social security. (Sen 1985) It must be considered that some people may be unable to carefully assess their goals due to mental limitations, such as children or mentally impaired people. Sen on this: 'In the absence of the relevance of their agency aspect, it is their well-being achievement that would uniquely command attention' (Sen 1985, p. 204). In order to ensure this, appropriate policies must be designed. However, when capable of defining goals and assessing them in terms of having value for oneself

and one's life, a person must have the chance to discover this human potential and nurture it. (Sen 1985)

It furthermore makes sense to contrast well-being and agency because they are interdependent. Sen illustrates this interrelationship in his chapter on *Women's Agency and Social Change* (Sen 2000, p. 189-203). While one purpose of strengthening women's agency is to enable them to correct inequalities, which lead to unequal treatment and poor well-being of women, the possibility of the attempt to solve this problem itself depends on the women's agency. Hence, a woman's well-being is strongly related to the opportunity to exercise her agency. (Sen 2000)

In the same way, however, the well-being of many other people, first and foremost her family, is also connected with it. Hence one woman's agency can contribute to many women's agencies. However, if no woman is empowered to agency, this will be passed on to female and male family members. It is, therefore, crucial to take an agent-oriented approach to women's development because it will improve inequities and the well-being of women and those around them. (Sen 2000)

In this chapter, the relationship between agency and well-being was elaborated to show what unites and contrasts them and how they influence each other. In the following chapter, to get a more concrete picture of agency, it will be looked at from an *Empowerment* perspective. Since empowerment is a very closely related term to agency and sometimes even synonymously used, it is crucial to show intersections and differences between both terms.

2.3 Agency and Empowerment

There are different approaches regarding the relationship between the two very complex and closely related concepts of agency and empowerment. However, Narayan (2002) puts it in a nutshell when she claims that 'agency is at the heart of many conceptualizations of empowerment' (Narayan 2002, pp. 72–73). She further states that 'among the various concepts and terms (…) agency probably comes closest to capturing what the majority of writers see as the essence of empowerment' (Narayan 2002, pp. 72–73). Alsop et al. (2005) agree that agency is essential for empowerment, but it is just one part of the whole. 'Even when people have the capacity to choose options, they may not be able to use that agency effectively' (Alsop et al. 2005, p. 10). According to Alsop and others (2005), agency expresses the freedom to choose between meaningful possibilities but not the ability to translate this freedom into action. Empowerment, hence, consists of

another component besides agency which is illustrated well in *Narayan's conceptual framework* (Narayan 2005, p.7) on empowerment. In it, she divides empowerment into:

1. *The Agency (of the poor)*

2. *The Opportunity Structure*

At first glance, it might seem that the expansion of agency is more relevant than the opportunity structure to elaborate my research question. However, as we will see later, the opportunity structure (Alsop et al. 2005) also significantly impacts agency. Therefore, it will be addressed in chapter 2.4.3. The following subchapter, however, will discuss the *expansion of agency of the poor.*

2.3.1 Expansion of Agency

In her conceptual framework, Narayan (2005) illustrates what the two factors *Agency of the poor* and *Opportunity structure,* mean, what they consist of and how they interact. She notes that empowerment is associated with the 'expansion of freedom of choice and action to shape one's life' (Narayan 2005, p. 4). Based on the 'opportunity structure and agency concept' from Petesch et al. (2005), Narayan (2005) has developed a framework that further subdivides these two components into four building blocks:
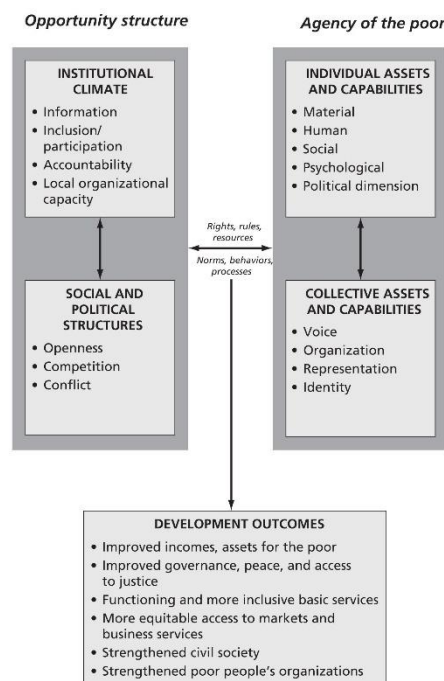
Figure 1: Detailed overview of the Empowerment Framework (Narayan 2005, p. 7)

Particulary relevant to this work is Narayan's (2005) division of the *agency of the poor* into *individual assets and capabilities* and *collective assets and capabilities.* Furthermore, crucial to note is the interdependency of the elements indicated by the arrows. While they all influence each other, the graph also indicates that they ultimately impact the development outcome of an individual or a group. (Narayan 2005, p. 6) The graph also shows that empowerment consists of the 'expansion of assets and capabilities' (Narayan 2005, p. 6), which ultimately serves 'people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives' (Narayan 2005, p. 6). It 'is a product of the interaction between the agency […] and the opportunity structure in which this agency is potentially exercised' (Narayan 2005, p. 6). The opportunity structure will be discussed in more detail later in this paper, referring to Petesch et al. (2005). In the following section, however, the *agency of the poor* will be specified.

2.3.1.1 Agency of the poor

When Narayan speaks of poor people's agency as a particular form of agency, she refers to the notion of *inequality of agency* coined by Rao and Walton (2004, as cited in Narayan 2005, p.10). Since poor people live in a *culture of inequality* (Narayan 2005, p.10), an environment characterized by persistent and reiterative inequality and poverty, they need specific tools for sustaining and possibly increasing their well-being (Narayan 2005, p. 10). Therefore, Narayan (2005) divides the instruments that allow poor people to have a particular influence on their environment into individual and collective *assets and capabilities* (Narayan 2005, p. 10). The following table shows these and each of their components:

	Capabilities	**Assets (material, physical)**
	Enable people to use their assets in different ways to increase their well-being	Serve people to withstand shocks and expand their horizon of choices
Individual	Human: good health, education, productive or other life-enhancing skills. Social: social belonging, leadership, relations of trust, a sense of identity, values that give meaning to life, and the capacity to organize	Land Housing Livestock Savings Jewelry

	Psychological: self-esteem, self-confidence, an ability to imagine and aspire to a better future.
	Political: the capacity to represent oneself or others, access information, form associations, and participate in the political life of a community or country
Collective	Organize and mobilize to be recognized (on their own terms, be represented, and make voices heard)
	Collective Action: Voice, Representation, Collective Identity, Solidarity, Terms of recognition)
	Bonding social capital
	Bridging social capital (to generate social movements and access new resources)
	Close ties with other poor people

Table 2: Individual and collective assets and capabilities (based on Narayan 2005, p.10-11)

While these components relate specifically to the agency of poor people, I believe they can be applied to the agency of all people. For this reason, I employ this logical systematization to elaborate my research question further. In the following subchapter, however, I will present another enriching division of agency-determining factors.

2.3.2   Agency of poorer social groups

As previously mentioned, Narayan's framework (2005) builds on the empowerment concept of Petesch and others (2005). The framework designed by these authors split empowerment into the *agency of poorer social groups* and *opportunity structure* (Petesch et al. 2005, p. 44). The *agency of poorer social groups* they divide into three constitutive factors*: Economic and Human capital* (1), *Capacity to aspire* (2), and *Organizational capacity* (3) (Petesch et al. 2005, p. 44).

Regarding the first factor, *economic and human capital*, they point out that possessing more economic capital usually leads to an individual being less dependent on others and enjoying more freedom of choice. However, this does not mean that a mere increase in economic capital already leads to an increase in

agency. It has been shown in many cases that 'poor, unskilled actors can be active agents where aspirations are high, and the organizational basis for collective action exists' (Petesch et al. 2005, p. 44), whereas 'the exercise of agency is unlikely without aspirations and organizational capacities, which are intimately linked' (Petesch et al. 2005, p. 44). Human capital is just as significant as economic capital since it includes education. Sen (2000a) sees a significant correlation between the education of young girls and female agency. Education strengthens the women's agency because they are more informed and skilled but also it allows them more exposure to the outside so that their agency has a broader range and is more effective (Sen 2000, pp. 196–197).

The second factor is the *Capacity to aspire* (Petesch et al. 2005, p. 44). It is described as 'the culturally formed capacity of poor groups to envision alternatives and aspire to different futures' (Petesch et al. 2005, pp. 42–43). This complex ability is a 'product of the relations between groups' (Petesch et al. 2005, pp. 42–43) and always involves common inequalities. It is grounded on dissatisfaction with the current life situation and requires a 'non-fatalistic perception about possibilities for social change' (Petesch et al. 2005, pp. 42–43) from the aspiring individual. What Petesch and others describe as general abilities of agents, namely to be 'able to envision alternative paths of action, decide among them, and take action to advance the chosen path as an individual or collectively with others' (Petesch et al. 2005, p. 42) seems to require this *capacity to aspire*.

Lastly, the *Organizational capacity of poor people* (Petesch et al. 2005, p. 42) is essential for increasing their *social capital*. The strong ties that groups of poor people usually build do not help in gaining connections to more powerful groups or the ruling elite, which is necessary to increase their agency. Therefore, they need to induce 'dynamic processes of mobilization or division' (Petesch et al. 2005, p. 42) by developing strategies that allow them to enter these networks. Such strategies may include 'taking advantage of divisions among elite groups or forming alliances with middle groups' (Petesch et al. 2005, pp. 43–44).

However, when assessing the capacity of individuals to aspire and organize, it must be considered that these are permanently embedded in a socio-cultural history and culture. Therefore, we must always ask ourselves why a person of a particular culture acts in a specific way in a particular situation and what consequences could result from this action in this particular context. As Sen (2000)

points out, a person who can choose between more possibilities of action is always responsible for the effects of the action she chooses. However, the individual will often choose the option that brings the most benefits to herself and her close ones.

An excellent example to illustrate the connection between socio-cultural conditions and freedom of action is the following: In cultures where a women's status depends on the number of children they bear, they gain certain rights and privileges by being more fertile. Still, their autonomy in decision-making does not necessarily increase. (Kabeer 1999) However, these women are in a moral dilemma because they are asked to choose between their status and autonomy. In this regard, Kabeer (1999) points out that 'when such considerations set up a trade for women between their ability to make independent choices in critical arenas of their lives such as […] reproduction […] and their ability to enjoy status within the family and community, status becomes antithetical to autonomy' (Kabeer 1999, pp. 447–448).

Moreover, it is not only antithetical to autonomy but also empowerment. Thus, it harms women's bodies and lives when they bear too many children to maintain their personal and family status. (Kabeer 1999) It is, therefore, questionable how a woman's decision to bear many children should be evaluated. It could prove that the woman is incapable of making decisions in critical areas of her life. At the same time, however, this decision could be made consciously to grant her certain rights and privileges in other social fields, allowing her to exercise agency, at least to some extent.

2.3.3 Opportunity structure

Involvement in a sociocultural context is one aspect of the so-called *opportunity structure*. However, in general, the opportunity structure of a society is defined 'by the broader institutional, social, and political context of formal and informal rules and norms within which actors pursue their interests' (Narayan 2005, p. 6). While Narayan's (2005, p. 6) framework divides opportunity structure roughly into *Institutional climate* and *Social and political structures*, Petesch et al.'s (2005, p. 45) concept of the *three influences* seems to be more concrete. It consists of the following elements:

1. Openness of institutions

2. Unity, strength, and ideology of dominant groups

3. State implementation (Petesch et al. 2005, p. 44)

By *openness of institutions*, Petesch et al. (2005) mean the extent to which poor people can influence institutions in shaping government policies. This permeability of political institutions is determined by many formal and informal rules, such as social norms and customs. For example, Latin America has historically developed so that today there is still very little chance for poor people and subordinate groups to influence political structures. (Petesch et al. 2005, p. 45)

Unity, strength, and ideology of dominant groups means nothing more than the 'power, unity and behavior of elites and other non-poor social actors' (Petesch et al. 2005, p. 45). The agency exercise of poorer groups is fostered if the elite is fragmented. An elite that is scattered has less concentrated power to act against the interests of the non-elite. Furthermore, positive for the empowerment of disadvantaged groups is a division within the elite. Certain actors within the elite often look for new investment opportunities and become increasingly interested in supporting them in their issues. The likelihood of alliances between subordinate and influential groups increases with the extent of division within the elite. (Petesch et al. 2005) It is important to note that it is not always the elite who influence the possible or impossible empowerment of poor populations. Indeed, this matter is also in the interest of the middle class and workers in the formal sector, who, especially in industrialized countries, benefit from 'existing patterns in service provision, social security, and jobs' (Petesch et al. 2005, pp. 47–48). They, therefore, have equally good reasons to oppose changes in the system. However, the success of empowerment of poorer people often depends on whether the middle class in the respective country or region allies with the elites or subordinate groups. (Petesch et al. 2005)

The last of the three influences is called *State implementation capacity*. It consists of many individual factors, which I will not discuss further in this paper. However, it is essential to note that the government's effectiveness in implementing the adopted policies does not always lead to an empowering opportunity structure. Indeed, in many cases, this capacity is determined by connections to one or more social groups. (Petesch et al. 2005)

Petesch et al. (2005), apart from naming, defining, and breaking down the three influences, also describe how the opportunity structure affects empowerment and its component, the *agency of the weak* (Petesch et al. 2005, pp. 48–49). They (Petesch et al. 2005) note that two essential prerequisites for the empowerment of

the poor are a certain degree of *institutional openness* and *fragmentation of the elite*. In a completely closed institutional context, no concerns of the disadvantaged groups will be heard. A vital yet easily understandable point is that the more disadvantages there are in the opportunity structure, the lower the possibility for pro-poor change. While all three influences can be beneficial or detrimental to the empowerment of poor groups, the relationship between the poor and the powerful, or at least the middle class, strongly influences the other two factors. (Petesch et al. 2005) Thus, in every combination of factors mentioned by Petesch et al. (2005), the possibility of empowerment in the end always depends on whether access to non-poor groups is possible. So, it seems that an alliance between the group of the socially disadvantaged and the elite or middle class is key to empowerment. If the disadvantaged group encounters a closed institutional landscape, they can influence it better by allying with more powerful groups. Of course, connecting with other poor groups will also help gain more influence through *bridging and bonding social capital* (see table 2, chapter 2.3.1). Nevertheless, allying with other social groups is undoubtedly more potent because influence increases with diversity (Petesch et al. 2005). As far as *state implementation capacity* is concerned, it is something similar. Whether this has a positive or negative effect on the empowerment of the poor depends strongly on the specific context. In the end, it all comes down to whether political systems and elites are accessible to the poor or if they are not. (Petesch et al. 2005)

The various definitions of agency, their connection with well-being and empowerment, and the individual differences have been explained in detail. In the following chapter, I will address one more elaboration on *agency*. It can be well integrated into this work because it identifies additional agency characteristics and puts them in a pedagogical context while creating a practical framework. Explaining the *Sidle-AMPLIFY Framework for Measuring Agency,* Aubreyn Sidle (2019) hypothesizes that 'alternative pedagogical practice and skills-based learning are important facilitators of Agency formation' (Sidle 2019, p. 2). Furthermore, she claims that 'the vast majority of life skills programs […] create agency or agentic capacity[2]' (Sidle 2019, pp. 1–2).

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[2] Note from Author (Sidle 2019): 'Agency and agentic capacity are used somewhat interchangeably throughout this paper. However, there is a subtle distinction. Agency is the set of skills/self-beliefs required to exercise "agentic capacity." Agentic capacity being the actual ability to exercise agency. The author assumes that if one has Agency, then one also possesses agentic capacity.' (Sidle 2019, pp. 16)

Since SINA combines alternative pedagogical practice and skills-based learning and the SEF can be perceived as a particular life skill program, I consider her thoughts and implications about agency highly significant. For this reason, I want to amplify her approach to defining and characterizing agency in the following chapter.

2.4 A concrete definition of Agency and a workable framework

As a researcher in girl's education practice and a professional in building girl-focused empowerment programs, Sidle (2019) recognizes significant knowledge gaps in the definition and measurement of life skills and in understanding how to teach them. Therefore, she has created a framework to facilitate the measurement of such life skills. (Sidle 2019, p. 2) From the research she has done in the last decade, together with other members of Amplify[3] (2020), she has constructed three main assumptions regarding agency. The first and probably most essential assumption for my research question is that 'agency can be taught' and is already 'taught well […] by many grassroots organizations' (Sidle et al. 2020, p. 2). This argument is followed by perceiving agency as a complex phenomenon shaped by the realities of place. Lastly, Sidle et al. (2020) conclude that the organizations that understand to teach agency best are community-driven, given that they have knowledge and experience of the agency's constraining or enabling factors in the region. (Sidle et al. 2020, p. 2) However, coming back to these factors later, I first want to illustrate her definition of agency and how she subdivides it into smaller elements. In her work on *the definition and operationalization of girl's agency,* Sidle (2019) compares definitions of agency from the social sciences, 'education, developmental psychology, and gender and development' (Sidle 2019, pp. 2–3) to synthesize the contents of these definitions to a new, more inclusive, yet more specific definition. With this new definition, she wants to counteract the tendency of the social sciences to oversimplify the complex concept of agency by describing it simply as a kind of action or choice that a person can make. (Sidle 2019, pp. 2–3)

She explains that she chooses a much more specific understanding of agency, which includes the ability 'to achieve a desired strategic outcome' by coordinating 'multiple skills, resources, and contexts' (Sidle 2019, pp. 2–3). She divides this

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3 Amplify girls is 'a collective of East African community-driven organizations focused on improving the lives of adolescent girls' (Sidle et al. 2020, p.1).

capacity into an *internal power* of the individual to take control over her life and an *external power* in the form of (constraining or enabling) structures that she needs to navigate (Sidle 2019, pp. 2–3). This division is similar to the empowerment frameworks of Petesch et al. and Narayan (see chapter 2.3), who, in turn, split empowerment into structural (external) and individual (internal) conditions.

Sidle (2019) decides to write agency in this understanding with a capital 'A'. This definition of *Agency* respects someone's need to develop specific skills to achieve goals and the fact that the outcome is significantly influenced by the 'specific socio-cultural environment and network of power relations' (Sidle 2019, pp. 2–3) of an individual. I like this comprehensive Agency concept and adopt it to explore my research question further. It is expressed well by the following definition:

 '[A]gency is the capacity of individuals to define aspirational goals and coordinate the knowledge, skills, attitudes, and resources both internally available to them (individual capacities) and externally available to them (in their social, institutional or physical environments) in order to take action to achieve stated goals.' (Sidle 2019, pp. 4–5)

To make this definition more instrumental, for her *working definition*, Sidle (2019) splits these internal and external factors essential for an individual's Agency into *Positive Self-Beliefs* (1) and *Skills* (2). When it comes to identifying the exact skills and self-beliefs that need to be learned, she notes that some of them might be of universal importance. At the same time, many differ locally and thus must be individually defined. (Sidle 2019, p. 2) However, combining the insights from the literature review and empirical evidence from various studies, she could find out that one positive self-belief influences the development of Agentic capacity most: 'Self-Efficacy - the belief in one's own ability to achieve stated goals' (Sidle 2019, p. 5) in line with Bandura (1989) and Donald et al. (2017) and according to empirical research on the topic (Sidle 2019, p. 9), is particularly essential for 'learning' Agency (Sidle 2019).

There are also specific skills that can be considered universally important (Sidle 2019, p. 5). The life skills that appear to be of universal value to Agentic capacity are *goal setting, decision-making, self-awareness, and inter/intrapersonal communication* (Sidle 2019, p. 5), even though environmental factors probably change them. It is also important to note that the so-called psychometric constructs, such as *self-efficacy* and *self-esteem*, are deeply intertwined with individual skills. Thus, it seems logical that an increase in the ability to make

decisions positively affects the individual's self-esteem. (Sidle 2020) After reviewing the existing literature on factors that influence agentic development and comparing it with the recent research in this field, Sidle concludes that there are two common components of programs that effectively cultivate agentic capacity:

1. 'A theory of positive identity formation which leads to the development of self-efficacy' (Sidle 2019, p. 13) and

2. 'Opportunities for participants to learn and practice agency skills and assert their identities in relatively safe environments' (Sidle 2019, p. 13).

While opportunities to learn and practice agency skills are often included in life skills programs and thus easily available, developing *self-efficacy* through forming a positive identity is more challenging. However, there is scientific evidence that in an 'environment of critical pedagogy and youth-directed or youth-driven learning' (Sidle 2019, p. 13), adolescent people naturally form a positive identity. For this reason, these elements are considered particularly significant for creating a working framework for agentic development.

Regarding the relationship between the two components, *positive identity formation* and *agency skills development*, research suggests that they reinforce each other, most likely within an iterative process. This means that in simultaneously developing *self-efficacy* and acquiring and practicing *agency skills*, the development of the further fosters the acquisition of the latter and vice versa. (Sidle 2019) Building on the principles mentioned above, in collaboration with Amplify, Sidle (2020) developed the following framework:

Figure 2: Sidle-AMPLIFY Framework for Measuring Agency (Sidle et al. 2020, p.13)

Environmental Beliefs are the beliefs someone has about her environment, which encourage or hinder her in believing she influences that environment. Sidle, and others (2020) assign *empowerment* to this category, which according to their

definition, is 'the belief in the ability to change circumstances' (Sidle et al. 2020, p. 12). Since the framework was developed specifically for agency among young girls, the factor of positive gender attitudes is crucial. This refers to the gender norms woven into the sociocultural structure of girl's and women's living environments that either promote or constrain their agency. These two factors, empowerment and gender attitudes are ultimately responsible for whether a young woman is more likely to believe her environment is changeable or rigid and unchangeable. Reality is usually somewhere in the middle. (Sidle et al. 2020) Since I am not exclusively concerned with girls' agency, but girls and women also participate in the SEP, it is crucial to keep this in mind. However, this point will be addressed in more detail in chapter 6.

Leadership skills or externally facing skills are the skills required for someone to make the changes in her living environment. Sidle et al. (2020) call them leadership skills because they relate to 'intra and interpersonal communication, propensity for, and interest in, leadership positions and mentorship, and abilities related to influencing and moving groups or teams' (Sidle et al. 2020, p. 12). *Self-governance skills* is the collective term for a person's skills to govern herself. These skills are directed towards the individuum itself and are therefore also called internally facing skills. They include *decision-making, problem-solving, perseverance, and goal-setting* (Sidle et al. 2020, p. 12). Regarding the relevance of the individual categories and their elements of Agency, Sidle and others' analysis (2020) show that the so-called overarching capacities, such as *positive self-beliefs* or *leadership skills*, are more significant than the specific skills, which in many cases vary from region to region. (Sidle et al. 2020) This means that *Leadership, Self-Governance, Self-Belief, and Environmental Beliefs* (Sidle et al. 2020, p. 13) should be the cornerstones of the life-skills programs.

In contrast, specific skills can be handled more flexibly. They can be chosen according to the structural needs of the environment. Therefore, it makes sense to keep them adaptable and avoid generalizations about them. (Sidle et al. 2020) After this detailed explanation of the term agency and the individual elements and factors for its formation, I will discuss SINA and introduce its meaning and objectives in the following chapter. In addition, I will briefly explain how SINA came into being and which theoretical concepts it underlies. Finally, I will describe the *SINA Empowerment Framework (SEF) and Program (SEP)* in detail.

3   SINA

SINA means Social Innovation Academy. An Academy is a place where people are trained. It derives from the Greek *akadēmeia*, Plato's Garden in the suburbs of Athen, hence, the platonic school of philosophy. (Oxford University Press 2022b) The word *innovation* comes from the Latin verb *innovare* and consists of *in*, which means *into*, and *novare*, which means *make new*. It thus means 'The introduction of new things, ideas or ways of doing something' (Oxford University Press 2022c).

Social Innovation, therefore, is the outcome of making something new in the social field. And this is what SINA itself is. It is an Innovation. I have heard about numerous schools and educational institutions using various learning techniques and training, but SINA's approach is unique. Moreover, apart from being an innovation, it is also an academy, an inspiring place where people are trained - to create more innovations. In his thesis Etienne Salborn (2014) explains how he came up with the idea to create SINA: In 2009, after his *voluntary social year* in an orphanage in Uganda and his encounters and experiences, he and other previous volunteers founded the organization *Jangu e.V*[4]. This organization aimed to finance the primary education of orphans who would otherwise not get any education or be unable to complete it. The project was very successful, noting that 'as of 2014, Jangu e. V. has 19 members and is looking after more than 70 orphaned children in their secondary schools and their sponsors in Germany and many other countries around the world' (Salborn 2014, p. 14).

However, after some time, when the first children had completed their education, the next challenge emerged: They now had an elementary education and could enter the working world, but there were no jobs. One reason is the Ugandan education system that creates more job seekers than job creators. When the first category becomes prevalent, natural deficits exist in the second category. This situation can be attributed, among other things, to the specific form of teaching in Uganda's schools. (Salborn, 2014) The Bismark education system, introduced to Uganda during the colonization of Great Britain, is still used in educational institutions today (Salborn, 2014).

This system is characterized by strict obedience, focus on competition, and the banking of knowledge 'to get certifications that allow for high positions and status'

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[4] e.V. means eingetragener Verein (engl. registered association)

(Salborn 2014, pp. 39–40). Furthermore, the Bismarck Education style does not support 'the diversity of the human species and their potentials' (Salborn 2014, pp. 39–40), and 'passions and creative capabilities have little chance to blossom' (Salborn 2014, pp. 39–40). The students are mainly trained to take over theoretical content from the teacher through memorization and recitation. Therefore, neither what is learned nor how it is taught should be questioned because this could easily be interpreted as doubting the teacher's authority. (Salborn 2014) Thus, in the spirit of Bismarck's conception, young people are turned into adults who, in the best case, have accumulated a great deal of theoretical knowledge but do not understand this knowledge in its mutual interrelationships or terms of practical implementation. Moreover, they learn little that could support them in managing their affairs outside of school or taking control of their lives. (Salborn 2014, p. 25) What they learn even less is how to create a business that generates income and work for themselves and the people around them, and at the same time, solve a social challenge in their community.

The Social Innovation Academy aims to counterbalance Uganda's predominantly theoretical and impractical school system. However, the initial reason for creating SINA was to tackle two challenges concerning Uganda: Youth Unemployment (1) resulting from an outdated school system and an excessive population growth connected with it (2) (Salborn 2014). The rates of both factors were very high (see Salborn 2014, pp. 16-17) at the time SINA was conceptualized, designed, and implemented (in 2014).

Apart from committing to the socio-political mission of addressing youth unemployment and excessive population growth in Uganda through its program, SINA also gives young people practical tools to shape their lives purposefully and consciously. A young, confused woman who has perhaps just finished her school education and does not know what to do, at best, becomes a young aspiring person who knows who she is, what she wants, and who can give direction to her life. She does this in SINA by participating in the *Empowerment program (SEP).* It allows her to get to know herself better and thus discover her strengths and weaknesses and their potential. She also becomes aware of her issues in life and problems in her environment that need to be solved. Based on this, she develops ideas for solving one of these problems, always in a social process, and this idea then becomes her business idea. At best, she develops personally and professionally throughout the process, from self-discovery to the successful design and

implementation of a social enterprise. The following chapter will explain the Framework for this SEP in more detail.

3.1 The SINA Empowerment Framework

The SEF was conceptualized and developed by Etienne Salborn and others (2014) to give young, marginalized people in Uganda the opportunity to discover, strengthen and grow their inner potential to create social innovation in the form of a social enterprise or an NGO.

In a multi-stage 12–18-month training program that is location-based, meaning participants live where they learn, the scholars work on their development of becoming social entrepreneurs. They gradually design a personally relevant project that will solve a social problem in Uganda and simultaneously provide a safe and fair workplace for themselves and others. (SINA 2021) The SEF is based on several conceptual foundations that have existed since SINA's inception in 2014 and have evolved since then: The *Innsbruck approach of Trans-Rationality (1), Freesponsibility (2), Project-Based Learning (3), Design Thinking (4), Social Labs and Prototyping (5)* (Salborn 2014, pp. 13–14). In the following chapter, these will be thoroughly explained.

3.1.1 Trans-Rationality

When explaining *Trans-Rationality*, Salborn (2014) refers to the curriculum of the master's program *Peace, Development, Security and International Conflict Transformation* in Innsbruck. In this program, 'diversity and the plurality of possible responses are highly valued ' (Salborn 2014, pp. 63–64). It was created by Wolfgang Dietrich and is based on Ken Wilber's concept of *Trans-Rationality* (Salborn 2014, pp. 63–64). Wilber (as cited in Salborn 2014) understands Trans-rationality as a concept that respects modernity and includes rational thinking *as one possible mode of perception* (University of Innsbruck 2019). Nevertheless, it is *greater and broader* (Dietrich 2012 & University of Innsbruck 2019) because it also recognizes the spiritual character of humanity. Therefore, rational thought and human virtues are used for its management. (Dietrich 2020) The Trans-Rational approach thus recognizes *plurality within unity and unity within plurality*. (Dietrich 2012, p. 271)

Regarding the curriculum, Salborn (2014) particularly highlights the two-month training at the beginning of the master's program and its transformative effect. The

experiences in these two months, according to Salborn (2014), lead to a shift in the student's perception. It seems that many things have changed when they return home. However, the changes they perceive are due to their internal transformation and ground in a new perception and reaction to the old environment. (Salborn 2014) In response to these experiences, Salborn (2014) has incorporated some curriculum elements into the empowerment framework. For example, there are five consecutive stages both in the master curriculum and the SEF. Another vital element of the SEF that supports the scholars' transformation process is *Freesponsibility*. This concept will be explained in more detail in the following chapter.

3.1.2 Freesponsibility

When Viktor Frankl (2000) talks about freedom, he logically connects it to responsibility. Freedom not lived 'in terms of responsibleness is in danger of degenerating into mere arbitrariness' (Frankl 2000, p. 134). Therefore Frankl recommends 'that the Statue of Liberty on the East Coast be supplemented by a Statue of Responsibility on the West Coast' (Frankl 2000, p. 134). Assuming that we all look for 'personal authenticity, fulfilling relations to others and a positive impact' (Salborn 2014, p.68) on our environment, the execution of our freedom must resonate with the freedoms of the people around us. Moreover, living the freedom an individual needs while building and sustaining harmonious relationships with others includes taking into consideration not limiting the freedom of others (Salborn 2014). These factors converge in the concept of *Freesponsibility* defined by Dan Gruder (2008 as cited in Salborn 2014).

Regarding its application in education, Salborn posits that a teacher needs to live freesponsibility to transmit it to students. It includes offering a learning space *without fear and blame* (Salborn 2014, p. 69) and giving the students freedom of choice regarding their learning objectives, meaning a student can decide consciously, knowing she *could have acted differently* (Salborn 2014, p. 70). An education that combines freedom and responsibility would give students the freedom 'to find meaning and become critically aware of oneself and one's environment' (Salborn 2014, pp. 66–73) and, at the same time, requires the responsibility of teachers to offer a variety of options students can choose. However, the students are also required to take responsibility. By using the knowledge and skills, they bring along, deciding for or against the available

options, and having the motivation and perseverance to work on it. Such a form of education would correspond to *Elicitive Education*, according to Lederach (1996, as cited in Salborn 2014). *Elicitive education* is empowering because it connects to the individual's inner potential, including skills, talents, and knowledge, to strengthen and expand them (Salborn 2014). The traditional perception of the teacher's role in passing on knowledge is replaced by a participatory approach that perceives her as a facilitator of opportunities for *discovery and creation* (Salborn 2014, pp. 66–73). The scholar learns to generate knowledge independently and then put it into practice. This approach corresponds to *Project-based learning* and *Design thinking*. For this reason, they are two more essential components of the SEF and will be presented in the following chapter. (Salborn 2014)

3.1.3   Project-based learning and Design-Thinking

Ted Cuevas defines project-based learning simply as *learning through doing projects* (Cuevas 2014 as cited in Salborn 2014 p.74). This learning 'can be as little as writing an essay and as big as starting a company' (Salborn 2014) and is typically connected to creating a product or service. The official High Tech High school's (2004) definition highlights that project-based learning offers *engaging learning experiences*. Students are asked to work on *complex, real-world projects* and *develop and apply skills and knowledge* (High Tech High 2004). This approach assumes that everyone has an *inherent drive to learn* and thus can mobilize the abilities to organize the necessary information, materials, financial resources, and more for the implementation of the project (High Tech High 2004). Different studies (Tamim and Grant 2013; Markham 2012; Mitra et al. 2010) show that 'well-implemented project-based learning is more effective than the current classroom learning' (Salborn 2014, p. 75). Knowledge is transmitted more efficiently and can be recalled longer because the students need to obtain it by themselves and directly put it into practice instead of passively absorbing it. (Salborn 2014)

Other benefits of project-based learning are significant gains in social skills and competencies and the strengthening of creative capacities. Students are also very motivated to help and teach each other because they have the freedom to choose from different options. Teachers help in the design process, but the design itself is up to the students. (Salborn 2014) This approach promotes a diversity of design options and outcomes in addition to the independent acquisition of skills and the development of group work skills. There are no exams or any form of punishment.

Thus a student can find herself in an environment that allows making mistakes, learning from them, and freely engaging in the project work by focusing on creativity and innovation. There is no fixed schedule, but the student teams are responsible for how they spend the time between the presentation of their projects (which are scheduled). (Salborn 2014)

Furthermore, only that which is meaningful to an individual and stimulates their curiosity remains in their long-term memory. For this reason, according to project-based learning principles, each project starts with a burning question that concerns real issues and problems from the student's life. (Salborn 2014)

In summary, project-based learning combines knowledge and practical skills. It takes advantage of young people's natural tendencies to generate knowledge by opening up a learning space where they can test that knowledge and put it into practice (Salborn 2014). Moreover, a significant realization that ideally occurs to individuals collaborating on projects is that *together more can be done* (Hunter 2013, as cited in Salborn 2014, p.77). However, knowing the high value of and using collaboration are also relevant components of *Design thinking*. (Salborn 2014)

Design Thinking is 'a human-centered method for project creation' (Salborn 2014, pp. 78) based on the key concepts of *empathy, integrative thinking, optimism, and collaboration* (Salborn 2014). *Empathy* is the foundation of Marshall B. Rosenberg's (2003) *Nonviolent communication*. He describes empathy as the ability of an individual to feel and understand the perspective of another human being (Rosenberg 2003), which is what design thinkers need when designing products or services. First, they must understand the feelings and needs of their customers in order to design a suitable product. (Salborn 2014) *Integrative thinking* describes the ability 'to see all salient—and sometimes contradictory - aspects of a confounding problem and create novel solutions that go beyond and dramatically improve on existing alternatives' (Brown 2008, p. 3 as cited in Salborn 2014, p.79). *Optimism* is applied when the student is convinced that there is a better solution to a problem than existing ones. In a traditional, rigid Bismarckian school setting, if the student gets too much feedback about being wrong, she naturally resists taking risks. Teaching optimism in this sense would encourage risk-taking, and students would have more opportunities to discover their strengths. The last factor, *Collaboration* (Brown 2008, as cited in Salborn

2014), is necessary when working together in teams to achieve expertise about a topic. An individual needs collaboration with others to gain deep insights into a subject matter (Salborn 2014).

3.1.4 Social Labs and Prototyping

Collaboration is also a vital component in prototyping and social labs, and prototyping itself is an essential part of a design thinking process and project-based learning. A prototype is 'the first design of something from which other forms are copied or developed' (Oxford Learners Dictionary 2022). Therefore, a prototype is not the optimization of an existing product or service but something entirely new (Salborn 2014). What makes a prototype special and distinguishes it from a pilot is that it brings a particular product or service to the user as quickly as possible to get their feedback for improvements. In prototyping, the trial-and-error technique avoids long pre-planning of projects and gains results as quickly as possible by continuously testing and improving the product in an iterative process. As a result, it soon becomes apparent what works and can be developed further, what does not work and should be improved, and what cannot be improved and must be discarded. (Salborn 2014)

A *Social lab* is where prototyping is regularly implemented. Just like innovation labs and co-working spaces, social labs can be found all over the world and, therefore, also in Uganda. In a social lab, different people come together to use their collective knowledge and skills to solve a problem by creating a product or service. People who work in social labs, as in Design-Thinking and Project-based learning circles, agree that a collective can create more (added) value than a single person and that social capital plays a crucial role in product or service development. When people come together, friction automatically arises due to different opinions and misunderstandings. However, as unpleasant as conflicts often seem, they can be productive and valuable if properly understood and used. (Salborn 2014) In social labs, individual's various complementary skills and knowledge are utilized, and so are insights that can arise through interpersonal friction. This dynamic is similar to what appears when an innovation is introduced into society. Initially, there may be much resistance, but the innovation can be beneficial in multiple dimensions once this is overcome. (Salborn 2014)

3.1.5 SINA Prototype

When creating SINA, the above concepts were supplemented by ideas that emerged from an open space dialogue, and together they were elaborated into the SINA prototype. This prototype was supposed to be a project-based school without a set curriculum, where different people could come together, like in a social lab, and work on project ideas. (Salborn 2014) Each student would be free to choose the project; in the same way, the learning would be freesponsible, self-organized, and experience-based. In detail, it would use activities, experiences, projects, and problems as learning tools. (Salborn 2014)

Simply put, it was based on the principle of 'learning by doing', giving each student the freedom to do what she wants and the responsibility for the process and outcome of her decision (Salborn 2014). A SINA is supposed to be a protected environment where making experiences, including mistakes, are the primary resources for learning. There are no exams or grading. Instead, scholars are free to create projects from science, arts, or any other field they find meaningful and motivating. (Salborn 2014) The scholars are supported in self-organized learning through mentoring and continuous feedback, which means they organize themselves in small teams and implement their projects self-determinedly but with external support. The time frame for establishing a social enterprise through SINA is estimated to be approximately one year but remains flexible and may be less or more. A graduate is someone who is ready to leave SINA with his enterprise and runs it outside mostly independently. (Salborn 2014)

The first Social Innovation Academy, Jangu It in Mpigi, Uganda, has existed for eight years. Since then, eight additional SINAs have been created in different countries (Salborn, 2022). Within these eight years, there have been many developments. These developments will be discussed further in the following part by explaining the theoretical and practical content of the *SINA Empowerment Framework* (SEF) (SINA 2021, p. 7).

3.1.6 The Purpose Safari

SINA is based on three pillars: *the Community Pillar, the Empowerment Pillar*, and the *Enterprise Pillar* (SINA 2021). In this paper, the research attention is focused on the second, the empowerment pillar. The SEF is at the center of the empowerment pillar and could be perceived as a curriculum. However, it differs

from a classic curriculum because it provides structure rather than content. Within this framework, the following *four spheres of learning* are identified:

1. *Training in the form of sessions* in which the scholar acquires 'knowledge, skills, and habits' (SINA 2021, p. 7) will support building character for personal and professional success.

2. *By taking up and co-filling roles* in the so-called *apprenticeship program* (SINA 2021, p. 7), scholars gain practical knowledge and skills and develop habits that serve their personal and professional objectives.

3. *Starting, running, and evolving a social enterprise* and gaining the necessary skills. It involves an iterative process of failing, restarting, and improving.

4. *Community living* includes constant interactions with fellow human beings and the need to act considerately and respectfully with each other. These experiences lead to much informal and peer-to-peer learning resulting in a gain in social and interpersonal skills. (SINA 2021, p. 7)

A *Five-step Empowerment Process* (SINA 2022, p. 2), also called *Purpose Safari* (SINA 2022, p. 2), was created to develop these different spheres in a structured and orderly manner. This framework comprises five stages: *Applied Social Innovation (1), Emerging (2), Concentration (3), Linking (4), and Mastery (5)* (SINA 2021, pp. 8–9).

The overall goal of these different stages is a change in the mindset of the participants regarding *self-organization and entrepreneurial development* and the promotion of *integrity and purpose* (SINA 2021, pp. 8–9). As for the development goals of this Empowerment Framework, there is a division between personal and professional development. According to SINA (2021, pp. 8-9), 'personal development is a lifelong process' and a prerequisite for social change. Scholars must identify and set individual goals and assess and improve 'skills, behaviors, and attitudes' (SINA 2021, pp. 8-9). This both needs and leads to realizing and maximizing their full potential.

Personal development can result in private victory as a change in the person's self-image and self-confidence. Therefore, the focus is on building 'effective skills, habits, and knowledge' (SINA 2021, pp. 8–9) to live a life consistent with the scholar's core values. However, it can also translate into a public victory, meaning that gains in knowledge, skills, and habits strengthen constructive relationships with others in teams and the community (SINA 2021). Finally, professional

development contains 'continued training and support for a professional career' (SINA 2021, pp. 8–9), which includes obtaining skills, knowledge, tools, and resources to successfully start and run a social enterprise and shift one's perception toward seeing opportunities in challenges (SINA 2021, pp. 8–9). The following subchapter will deal with the individual stages and their description.

3.1.6.1   The Empowerment stages

The first official stage of the *purpose safari* is the selection of scholars. However, the selection process will not be described in detail since the research question is limited to the impact of the participant's empowerment who have already undergone the selection process. For this reason, the first stage discussed in this investigation is the *Applied social innovation stage* (former confusion stage) (SINA 2021, p.9).

1. Applied Social Innovation Stage

This stage lasts around three months and gets its former name (confusion) from the confusion that arises when a person leaves behind the reality they know and encounters an entirely different reality at SINA. (SINA 2021) The primary goal is to identify and 'unlearn limiting beliefs and expand one's comfort zone' (SINA 2021, p. 9) and discover oneself and one's inner potential (SINA 2021). In addition, *habits of effective people* (SINA 2021, p. 9) are practiced at this stage, while those that stand in the way of the scholar's goals are identified and transformed. Furthermore, scholars work on identifying their purpose in life and creating a self-image that resonates with their values. Two essential skills learned here are problem-solving thinking and communicating clearly and respectfully. In problem-solving sessions, participants learn to perceive problems as opportunities for transformation at the individual and societal levels. Elements of 'Design thinking, Associative thinking, and ideation' (SINA 2021, p. 10) are used to create innovative solutions. Scholars also learn to find information to work with in their projects and teach themselves relevant knowledge and skills. (SINA 2021) To progress into the subsequent stage, scholars need to identify with and fit into the SINA culture (1), have an idea of their life's purpose (2), can communicate considering their own and the feelings of other community members (3), and can identify tensions in the community, wishing to resolve them. (SINA 2021)

2. Emerging Stage

In this stage, scholars take over more responsibilities, make more decisions and start doing accounting, logistics, and outreach. Learning is self-organized and experience-based; old scholars and trainers support new scholars through *Accountability Partners* (AP), including one-on-ones, mentors, and coaches. A significant step at this stage is identifying a problem in a community that matters to the scholar. Then, scholars with ident or similar ideas will team up to build *scholar associations* and work together to find a suitable solution to the problem. Finally, acquiring skills and knowledge is necessary to fundamentally understand the problem, the target market, and the ecosystem. (SINA 2021)

The Emerging stage consists of the *Apprenticeship program* and the *Emerging bootcamp*. The Apprenticeship program is an internship at SINA, where participants learn skills to run a social enterprise by taking on *roles* according to the *Holocracy* principle. (SINA 2021) Holocracy is a management system created by Brian Robertson (Holacracy 2022b) to break down strong hierarchies in organizations. According to Robertson, Holocracy puts people at the center, which means that everyone in the company is assigned competence and the responsibility that goes with it. (Holacracy 2022b) They can express this within the framework of their activities in the form of one or more roles. A role is the most fundamental element of the Holocracy structure and is described as 'an organizational construct that a person can fill and then energize on behalf of the Organization' (Holacracy 2022b) and usually contains one or more purposes, domains, and accountabilities, and can also hold policies. (Holacracy 2022b)

At SINA, the selection of roles is accompanied and supported by coaching and mentoring, as it should resonate with the personal and professional goals elaborated on in the previous stage. A distinction is made between *basic roles*, i.e., those for which no prior knowledge is required, and *core roles*, in which the scholar, as a co-role filler, works with the so-called main role filler and thus gradually acquires the competencies for the role. (SINA 2021) When implementing and practicing Holocracy according to its constitution, Robertson promises the following to happen: 'It's incredibly empowering for everyone. The constant permission-seeking stops. All employees get to know their authority and engage as leaders of their work' (Holacracy 2022a).

At *Emerging Bootcamp*, an intensive training program that lasts between three and five days, scholars are asked to identify a problem to which they have a personal connection. In addition, it should align with 'their past experiences, life purpose and SDGs' (SINA 2021, p. 9). To move on to the *Concentration stage*, the scholar should have developed on a personal level into a proactive community member who can work in a team and deal with conflicts. On a professional level, the scholar association should have gained the relevant skills, knowledge, and experience regarding their problem-solving idea. Members of the association should have greater clarity about the problem and potential solution and an overview of where that solution may already exist. (SINA 2021)

3. Concentration Stage

The concentration stage lasts about six weeks and serves the scholar associations to gradually shape their social enterprise by continuously prototyping, testing, and improving their solution with the help of potential customers. It is again divided into two core phases: During an intensive week of training in the *Concentration bootcamp*, scholar associations are supposed to understand better their chosen solution and the associated target audience and market. Furthermore, the association tests for the first time whether they can generate revenue, achieve customer buy-in, and understand if they are ready to become social entrepreneurs. (SINA 2021) In the *Post-Bootcamp* (about five weeks), the scholar associations continue to work on their business model regarding problem-solution-fit, i.e., the proposed solution solves the existing problem. Problem-solution-fit becomes evident when the target group buys the product and stakeholders would offer support for the implementation of the solution in the form of donations or funding. (SINA 2021) To advance to the next stage, the team should have the skills and compatibility to implement the proposed solution. Whether this is possible, as already mentioned, is determined by whether they generate revenue from their solution. (SINA 2021)

4. Linking stage

This stage is called the final stage of the scholar empowerment process because the scholar associations become officially registered companies and are subject to the associated laws and regulations. This two-month phase thus serves to establish corporate structures and carry out relevant administrative processes. (SINA 2021)

5. Mastery stage

Although the *linking stage* is the last stage of t, there is one more - Mastery. However, it is not considered the last stage because 'one can never graduate from it because one can never stop learning' (SINA 2021, p.14). Nevertheless, the scholar associations in this stage leave SINA as graduates with a social enterprise that they run independently and continue to develop to expand their social impact. Support opportunities for the alumni are available through *SINA Global's Acceleration Program* 'in the form of 1-1 mentorships, specific business training, and bootcamps' (SINA 2021, p.11). Moreover, the companies are part of the extensive SINA network, always having access to SINA resources and support. (SINA 2021)

PART II

4   Methodology

The following methodological part will align the theoretical and partly practical knowledge about *Agency* and the SEP. As visible in the theoretical part and the description of SINA, there are many overlaps regarding the prerequisites necessary for developing agency and the elements of the SEF. After all, it is called an *Empowerment framework*.

After studying the vast literature on empowerment and its relationship to agency, it becomes apparent that agency is an essential building block of empowerment. How agency is ultimately developed in the various participants through participation in the SEP will be evident in the results and analysis of the data obtained. The following chapter will describe the methodological design chosen to generate the data. While there have been many studies on agency, many researchers opt for a quantitative design. For example, Sidle et al. (2020) test for general agency presence through questionnaires and other quantitative instruments. This approach is certainly fundamental in the development research field. Nevertheless, quantitative research (just like qualitative research) has its limits.

According to Hug & Poscheschnik (2010), quantitative research involves representing empirical facts as numbers and processing them using mathematical or statistical methods (Hug & Poscheschnik 2010, p. 87). The primary aim is to quantify and obtain objective facts and to test a hypothesis (Hug & Poscheschnik 2010, p. 86). In terms of Agency, this could mean operationalizing the concept of agency, quantifying it (Hug & Poscheschnik 2010), and finally identifying it in the individual utilizing a questionnaire. However, in my work, I was primarily interested in understanding what changes in the Agency of the empowerment program participants. Furthermore, I am interested in determining which factors or elements of the SEP have significantly impacted their agency's development. For example, there are already indications from the literature that factors in a so-called *life skill program* are conducive to agency. Therefore, in analyzing my research data, I consider these factors but expect to identify additional ones that may be either general or specific to SINA. While quantitative social research causes a reduction of complexity, qualitative social research wants to demonstrate and explore this complexity more precisely. By eliciting subjective experience and analyzing structures of meaning, connections within social structures are explored (Mayring

& Gahleitner 2010). The objects of research are not broken down into variables but are investigated in their complexity and wholeness in their everyday context (Flick 2021). Hence, I choose a qualitative design since my research project examines individual subjective cases to understand them in a larger context and generate new knowledge. (Hug & Poscheschnik 2010, p. 86)

4.1 Principles of qualitative social research

In doing so, I am guided by the following overarching characteristic of qualitative social research:

4.1.1 Object adequacy of methods and theories

Theory building is usually inductive or uses abductive logic (Kelle 1999), including creative and intuitive processes. To meet the *object adequacy of methods and theories* (Flick 2021), a researcher chooses qualitative research methods if she wants to gain new insights directly from practice. In qualitative work, individual cases are the basis of the research. From an analysis of individual cases, the scientist arrives at generalizations and finally at a theory or 'dense description' of the phenomenon. (Wenzler-Cremer 2007) The research goal is not to verify what is known but to discover new things and develop empirically founded theories. (Flick 2021) Since my concern is to find out how the SEP and directly related factors affect the participant's agency and to generate one or more hypotheses, choosing a qualitative research design meets the *object adequacy of methods and theories* (Flick 2021).

4.1.2 Contextuality of actions and verbal expressions

Another principle is the contextuality of actions and verbal expressions. Their meaning and significance are always produced in a particular social, cultural, situational, and historical context (Steinke 1999). Qualitative research aims to get as close as possible to the reality of the lives of the people studied. It is oriented toward everyday events and the everyday knowledge of the participants in the research field. Qualitative research considers that the ways of looking at and acting in the field differ because they are linked to different subjective perspectives and social backgrounds.

Getting as close as possible to the reality of people's lives is granted in my research through a 4-week field visit to the social innovation academy. During this field stay, I lived on the premises of SINA, participated in the daily life of the program

participants, attended selected sessions, was thus included to a large extent in the daily business, and experienced countless interpersonal interactions. I have captured the most salient interactions and experiences in an auto-ethnographic diary. However, due to the vastness of my experiences, I could not write them all down. Nonetheless, they are indirectly included in the elaboration of the work, for example, through a better understanding of the SEP through my personal participation.

4.1.3 Consideration and analysis of a wide variety of perspectives

According to Uwe Flick (2021), an essential criterion of qualitative social research is the *consideration and analysis of a wide variety of perspectives* (Flick 2021, pp. 26-29). The general openness of the residents in the field has given me many opportunities to explore a wide variety of perspectives. Combining multiple data types and research methods to gain and scientifically analyze more than one perspective is a common approach in the scientific landscape. (Mey and Mruck 2010, p. 282). According to Flick (2010), this so-called *Triangulation* supports a general increase in knowledge; this is the gain of insights on different levels that goes further than it would with only one access. To meet this demand, I have opted for *triangulation* of theoretical knowledge from the literature review, autoethnographic protocols from the field research, and transcripts from guided expert interviews.

4.1.4 Openness

The principle of openness takes effect on various levels: On the one hand, the theoretical structuring of the object of investigation is put in the background, and the relevant settings of the investigated persons are moved into the center. On the other hand, investigated individuals are given as much space as possible in the research process to unfold their patterns of interpretation. (Helfferich 2011) To fulfill this criterion in the best possible way, I followed the principle of 'as open as possible, as structuring as necessary' (Helfferich 2014, p. 560) when creating the interview guide. As a researcher, this means, with all essential openness, to control and limit the interview process to a certain extent for reasons of research interest or pragmatics. (Helfferich 2014) To guarantee these principles' adherence, I chose a semi-structured interview design.

4.1.4.1 Semi-Structured Interviews

The creation and use of semi-structured guided interviews provide a rough structure with maximum openness to the interview participants and their statements and expressions. (Helfferich 2014) In a semi-structured guided interview, there are guiding questions, but often they serve only to prompt a response. Therefore, during the interview, a wide variety of new questions can be formulated to guide it, considering the research question. (Helfferich 2014) Therefore, even though I think that the principle of openness can be granted by an undisturbed narrative flow of the interviewee, I do not think that questions during the interview are disturbing for the interview process.

4.1.4.2 Problem-centered Interviews

For this reason, in conducting the interviews, I follow the basic principles of the problem-centered interview, following Witzel (1982). According to Witzel (1982), a problem-based interview is a theory-generating process that attempts to eliminate the alleged contradiction between theoretical guidance and openness by having the user organize his knowledge gain as an inductive-deductive interplay. Complementary communication strategies aim, on the one hand, at the representation of the subjective problem view. On the other hand, the suggested narratives are supplemented by dialogues, which are the result of resourceful and guideline-supported inquiries. Theoretical knowledge emerges in the evaluation process through elastic concepts, further developed in the empirical analysis and corroborated with empirically founded hypotheses on the data material. (Witzel 2000, p. 1)

I share Witzel's (1982) conviction that intermediate questions or follow-up questions have a particular exploratory function enabling the researcher to navigate and shape the interview with the interviewee in the sense of her research interest. For this reason, when conducting the interviews, I used question types characteristic of the problem-centered interview. These include the *general probing* for material generation, e.g., *factual questions, keywords,* and *narrative prompts*, and the *specific probing* aimed at generating discursive understanding, for example, *mirroring, comprehension questions*, and *confrontation* (Mey and Mruck 2010). The circularity of the research process is given because there is no predefined sequence of research steps, but, for example, the phases of data collection and evaluation alternate. Similar to the hermeneutic approach, the aim

is to constantly oscillate between the consideration of individual aspects and the big picture and also includes the researcher's person in the reflection. (Wenzler-Cremer 2007)

4.1.5 Reflexivity (of subjectivity) of the researcher and the research

The researcher's reflection on her actions and observations in the field, her impressions, irritations, influences, and feelings are recorded in research diaries and become data that flow into the interpretation (Flick 2021).

My approach in the field, combining participation in selected sessions of the SEP with conversations with staff, coaches, and participants, and conducting the guided interviews, allowed me to obtain data from various settings. As far as the analysis of the interviews is concerned, I opted for qualitative content analysis, according to Kuckartz (2018). I will describe this procedure in chapter 4.4 in more detail. In my research, however, I am determined not to limit my subjective impressions to the interview situation alone by composing a postscript. My stay in the field allowed me to gain many more impressions outside the interview setting. Therefore, I decided to incorporate these impressions into the work through autoethnography.

4.1.5.1 Autoethnography

This research approach strives to describe the personal experience (auto) and analyzes it systematically (graphy) in order to understand cultural experience (ethno) (Holman Jones 2005; Ellis 2004). Autoethnographers write retrospectively and selectively about outstanding events that result from being part of a culture. What distinguishes them from ordinary authors is that in doing so, they are usually required by social science publishing conventions not only to narrate what they have experienced but also to analyze it. (Ellis et al. 2010) For my research project, I have chosen the so-called *Reflexive ethnography* (Ellis et al. 2010, p. 350). Thereby, the researcher documents how she changes throughout the field research process. (Ellis et al. 2010) My approach was to write reports about particular events that I found salient concerning my research interest, then evaluate them in line with the research question and incorporate them into the analysis of the interviews. The question I asked myself when writing the reports was how the specific situation, event, content, or design of a session in the SEP affected my subjective sense of agency. That is, I reported on and analyzed processes of change that I perceived regarding my agentic capacity during fieldwork. Apart from integrating reflections of my own experience, I also include

observations from the field that I find worth adding to the interview data to support or contrast the results. In the further course, I compared and contrasted this data with the existing research literature as in chapter 2, recommended by Ronai (1996). The choice of research methodology was theoretically justified and explained in this chapter. The following chapter will discuss the next step in the research process: Data collection.

4.2   Data Collection

In order to answer my research question, I draw on my observations in the field and the results of twelve problem-centered interviews. Access to the field, the premises of Jangu It was made possible for me through contact with Etienne Salborn, SINA founder and former MCI student who lives there himself. Once in the field, I was embedded in a community full of competent, dedicated, and helpful people who supported my research project. Through conversations with Etienne and his staff, I established very low-threshold contact with potential interview partners, and the willingness to interview with me was very high. As a result, it was possible to organize enough interviews in a short time. To ensure a *wide variety of perspectives* in interviews, I aimed to include as much diversity as possible when selecting my sample of interviewees. Therefore, the gender distribution corresponds to a ratio of 50:50 with six male and six female interviewees.

Furthermore, after consulting with Etienne (Salborn 2022b), I decided to interview not only graduates of the empowerment program but also those still in the process. However, we agreed that it did not make sense to interview those in the *confusion stage* because, as the name suggests, this stage is very confusing. For this reason, I would interview people from the *emerging stage* upwards. It was also important to me not to interview only graduates of SINA who built and run a social enterprise because I did not want to limit the study of the impact of the SEP only to the group of social entrepreneurs. Participants in different phases of life, with different roles and professions, under different life circumstances were to be interviewed to draw as diverse a picture as possible and, in the sense of the inductive approach, to conclude the diverse specifics to the general.

Another reason for interviewing various groups of people was that I did not want to define success in the classical sense according to material criteria, e.g., status or wealth, but in the line of Sen (2000) as the freedom to use one's capabilities and opportunities for action. This approach is also in line with SINA, which is not about

making the poor and marginalized wealthy and successful, but about creating capable, self-determined, self-confident, and influential human beings who shape the world.

In line with *triangulation*, however, I also felt it is essential to integrate perspectives from non-scholars. Therefore, since my perspectives in the diaries should not be the only 'external' ones, I interviewed two people who have not participated in the SEP but have been active in the program as SINA partners. I wanted to know from them what observations they had made regarding the development of the scholars. The results of these interviews will be used to compare or supplement them with the statements of the scholars or alums. For the reasons mentioned above, I have decided to select the interviewees according to the following scheme:

Category	No.
1. Alumni and scholars who talk about their personal experiences with the SEP	
a. Alumni with an enterprise – those who have finished the entire empowerment program (up until the mastery stage) and have successfully founded a business that is still running	3
b. Alumni without social enterprise – those who have finished the entire program (up until mastery) but have not founded a business	2
c. Scholars with an enterprise who have left the program before mastery	1
d. Scholars without enterprise who have left the program before the mastery stage	1
e. Scholars who are still in the empowerment process (after the emerging stage)	3
2. Co-Creators/Employees who talk about their experiences as mentors, teachers, trainers of scholars and experiences of the scholars they have observed	2
	12

Table 3: Structure of the interview groups (by author)

For category one and category two, I created two separate semi-structured guides, which can be found in the appendix. They are based on problem-centered interview principles (Witzel 1982) and serve as a red thread in the interview process. In the process, I gave myself and the interview partner as much room as

possible for new things to arise. As a result, the guideline has grown throughout the interview process and has been extended by spontaneous follow-up questions. These are not apparent in the guideline but in the transcripts. The interviews took place in different locations; some at Jangu It, others at the interviewee's homes or workplaces.

After having described the data collection, in the following chapter, I will address the next essential step in the process: data preparation.

4.3   Data preparation

I wrote the autoethnographic protocols retrospectively in the form of a diary. Therefore, they were already scripted and structured from the beginning. The interviews, in turn, I recorded on my phone using a specially designed app and imported them into the QDA software MAXQDA, where I could efficiently transcribe them. In the following section, the transcription will be briefly outlined.

4.3.1   Transcription

For the transcription of the interviews, I followed Kuckartz et al. (2008) simple and quick-to-learn transcription rules that smooth the language and focused on the semantic content of the speech. Since the interviews were in standard English and all participants spoke well, the transcripts are in script English. The following transcription rules I used (Dresing & Pehl 2011) shall be explained for the reader to be able to follow the transcripts:

1. Half sentences that lack completion are marked with the termination sign /.
2. Pauses from approximately three seconds are marked by *(...)*.
3. Especially emphasized words or expressions are marked by capital letters.
4. Emotional non-verbal expressions of the interviewee and the interviewer, which support or clarify the statement (like laughing or sighing), are noted in brackets when used.
5. Incomprehensible words are marked with *(unintelligible)*.

After transcription, the written data must be evaluated and analyzed. This process of evaluation and analysis will be described in the following chapter.

4.4   Data Evaluation and Analysis

I chose Kuckartz's qualitative content analysis (2018) to evaluate and analyze the data. Kuckartz (2018) argues that while Mayring's approach focuses primarily on

category formation and counting category frequencies, his approach is more concerned with analyzing after the coding phase from a more qualitative and hermeneutically accentuated position. He adds that the most interesting part of the analysis happens after coding and can be much more than a simple quantitative frequency evaluation. Kuckartz's approach thus covers how to do a qualitative category-based evaluation, but also how to discover relationships between categories, which other forms of analysis are possible, and how to visualize results, document them, and put them on paper. (Kuckartz 2018) Since it is in the interest of my research question to analyze the categories profoundly and include the relationships between categories, I chose Kuckartz's approach.

In applying the analysis, I roughly and with small deviations adhered to the seven stages of Kuckartz's flowchart (see Kuckartz 2018, p.100). Before creating the category system, I carefully worked up the data material through memos and case summaries, as suggested by Kuckartz (2018). With many new insights in mind, I then moved on to generate a code system, which will be described in the subsequent chapter. In developing the code system, I opted for a mixed form of deductive and inductive category formation (Kuckartz 2018).

Following Narayan's and Petesch et al.'s structuring (chapter 2.3), I first divided the code system into two main pillars. The first pillar is the opportunity structure SINA provides participants in material and non-material terms that influence the participant's agency. The second pillar consists of the assets, capital, and capabilities the individuals can gain through participation in SINA. Then, based on this main structure and following Kuckartz's (2018) mixed approach, I formed a relatively small number of 'A-priori categories' from Narayan's, Petesch et al.'s and Sidle's frameworks (chapters 2.3 & 2.4) on agency and the theoretic principles of SINA. These *a-priori categories* acted as a search grid for the further coding process on the material. I then generated subcategories and the smallest units (codes) from the data material. For this and further evaluation and analysis, I used the software MAXQDA. In creating these subcategories and codes, I drew on the guideline for category building (Kuckartz, 2018), which thoroughly describes this process.

Proceeding according to Kuckartz's flowchart (2018, p.100), I coded all the material with the differentiated category system in the further course. Of the six possible analysis forms (Kuckartz, 2018, p.118), I applied the *category-based analysis of*

the main categories (1) first and integrated the analysis of *interrelationships of the subcategories within a main category* (2) and *the interrelationships between main categories* (3), if it appeared relevant (Kuckartz, 2018). Using the various visual tools of the MAXQDA software, such as the *Code-Matrix browser*, I created simple visualizations that helped me determine the appearance frequencies of categories and codes. Categories that were mentioned particularly frequently I interpreted as being especially relevant. Therefore, these and connections to other categories are described in more detail in the results chapter. Those rarely encountered are given lower priority. Hence, they are mentioned but not explained further. The detailed analysis results, including some of these numbers, are presented and explained in chapter 5. However, before doing so, I would like to include a small subsection reflecting on my research experience in SINA.

4.5   Reflection on the research experience

I certainly had a very privileged role during my research activities at SINA. Therefore, it cannot be ruled out that my appearance, relationship with the founder of SINA, and role as a researcher influenced my interviewee's behavior and responses. However, while participating in the sessions and living in the community, I never felt I was being treated in a particular way. I attribute this to the attitude dwelling in Jangu It. that everyone has equal value, regardless of background, skin color, education level, or wealth. The bottom line is that life in Jangu It is about integrating yourself into the bigger picture by exercising a role. Therefore, my role as a researcher did not seem of more or less relevance or value than any other role there.

Furthermore, related to the interviewees and their statements, I may have received relatively many responses that portrayed SINA from its good side. However, I believe this phenomenon cannot be entirely avoided in any research. Nevertheless, I made a solid effort to influence the research findings as little as possible by focusing on maximum openness in the interviewing process and during my research stay. In this context, I want to emphasize that I also had interviewees who addressed points I did not expect and did not meet my hypothesis. I nevertheless included them as significant insights generated through the research study. These critical points can be studied in the results section and the subsequent chapters *Concluding remarks* (6) and *Limitations* (7).

In the following chapter, I will present the results of evaluating and analyzing the research data.

5   Research results

Following the structure of the category system, I divided the results into part one, describing the agency-influencing effects of SINA on the individual's capabilities, skills, and assets. Part two, in turn, discusses elements of the SINA opportunity structure (SOS) that affect a scholar's agency. This chapter also includes the interpretation and discussion of the results. Thus, the categories and related empirical findings are linked to the theoretical framework already presented in Part I of this thesis and discussed in this context.

Part 1 - Individual Assets and Capabilities required for Agency

According to Narayan and Petesch et al. (see chapter 2.3), empowerment in the sense of agency expansion is supported by the possession of so-called material assets. In the following section, I thus describe the forms of material assets SINA provides to scholars during their stay.

5.1   Material assets

The two interviewees who comment on the necessities SINA provides to scholars mention food and shelter. One of them jokingly and quite affectionately refers to this way of addressing the scholar's needs as *spoon-feeding* (IF:52). Another thing mentioned in this topic is the relationship to this kind of basic care. Both respondents feel somehow dependent on SINA. While on the one hand, they appreciate it very much, on the other hand, they are not entirely comfortable with being dependent like this and prefer to see this situation as a temporary condition. One interviewee also mentions the disadvantages of it, namely the lack of knowledge and experience when leaving SINA, which in their experience, then must be learned in a very uncomfortable way (IF:52).

A subcategory of material assets that could be obtained from the data is *Social Enterprise.* It is not a physical asset, but the ownership of a business leads to the appropriation and possibility of owning certain goods and resources. So, it can be seen as a symbol of ownership, which is why I count it as a material asset.

5.1.1 Social Enterprise

What is associated with owning a social enterprise is, first and foremost, success. According to a respondent, this is defined by secure employment and a sufficient, regular income (IK:67). One interviewee, who is still in the process of building his enterprise, emphasizes great hope in this regard (IK:14). Another one highlights the various income opportunities that are now open to him because of the training, the project, and the work with Jangu It (IL:34). A third one mentions how running a social enterprise and making income allows some SINA alums to do the things they want to do (like traveling) or to support their families (IG:176).

Another essential point that emerges in the interviews with respondents who already run a social enterprise is the creation of jobs for disadvantaged people and the accompanying regular income for these employees. Thus, it can be seen that the creation of a social enterprise allows not only the acquisition of material assets for the entrepreneur herself but also for those people who work in it (IF:25). This main category concludes here, moving on to the next category, which is the first one dealing with agency-related capabilities and skills: *Political capital and capabilities.*

5.2 Political Capital and Capabilities

This main category includes the three political terms *Participation, Impact,* and *Self-Determination*, which will be discussed under the following subchapters.

5.2.1 Participation

In this work, participation is understood as the active engagement of an individual in political, social, and economic affairs in their living environment. Although for many interviewees, their immediate living environment is Jangu It, those who have left live in other environments. Most often, participation is mentioned in connection with the *Holocracy*-system, which gives a chance to develop ideas, create an associated role and implement the ideas through role-filling. It is emphasized that this is very different from regular employment, where people must often go through different hierarchies to be heart. Or otherwise, sometimes they are not considered at all. (IL:47 & 49)

In the SINA committee, people can participate in the decision-making regarding SINA. However, it is mentioned that it is not always easy to influence decisions, especially when it tends to one side (IJ:142). Another observation made by a long-

term SINA partner is that many people do not dare to speak up if they do not agree with something because they might be afraid to lose what they have gained through SINA (IJ:156).

In addition, one social entrepreneur explicitly points out that his entrepreneurial involvement has allowed him to participate in and contribute to international conferences, panels, and forums (IC:41-42). The mention of participation is also very often accompanied by the respondents' feelings regarding the impact of their (entrepreneurial) activities (IC:71).

5.2.2 Impact

Impact is a frequently mentioned term among respondents and seems to be a significant motivator for many in their entrepreneurial endeavors. All those who are already social entrepreneurs emphasize the multiple positive impacts on people in the community they come from, especially on disadvantaged groups (youth, disabled, women, refugees), their families, and the environment (ID:5; IL:32; IJ:13; IH:59-60; IG:7; IF:7-8; IC:71; IB:59). The empowerment of family members, employees, other entrepreneurs, and people in the community or even entire communities is reported as a widespread impact through training, coaching, and knowledge-sharing (IL:32; IJ:13; IH:59-60; IG:7; IF:7-8; IC:71). Some SINA alums are also involved in the empowerment program to support new scholars in the process. Nevertheless, those still in the process of founding the enterprise also highlight the importance of a positive and far-reaching impact on their social and ecological environment (IA:34).

When the interviewees, whether scholars or graduates, speak of impact, they often connect it with the social enterprise (IK:55; IA:34; IH:59-60; IG:7; IF:7-8; IC:71). They seem to perceive this as an essential means for their impact (IG:45). Another thing that stands out in the interviews is that many interviewees express a desire or goal to increase their impact even further and believe they would achieve this through their social enterprise (IG:7 & 45; IF:48; IE:66; IC:71-72; IB:110).

My experiences regarding participation in SINA refer to life in the community and participation in the sessions. Through my role, I was also part of SINA. I enjoyed all the privileges associated with it, such as participation in the sessions, living and eating, and support from the community members regarding my research. I was even legitimized to vote on internal program matters. So, I had many participation rights when I was in SINA. I had the opportunity to participate in all of SINA's

activities and offers and to play an active role in the *Holocracy*-system. For this reason, I experienced the possibility to participate there as very low-threshold and easily accessible compared to many other places, communities, and companies. However, this kind of self-responsible participation requires specific skills and abilities, which will be further elaborated in a later part.

5.2.3 Self-Determination

Self-determination is an often-used term in the political and juridical sphere. However, in the present work, this term is understood in its simplest form, namely the ability of a person to decide how she wants to live. Self-determination is not explicitly mentioned in the theoretical concept of SINA. However, it can be found when looking closely at the community principles, the empowerment program, and the concepts of *Freesponsibility* and *Holocracy*. This relationship is reflected in both my observations and the interviews. Among the respondents' answers, the frequent reference to *Freesponsibility* is particularly salient (IL:47; II:41; IH:48; IC:14; IB:74). In addition, respondents emphasize that since living in SINA, they have been feeling truly free to do what they want for the first time (IL:47 & 51; II:41). So, on the one hand, the respondents experience very unusual freedom about their decisions. However, on the other hand, they also mention that they learn how to handle this freedom responsibly in SINA. In concrete terms, this means thinking through decisions well and basing them on sensible, constructive reasons, not emotions. SINA provides the space (time) and the necessary training and support for this (IE:80; IG:29 & 62). One respondent puts it as follows:

> I'm able to take decisions on my own and thinking, that why am I really doing this. So, taking time to question my decisions even though […] in Africa we have this family beliefs and stuff like that. So, there is something which can happen on your personal level of life or maybe professional, and then you are not able to take a decision because some people are taking already a decision on your behalf. But with SINA and Jangu the path, I think I've been able to really think through before taking any decision. Is this really important for me? Is this really something that I will see an outcome out of the tunnel, something like that? (IG:17)

Another term frequently mentioned and associated with self-determination and closely related to *Freesponsibility* is *Holocracy* (ID:10; IG:29). Through the application of this system, each SINA resident is free to choose one or more roles and has complete autonomy in them. Therefore, every scholar can decide what she wants to learn and how to contribute to Jangu It (IL:47; IC:14). Finishing the

discussion of this category here, proceeding to the next category, the next chapter will address the agency-relevant psychological capital and capabilities.

5.3 Psychological Capital and Capabilities

This main category, including many subcategories and codes, is the most frequently coded (482) and thus treated with particular attention in the analysis. It is broadly divided into *Beliefs and Attitudes* and *Capabilities and Capacities*, consisting of subcategories and codes. Those *Beliefs and Attitudes* consist of the groups *Self-Beliefs, Environmental Beliefs* and *Value-Orientation*, and the single codes *Hope* and *Win-Win-Attitude*.

5.3.1 Beliefs and Attitudes

The first subcategory of *beliefs and attitudes*, which was by far the most frequent (52) in the interviews and is therefore mentioned first, belongs to *Self-beliefs* and is called *Self-Esteem*.

5.3.1.1 Self-Esteem

The following types of *self-esteem* could be identified in the interviews that were obtained or promoted through SINA:

Self-esteem regarding one's own value, including the notion of being irreplaceable (IB: 40)
Confidence to question things – The SINA system gives the opportunity (IJ:48; IG:13)
Self-Esteem needed to come up with own ideas, take responsibility necessary at SINA
Speaking one's mind about things, being more honest than before (IJ:134)
Belief in the ability to start something big, like a project (II:15)
The belief that I can get anything I want (IC:42; IH:83)
The belief that I can become anything (IB:87)
Confidence to choose the right friends and refuse the wrong ones (IB:86)
Confidence to share personal things with someone (IB:87) by, e.g., taking part in an interview (IB:34)
Belief in the value of one's social enterprise (IC:20; IF:25; IK:31; IA:9; ID:5)

Table 4: Types of Self-Esteem fostered by SINA (by author)

Many factors that lead to (more) *self-esteem* are related to a gain in skills, awareness, capabilities, and knowledge. The following self-esteem-fostering elements are mentioned in the interviews:

English speaking (IA:19 & 21)
Presenting/Pitching and constructive feedback in a non-violent way (IA:110, 112, 113 & 117)
Inner transformation to value oneself through empowerment program (ID:75)
Tools for goal setting (TT:60)
The comfort zone challenge leading to the conviction that you can get whatever you want (IH:83)
Social enterprise and impact of social enterprise (IC:42)
Entrepreneurship knowledge gained through SINA and the project (IC:20&22)
The chance to put the knowledge acquired at SINA into practice (IC:54; IG:13)
Support from one-on-ones, coaches, and mentors (IE:29)
Being on eye-to-eye level with teachers, trainers, and coaches (IB:49-51)

Table 5: SINA Elements fostering Self-Esteem (by author)

5.3.1.2 Self-Efficacy

The second most-mentioned self-belief is *Self-Efficacy* - the belief in one's ability to achieve stated goals. Again, I coded 39 segments on this, not all of which are direct statements about perceptions of *self-efficacy* but also statements that indicate hope towards it (IA:44; IA:167-169; IK:76). Nevertheless, there are many statements where scholars and alums directly express their conviction that they will achieve their goals (IK:63; IF:9; IC:42).

What is particularly important to mention is that *self-efficacy* and *self-esteem* often intersect, which can be related to the fact that *self-esteem* is the belief in one's abilities and worth. *Self-efficacy*, in turn, is the belief in a particular ability, namely the one, to achieve one's goals. It becomes evident in the interviews that a gain in *self-efficacy* strongly impacts increased *self-esteem* among SINA participants. It also appears that the development of *self-efficacy* requires a specific environment that makes it possible to define and set goals and, most importantly, implement

them. For example, in Jangu It, the *Holocracy* system makes it possible to implement goals in a low-threshold manner (IL:49). It also takes specific skills to set and achieve goals. According to several respondents, these can be learned in SINA through specific sessions and applied in small projects through *Holocracy* role-filling and work on the social enterprise (IH:51; IG:35). One specific SINA element highlighted concerning *self-efficacy* is the *comfort-zone challenge*. A respondent states that this challenge taught him that *'when I need something, I can always get it'* (IH:83). Another element that emerges as significant is the identification of a personal *purpose* in life that stimulates the setting of goals and promotes their achievement (IE:90). What else seems to be of utmost importance for the development of *self-efficacy* is the *accountability partners* (AP), i.e., coaches, mentors, and one-on-ones, who provide professional and personal support to scholars (IE:60). Moreover, the last factor that is particularly emphasized and seems to have a significant influence on the development of *self-efficacy* is the many *role models* that SINA offers through its vast *network*. While it does not directly lead to an increase in *self-efficacy*, it does generate *hope* among many scholars. What also generates *hope* is a realistic view of society and what people need, connected to the ideation of a social enterprise and the intensive analytical activities that come with it (IB:92-95). The term *Hope* explained in the next chapter, frequently emerges in the interviews and, therefore, also appears very relevant.

5.3.1.3 Hope

This category is not found in the frameworks used to create the code system and therefore was exclusively generated from the material. Nevertheless, it is a fundamental category because the interviews show that it is not only the emergence of *self-esteem* and *self-efficacy* that support the scholar's empowerment process. *Hope* is something else that operates and is much more subtle and delicate yet extremely powerful and effective.

Those who have built a social enterprise and have been able to develop *self-efficacy* and *self-esteem* through the process gradually are more likely to be sustained and motivated by it. This is because their continuous experiences have shown them that they can realize their goals if they want to. On the other hand, however, it shows that those who are still at the beginning of the process and have built up some *self-esteem* and *self-efficacy* but do not yet have complete conviction need *hope* (IA:32; IK:14). *Hope* arises mainly in the interviews with the scholars

who are still in the process of building up, but also those who have already completed the program, are successful social entrepreneurs, trainers, or SINA partners mention it (II:64-67).

What is particularly supportive of the development of *hope* among scholars and alums? In the case of the scholars, the *role models* already mentioned are always present through the extensive *SINA network* (IE:113-116). Also, the founder of SINA, Etienne, or SINA as a project, is mentioned in the interviews as a role model or ideal from which hope for one's success can derive (IH:48). Equally important is the support of trainers and APs that is highly appreciated by the interviewees and, therefore, often mentioned (IE:29). Among alums, a hope-fostering element mentioned often is *Plausibility*. According to this, it is logical for them that their social enterprise will be successful, for example, because it shows that it is needed in their community:

> I: What gives you this strong belief that it's going to work out one day?
> R: Umm. Yeah, cause I know, there are children (laughs) that are our beneficiaries, their parents who need support, and our customers. So, I know it will work out, and I know that the service we're going to give out, the parents need it, the children need it, and the world needs it (laughs). So it will work out. (IB: 92-93)

Some alums also emphasize that they will always have something to do because there will always be a need for social entrepreneurs in Uganda. Since they are not primarily driven by profit-making but rather by generating a positive impact on social challenges in their environment, they have many opportunities to act because there is a wide range of opportunities. (IG:13) Finalizing the discussion about hope here, in the following subsection, another relevant concept with 47 mentions will be addressed: *Value orientation and integrity.*

5.3.1.4 Value orientation and Integrity

It is defined as conviction, characterized by high temporal stability and situational independence, and is more nonspecific than attitudes (value attitude, values) (Spektrum 2022). Integrity, in turn, is acting according to these values. I consider these elements particularly important because a rough definition of agency is acting according to one's values and goals. In the following, I would like to briefly outline some of the values that were mentioned frequently in the interviews: One of the respondents' most shared values is to cause a positive change in society through their social enterprise (IA:34; IF:25; IC:71; ID:5). More specifically, this means identifying a social problem and inventing a product or service that reduces

or even eliminates that problem. The problems are individual, but the values are always the same. The two most common values are *empowering disadvantaged groups* and *protecting the environment* (IF:7; IJ:13; IG:7).

However, these values do not only remain in the professional sphere but are transferred to the entrepreneur's private lives (IJ:121). It can thus lead to Integrity, that is, consistently expressing values through words and actions in life (IJ:131-134). Another value that is strongly expressed in SINA and through its scholars and alums is that of *self-determination*. This term is expressed very well in the frequently used expression *Being your own boss.* SINA scholars, alums, partners, and employees want to be their own boss, at least to some extent. (II:54-55) Being your own boss, however, means more than just being able to determine what you do and refuse to do. It also involves taking responsibility for the decisions made in the spirit of *Freesponsibility* - another value mentioned (II:42-43).

Other essential values mentioned by the interviewees are *knowing and respecting one's own values* and that of one's fellow human beings and tolerance and *treating people as equals*. It also involves *valuing one's time* and spending it wisely and with like-minded people with similar or equal values. (IA:151; IB:86) Much related to this are the human capabilities of *decision-making*, including *prioritization*, and *time management*, which are taught in the SEP and will be explained in more detail later.

5.3.1.5 Other Beliefs and Attitudes

Another relevant *self-belief* that is less prominent in terms of frequency but looks pretty relevant is *Growth Mindset*. This term is borrowed from the homonymous session in the SEP and means nothing more than the conviction of an individual that she can mentally grow. This belief contrasts with the one that someone is the way she is and unable to change. The *growth mindset* is taught in a particular session and is supposed to be practiced throughout the empowerment process. It is precisely this fundamental conviction that SINA employees share and which is thus expressed in all their words and actions (Diary:105-107). Moreover, this attitude supports the growth of *hope,* which, as discussed above, is essential for agency development. The *growth mindset* is expressed in the interviews, for example, as follows:

> Yeah, I was fearing failure. But now, even if I fail in anything, I just continue cause now I know that people who will grow must fail. But if you fail, don't give up, just continue […] you will meet somewhere, just continue. (IE:94)

Among *environmental beliefs*, a so-called *Opportunity Optimism* can be identified. This expression describes the belief that there will always be an opportunity to act. This one also includes hope but is much more specific and mainly related to the environment. (IH:83) A respondent expresses as follows:

> It got to a point where I realized my project is not going well the way I want; it was affected greatly by Covid. But I don't want to stop it! I was like: 'Ok, let me get a job that will give me some income and enable me to continue with my project.' I didn't say: 'I give up. Things are hard. I can't do it anymore.' (IH:83)

Concluding this section, the following part will explain the *psychological capabilities and capacities* that emerged from the interviews and seem relevant for developing an agentic capacity.

5.3.2 Psychological Capabilities and Capacities

The three most important *capabilities and capacities* can be ranked by frequency of mention in the following order: *Motivation Motors, Mindset flexibility, and Emotional Intelligence*. *Motivation motors* are the largest of all the subcategories, as it includes seven relevant to very relevant codes. The so-called *Mindset flexibility* is the most often used single code in *capabilities and capacities*.

5.3.2.1 *Mindset flexibility*

This term describes an individual's thinking flexibility that may be necessary to achieve her goals. I, too, was challenged during my stay at Jangu It to let go of my usual thinking and change my perspective to adapt to new, unfamiliar situations. *Mindset flexibility* was essential to carry out my objectives for the realization of my research project. I was in another country but also in Jangu It, a place with a very unusual way of living and working. This living environment and the sessions constantly pushed all Jangu inhabitants and me out of our comfort zones.

Mindset flexibility also includes the ability to reflect on established cultural rules, norms, and traditions and, if necessary, replace them with new perspectives. It gives individuals a chance to question established attitudes within the family, which often restrict their freedom of action by dictating a certain path, but which may not correspond to the person's objectives (II:84). For example, one respondent expressed his attitude that an academic education is necessary for a successful career (IK:18), and one interviewee regarding his attitude of needing to find a job (ID:7). However, through SINA, they both realized that either of those things is

necessary and that they can also become a social entrepreneur and create their own jobs. (ID:7; II:75-76; IK:18)

Mindset flexibility is equally important, however, when an individual is not satisfied with her previous life and the associated identity and wants to change it (IE:74). It thus seems to be a prerequisite for the *capacity to aspire*. What else shows is that a social entrepreneur must constantly adapt her product or service to the customer's needs and keeping the mind flexible is a crucial support for that (IA:25). Therefore, all in all, the interviewee's statements show that a certain *mindset flexibility* is essential to stick to goals and ultimately achieve them.

Another crucial factor, which will be explained in more detail in the following subchapter, is the complex concept of *motivation*. *Motivation* is needed to achieve goals, especially if they are large, overarching goals that correspond to one's values and often trigger resistance in oneself and one's environment.

5.3.2.2 Motivation motors

Therefore, I have bundled the codes I retrieved from the material under the term *Motivation motors* and will address these individual factors instead of motivation in general. The motor that appears most frequently in this group is called *Passion*.

Passion

This term is a big theme at SINA. Scholars are encouraged to identify one or more topics they are passionate about and build their social enterprise upon them (II:9; IG:12-13; IB:59). *Passion* is necessary, according to the respondents, to achieve goals (IA:79-82) and to enjoy the work, which they spend much time with (IB:59). In an interviewee's statement, it appears that scholars who are passionate about their project are fueled by it in such a way that they find all possible ways to realize their endeavor (ID:36-37):

> So, that lady, she has lived her life of purpose, and she's a picture that everyone wants to see […]. Very committed, passionate, and who would be changed every time, even would come to you as a trainer like: 'I […] am requesting you to give me feedback.' Yeah, that's […] a person who wants to grow. 'I would love you to give me feedback. Which areas should I work on? Which area do you think I've messed up? I want to be the best person!' And today she is the best person.

Passion, therefore, is a significant implication for agency, which is about finding ways to achieve one's goals and objectives. One interviewee also stresses the importance of *passion* for one's entrepreneurial activity to appear authentic and

convincing and thus raise interest among potential partners, customers, journalists, sponsors, and donors (IF:32). However, *passion* for a topic, idea, or project also supports the ability to persist and not give up in the face of difficulties (IH:81).

Visionary thinking

This term can be described as highly relevant for SINA scholars and alums. With 32 representations, it ranks slightly behind *passion* and simultaneously seems closely related. Jangu It is one of the few places I have been to where every individual dares to think visionary and above that has the ability and the will to make it happen. This visionary thinking is expressed in Jangu It in many ways. It starts with the design of the premises, includes the daily schedule, and extends to the individual's words and actions (Diary:107-109).

Consequently, this thinking, which lives through SINA and is lived in Jangu It, at best, develops in the scholars (ID:45). In any case, for many of the respondents, it appears that they have developed great goals and visions regarding their lives, including the social enterprise (IF:27; IC:72-73; IB:89; IE:96). It is not clear from the statements to what extent *visionary thinking* was developed through SINA but given the facts that it is a part of the SINA spirit, it can be assumed that it was triggered or increased among many scholars there. In addition, a vision is usually value-based, and its conviction often creates passion supporting perseverance (IG:36-39). Moreover, even if someone already has great goals and visions, she does not always know how to implement them. Here, too, SINA seems to support by providing practical knowledge and tools to achieve vision-driven goals (IH:37):

> So, there is the knowing what, there is the knowing how, and then the what and the how have to transition into the real thing being done. Yeah, so SINA has helped me to put together the what and the how into practical steps, where right now I can say; in the past one to two years, we have done this in this community, we have done this in this community. I've defined what I want to do and how I want to it. Things that I didn't have before I joined SINA.

Concluding the discussion about *visionary thinking* here, the motivational motor called 'Striving for purpose' will be addressed in the following.

Striving for purpose

It seems that purpose is a more personal form of vision because it expresses a personal mission in life, which varies from individual to individual. However, different purposes can be found in a vision shared by several people, just as respondents indicate that through SINA and working on their project, they have

found passion and learned visionary thinking; some mention now knowing their purpose (IE:85-90). Since *striving for purpose* seems to be a significant motivator for social entrepreneurs, sessions in the SEP are designed to identify a scholar's purpose. One task of the educational staff is thus to support and align them with their purposes (ID:71). Therefore, purpose-striving is as vital as *visionary thinking* for the social entrepreneurial agency. Suppose a social entrepreneur needs the ability to think visionary to realize her entrepreneurial goals. In that case, she must first identify a personal purpose that connects her to this overarching vision and to people who share this vision. To stay on this vision, everyone involved must be pulling in the same direction, and in this case, that would be 'striving for their personal purpose' in the frame of a big vision.

Other motivation motors

For completeness, the remaining motivational motors are briefly mentioned here. One motivator that has a relatively large emergence is *Interest and curiosity to learn and grow*. From my observations from the field visit and the transcripts, I can see that this factor plays a prominent role for SINA scholars in achieving their goals (Diary:6). It is most likely a skill that is beneficial in the SEP and in building a social enterprise because it eases some things in the process. However, in the available data, whether and how SINA promotes this ability is not evident. One could speculate that teaching and acquiring a *growth mindset* might foster this. However, since there is no concrete evidence on this, I will leave it as it stands. Another motivation motor identified in the data is the *capacity to aspire*, a term that has already been defined in the literature but which I use more broadly, namely, in the sense of a 'capacity to envision alternatives and aspire to different futures grounded on dissatisfaction with the current life situation' (see chapter 2.3.3). So, again, this concept is very close to *visionary thinking* and even overlaps with it. Then there is *gratitude and wish to give back*, which also appears a few times as a motivator. This factor is explicitly expressed as gratitude to SINA for one's development and the wish to show gratitude through one's entrepreneurial success (IF:66). The last motivation that seems pretty relevant to me when it comes to agency is *win-win thinking*. If I always act in a way that also serves my fellow human beings, this will ideally come back to me and create conditions where I have more possibilities and freedom to act. Respondents expressed that they like and value thinking *win-win* because it feels good when both parties gain from an action (IB:101; IL:35).

5.3.2.3 Emotional Intelligence

The last principal subcategory raised several times, including *Empathy* and *Tolerance*, is called *Emotional intelligence*. What can be gathered from the interviews is that empathy and tolerance are trained in SINA primarily through community life together with different people from diverse cultural backgrounds and many challenges related to this (IB:46). Special sessions on *self-awareness* and *empathy* and accountability partners provide support to master these challenges (IC:26; CE:47). These two capabilities are relevant for the potential social entrepreneur, who needs to understand her customers and their wishes and needs (IC:25), show empathy and tolerance towards her employees, work with them, and empower them (IC IF:36).

However, a social entrepreneur also needs to keep calm, maintain an overview in many challenging situations, and can only benefit from being able to regulate her emotions. The empathetic understanding and recognition of oneself and others, thus, lead to a better overview of the situation and, at best, to being able to manage it in such a way that it fulfills one's own and the other person's personally relevant goals (in the sense of agency) (IG:54-56; II:26-27).

5.3.2.4 Other psychological capabilities

The last two psychological capabilities mentioned in the interviews that seem relevant to agency are *Self-reflection* and *Commitment*. As with *Interest and curiosity to grow*, it is unclear whether these can be developed through SINA or must already be there. What is for sure the case is that *Self-reflection* can be triggered from the outside, for example, by constructive feedback. Commitment, in turn, can be fostered by other factors like *passion, vision*, or *purpose*. In the interviews, however, it appears that most of the respondent's *Self-reflection* moments arose from *accountability people's feedback*. This *constructive feedback* is an integral, regular part of the SEP, something everyone should be able to endure and provide. What is further apparent, however, is that the motivation that comes from creating a social enterprise increases the willingness to *self-reflect* (ID:36-37). In addition, creating and owning a social enterprise increases *commitment* (IK:68). Moreover, some respondents note that SINA gives them the environment and space needed for self-reflection (IG:17) by providing the necessary time, human support and sessions (IE:33 & IC:31).

With this, the discussion of *psychological capabilities* should be concluded. The following chapter, however, will deal with a very closely related and interdependent category: Social capital and capabilities.

5.4 Social Capital and Capabilities

Social capital includes the relationships and networks participants can build, while the skills and abilities can help use these networks and relationships to exercise Agency. This main category emerges most in the interviews, with 141 mentions. It is split into 'Social capital (networks)' and 'Social skills and capabilities'. In the following section, I will elaborate on *Social capital*.

5.4.1 Social Capital

Following Petesch et al. (chapter 2.3.3), the extension of the network to one's social group, but also to more powerful social groups and the elite in the interest of an agency-supportive *opportunity structure*, shall be discussed here. By participating in the SINA Program, the scholars will expand their network among like-minded people who share goals and interests. In addition, they get to know many inspiring personalities and projects through the large platform that has developed over the years, including SINA employees (such as trainers, coaches, and partners), alums and social entrepreneurs, external partner organizations, stakeholders and many more (II:15).

According to interview answers, these contacts initially provide the possibility of cooperation, for example, with social enterprises that have emerged from SINA (IL:35). Through the work on one's project and the integration into the *SINA network*, opportunities gradually emerge to encounter sponsors, donors, and organizations willing to provide funding (IK:30; IF:47). Moreover, building a social enterprise and successfully establishing a brand increases visibility and can lead to a much broader outreach (IG:45):

> Yes, I think S2 is now a brand, and then it's now a big vision. So, it just changes in the way that there is maybe places or maybe people […] in the professional world where we, maybe before SINA, we could not reach, but through the path and through S2, we are able to do something or to reach.

Consequently, organizations, platforms, foundations, and even regional and global media will take notice of the social enterprise, expanding the network even more (IF:32). Furthermore, essential to mention is that the network is not only expanding in one direction, i.e., in the direction of the more powerful social groups that provide

funds and grants. In the best case, it also expands toward the less well-off social groups (IC:71). Therefore, it could be argued that the ideal social entrepreneur is a link between powerful and weak social groups, providing an indirect connection between the two through her entrepreneurial activity. These dynamics can thus improve the *opportunity structure* for social entrepreneurs and also the disadvantaged groups they empower. What else is mentioned as promoting the expansion of the network besides the large SINA platform are specific sessions, for example, the '7 habits of highly effective people' (Covey 2003) and the gaining of knowledge through the SEP and the work on the social enterprise (II:189-191).

5.4.2 Social Skills and Capabilities

As for social skills, the group *Leadership skills* has the most mentions. The definition of those skills can be found in chapter 2.4.

5.4.2.1 *Leadership skills*

Inside the Jangu premises, *leadership skills* seem to mature through applying the *Holocracy*-system and the related role-filling, which comes with responsibility and autonomy over the role (IL:8). Within the SEP, it is then the small projects, but above all, the big project - the social enterprise, which requires *leadership skills* and contributes to their development. However, even after the program and the social enterprise establishment, the goal is to expand these skills further. Of these *Leadership skills*, I identified four types in the data, of which *Self-Expression* and *Training skills* were the two most mentioned. First, I elaborate on *Training skills* as they seem to have a special meaning for SINA alums.

Training skills

These are, in fact, fundamental skills for social entrepreneurs that have emerged from SINA because, in all social enterprises, it is about training either employees, clients, customers or partners, or even all of them. Thus, respondents refer to their training activities as part of their entrepreneurial engagement and say they acquired them through participation in the SEP (IH:59-60). However, even after completing the program and independent of their training activities through the social enterprise, alums can improve their training skills, for example, by volunteering to hold sessions for the scholars or working as *SINA partners* (IL:20-21; IJ:15). One respondent mentions that he regularly mentors and trains other

entrepreneurs (IC:73), while another emphasizes that he even trains his family in agricultural knowledge and skills (IL:33).

Self-Expression skills

The *Self-Expression skills* are composed of *Presentation skills* and *Language skills*. If I want to train and empower people as a social entrepreneur, I must be able to express myself adequately. However, not only a social entrepreneur needs to know how to express herself to achieve her entrepreneurial goals; every human being benefits from linguistic competence to reach her goals, be it on a personal or professional level. For that, she first and foremost needs *linguistic skills and abilities.*

One topic regarding these skills highlighted in the interviews is the successful *learning of English*, either by the scholars or by trainers having observed it (IA:21; IE:27-29; ID:27). Some respondents stress that through participation in SINA and the support of peers and accountability-partners, they have finally managed to *learn English*, not conventionally through a course, but through self-directed learning, which is the common approach in Jangu It (IA:21; IE:27-29). However, agency does require not only the mastery of a language but also the ability to speak this language clearly and factually. After all, if I want to achieve a goal, I usually depend on the people around me to realize it, and I must be able to communicate it so that it is understandable and appealing. Regarding professional communication, there are sessions in the Program based on the principles of NVC, according to Rosenberg (chapter 3.1.3). Respondents highlight that these sessions have helped them communicate more constructively (II:27, IE:32-33). However, also the availability of APs to support the scholars is often mentioned as essential for developing clear and efficient communication (IB:30-32). Alternatively, in one case, the presence of role models is reported as conducive (IF:46).

One more thing that a social entrepreneur must be able to do is to present both herself and her product or service. For this reason, there are sessions about presenting, but what seems much more educational than these are the so-called *Progress presentations* that scholars in the 'emerging stage' must give every Friday morning. As the name suggests, these present the progress they have made regarding their social enterprise projects. One of the most valuable components of these *progress presentations* is the constructive feedback from all audience members at the end of the session. Some interviewees mention that this

often direct and sometimes painful feedback helped them develop presenting competence (IF:31-32):

> I reached in Front, and I presented well, people clapped, people bought our products, people gave us connections. But then I came back and thanked my mentor, whom I used to call my 'enemy from the academy' (laughs) […] If these mentors weren't harsh on us and being so, let me call it, being rude and very serious on us, wouldn't make it.

It, therefore, shows that AP support is significant here. So, suppose SINA staff identify *presenting* as an area of improvement. In that case, they align him with an AP to work on it. They also engage them in morning meetings or other engagement activities to practice (ID:28). Furthermore, a possibility to train one's *presentation skills* is by taking on specific roles in the *Holocracy* system (IC:54), such as the *ambassador role*[5].

Another category of *leadership* skills that appears in the observations and interviews is *Organizational capacities*. Those skills and competencies to organize oneself in a team or group are vital for social entrepreneurs who constantly deal with teams and groups of people, such as staff or workshop participants (IF:25; IH:43; IL:20-21; IJ:13). These competencies are being trained in many sessions where the scholars must organize themselves in small teams and groups and work on small projects (Diary:52, 66, 91-92 & 102-104). It also requires *organizational capacities* for many roles in the apprenticeship program or as a SINA partner (IJ:15; IL:22).

5.4.2.2 Other Social Skills

The last three relevant social skills that should be briefly outlined are *Teamwork, Intercultural skills,* and *Building relationships. Teamwork* is highly valued in SINA because of the general conviction that *together more can be done* (II:21). *Teamwork* is experienced and learned like the other social skills within the program sessions through role-filling and the elaboration and implementation of smaller projects (IL:21-21; II:27; Diary:35; 38-40, 52 & 91-93). Moreover, *teamwork* is encouraged by forming *scholar associations* (IB:63). *Intercultural skills* are also valuable skills that scholars can learn in SINA (IC:30):

> So, we had many people from different countries. From Burundi, refugees from Congo, yeah from Northern Uganda […]. So, […] how to mingle with people? Because this is the world, we are. I'm here with you. You're from Austria; I'm from

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[5] A scholar who fills this role shows visitors around Jangu It and explains the facilities and ideas of SINA and Jangu It (IC:24)

Uganda. We can have someone from South Sudan. We can have a Chinese person here, a Korean. So, the world is that. You can do business with anyone else, but also you have to respect their views the way you want them to respect yours.

As this statement shows, by co-living with people from different countries and cultures, the interviewee has gained vital insights that support him in his entrepreneurial activity and thus promote his social entrepreneurial agency.

Building relationships is one last significant value in this category. This ability is strongly supported by many skills and capabilities already mentioned, such as *self-esteem* and *emotional intelligence*, which includes *empathy*, *tolerance*, and *NVC*, all components that can be learned in SINA. In the segments found in this regard, the respondents speak only about the formation of personal relationships. However, the *social capital* category already covers segments in which professional relationships are mentioned. It is interesting to note that the formation of friendships became possible for some for the first time through living in Jangu It and the support of APs (IE:34-35).

Furthermore, friendships take different forms than before. They are now made for different motives because values have changed or were realized for the first time through the SEP. Friendships are, therefore, no longer formed according to the motto 'Together, one is less alone' but to enrich each other (IB:86). Even though the respondent does not explicitly say so, I assume her current friendships are firmly based on shared values. In my experience, in Jangu It, it is easy to get to know people with the same values, and friendships can form as a result. Since agency goals, by definition, are always value-based, I argue that the friendships that form in SINA can contribute to the agency of both participants. Closely linked to both social and psychological skills and abilities is the group of *Human capital and capabilities*. They also build the second most frequently mentioned main category, which will be discussed in the following subchapter.

5.5   Human Capital and Capabilities

This crucial main category consists of *Practical knowledge* and *Human skills*. It is a form of education. However, it includes more than traditional education, which is why I do not call it so. The first element of these *Human capabilities* is *Practical knowledge and* will be addressed in the following subsection.

5.5.1 Practical Knowledge

It is nothing new that knowledge is valuable in today's world, especially in our so-called knowledge society. There are, as already explained, different forms of knowledge: theoretical knowledge, which is taught at schools and universities and is often difficult or impossible to implement in life, and practical knowledge, which is meant to be applied in life. This knowledge is what this part of the analysis is about.

Practical knowledge appears 59 times in the interviews, making it the second most mentioned single code. The knowledge that SINA participants acquire during the program is broad, but it is always practical and aimed at being applicable. It is, therefore, very much in the interest of the participant's agency because if they know something they cannot apply, it is of no use to their agency. It is the same with knowledge that is not relevant to their project. For example, if I want to repair a car and acquire knowledge about the construction of a table, it will not help me much with car repair. The knowledge I acquire must also match my goals, which I define beforehand. Precisely these two criteria apply to the practical knowledge obtained in SINA. The first thing scholars gain in the SEP is knowledge about themselves, their talents, abilities, weaknesses, and fears to work with them in the further course (Diary:36-48; IL:66; IH:45-46). At the same time, they learn how to self-manage their (new) life better and work better with others to achieve a common goal (II:181). As the program progresses, they learn how to design, develop, build, and eventually manage and optimize a social enterprise (IA:9).

What generally shows in the interviews is that they gain a large amount and a great variety of practical knowledge. It all serves their agency since it is the knowledge that the scholars acquire to achieve their self-defined goals (IC:41). Furthermore, it is worth mentioning that even those participants who have not (yet) founded a social enterprise, as well as partners and employees, acquire knowledge that they can use to expand their agency, such as teaching- and training-knowledge or knowledge from the role they are filling (ID:8). A final component worth mentioning is that scholars and alums pass on their knowledge acquired through SINA to others, e.g., their family, friends, entrepreneurs, employees, and customers or clients. They thus support them in their agency expansion as well (IL:32-33). *Practical knowledge* and *human skills* are not easy to distinguish. *Human skills*, in

this case, would thus be the translation of *practical knowledge* into one or more actions.

5.5.2 Human Skills

Thus, the following section will revisit the *human skills* SINA participants can acquire during the SEP, which seem particularly relevant to agency expansion. The most mentioned group of human skills, according to Sidle (2020), essential for agency development is called *Self-governance skills*. They include *decision-making, problem-solving, perseverance*, and *goal-setting*. Regarding frequency, *goal-setting* and *decision-making* appear most often and are therefore discussed first.

5.5.2.1 Goal-setting

When respondents heard the term *Goal-setting*, many replied by directly or indirectly citing the *SMART-Goals technique*[6] they are taught in the sessions (IA:47-50; ID:18; IG:48; IE:72; IC:33). One thing they learned through this technique is to break larger targets into smaller ones (IH:41 & IG:48). According to one respondent, this leads to having less fear regarding the often huge, overwhelming goals that social entrepreneurs set for themselves (IG:60). Another interviewee emphasizes that taking *Holocracy* roles, which also come with responsibilities and targets, supports *goal-setting* in practice (IL:58-60). Moreover, another vital foundation for *goal-setting* is to think about whom you want to be and where you want to go and then set your goals based on that (ID:67). Thereby, a respondent refers to the sessions in the confusion stage, which are primarily about self-discovery and defining the *best version of oneself* (IE:76).

5.5.2.2 Decision-making

Another skill strongly related to *goal-setting* is *decision-making* because once I have defined a specific goal, I need to make the decisions that will promote the achievement of that goal. Nevertheless, in the same way, already in defining and setting goals, I need to determine which one is most important and which I can postpone or discard. If I want to achieve goals, I must prioritize them because I can only tackle them one at a time. This principle is especially important for personalities with too many ideas, who are unsure which one to pick and, therefore,

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[6] A technique where goals are defined to be Specific, Measurable, Attainable, Relevant, Time-based in order to achieve them easier and more efficiently (Indeed 2022)

unable to act (IH:55). Nevertheless, as one interviewee puts it (IG:29), decisions must be made to move forward. Once they are made, these decisions are aligned with higher values or a vision by role-filling or working on the project (ID:18). It is also mentioned that SINA offers space to think about one's decisions to make the right ones (IG:62). Lastly, what is highlighted as an instrument useful for *decision-making* and highly related to *Holocracy* is the *Freesponsibility*-concept (IB:82) because it gives freedom to choose from various options for action while simultaneously delivering a guideline on how to decide in the best way possible.

5.5.2.3 Other human skills

Prioritizing, however, is also essential for a social entrepreneur to organize her life because she must balance several aspects (ID:18.19; IC:64). To facilitate this process, scholars have specific sessions to learn *prioritizing* (Diary:32-34).

Another very relevant *self-governance skill* is *Perseverance*. In the previous sections, I mentioned a few interview statements explaining how SINA promotes the development of *perseverance*. Therefore, in the following, I will briefly list the most perseverance-promoting factors in SINA: The *social enterprise*, including *passion*, a *vision*, and a feeling of *commitment* and *responsibility* for it (1), as well as *Holocracy* roles (2); *Hope* (3); *Self-Efficacy* (4); *Self-Esteem* (5); *Inspiration* from successful entrepreneurs (6), *Role-models* (7); Support from *accountability partners* (8); and lastly the awareness that learning includes failure (9) and that mistakes can be great helpers on the path of personal development (IE:91-94). The last *self-governance skill* briefly mentioned here is *Time management*. Again, there are sessions on it in the SEP (Diary 32-34). This element is mentioned separately because an interviewee, when asked which skill she considers most helpful in achieving her goals, answered: 'Time management' (IA: 66).

5.5.2.4 Other human capabilities

One more group of capabilities considered particularly relevant by interviewees is *Taking initiative, responsibility, and risks*. I bundled the terms because they are very strongly interrelated and essential for any person who wants to exercise agency. Agency is about the initiative, specifically about acting according to one's own value-based goals, and this action, when aligned with personal values, leads to responsibility and risk. In this sense, social entrepreneurship training is excellent for every person who wants to be an agent of her life (IG:58). The scholars *take initiative, responsibility, and risks* from the beginning through very interactive

sessions with lots of *teamwork* (Diary:4). What appears to be particularly helpful for the willingness to do so is the *Freesponsibility* concept. This relatively accessible concept helps participants pursue their goals and objectives through the freedom component. However, through the responsibility component, they are encouraged to value and use that freedom and to 'step up and take responsibility of' (IH:40) what they want to do.

The *Holocracy* system, which can be understood as applied *Freesponsibility*, also encourages scholars to take self-determined action. It allows them to learn whatever interests them and helps them achieve their goals (IC:14). However, once they have chosen a role, they are also responsible for carrying it out properly for the benefit of the community. Besides being initiative in the self-learning process (IC:130-138), scholars are constantly required *to take initiative, responsibility, and risks* during the enterprise creation process (IF:52).

Through the SEP, participants, at best, also learn *to think critically or out of the box* (IG:58). Thinking that is independent of other people's opinions, convictions, beliefs, and thus also of cultural norms, traditions, and conventions is arguably a fundamental prerequisite for defining goals that correspond to one's values and are considered personally meaningful. Therefore, it is also an essential foundation for agency. According to the interviewees, the free space SINA offers supports new and different thinking as opposed to before (IJ:48). This questioning thinking, however, is already taught to scholars in sessions of the confusion stage. I observed trainers regularly raising reflection questions after sessions or asking about the meaning of activities (Diary:54; 79-81). Moreover, thinking out of the box also helps the social entrepreneur to adapt her enterprise to the constantly changing environmental conditions and to stay in business. If things do not go so well, an entrepreneur needs the ability to question things and might have to change them. The ability to critically question things and to design constructive suggestions are evident in various improvement ideas the scholars have for the empowerment program (IH:93-94, 104 & 108; IF:56; IC:58-59).

In the same way, it is also an extraordinary ability to keep one's *hope* alive and think differently than everyone who has long since resigned. Some interviewees say that through SINA, they have learned to see things differently (than usual) and that this helps them to remain hopeful, identify new opportunities to act, and keep succeeding as social entrepreneurs (II:67 & 76; IC:18; IG:17).

The *specific skills*, which vary from project to project and are based on what the scholar associations need to build their particular social enterprise, should also be mentioned briefly. Since these *skills* are very diverse, they will not be elaborated on in detail, but it should be mentioned that in SINA, they are mainly acquired by the social entrepreneurs in training through self-learning. Computer and IT, Agriculture, Designing, Sewing, Photography, and Electricity are only some of the many *skills* taught at SINA for scholars to know how to design products and services. However, as Sidle (see chapter 2.4) points out, those *skills* are essential to gain agency but differ from individual to individual and, therefore, cannot be generalized.

What is also worth mentioning in this regard is that the acquisition of these *specific skills* may well open up more opportunities for action for the scholar or alums outside of social entrepreneurial activities, e.g., they may offer small services to other enterprises (IL:35).

The last *human capabilities* to be mentioned briefly are *Awareness of oneself and the environment*, *Research skills*, and *Fundraising*. The last two competencies have a critical role for the entrepreneurial, the first for the social component of social entrepreneurship. There are sessions in the *empowerment program* to gain *awareness of oneself and the environment*. For example, one session supported a respondent in developing agentic capacity by teaching her to accept her past and focus on the present and its possibilities to act (IG:23). Furthermore, one interviewee reports how the sessions about the environment have raised her awareness of the value of nature and her desire to protect it (IJ: 111 & 121-122). Regarding *fundraising* skills, it should be highlighted that these are trained through learning by doing among the scholars within the framework of the so-called *comfort zone challenge*. According to the interviewees, this seems quite efficient for learning to fundraise practically (IH:83 & IC:31).

The last group of *skills* significant to becoming a social entrepreneur, and therefore relevant to the success of the social enterprise, is *research skills*. These are part of the larger group of *self-learning skills* that play a crucial role in SINA (IC:22). *Self-learning*, however, seems to be one of the *skills* that SINA particularly wants to foster in its scholars. It is thus supported in Jangu It through different elements. In Part two of this analysis, I will explain what these and other features of the Jangu It structure are and how they work.

Part 2 - SINA Opportunity Structure

Petesch et al. identify a so-called *opportunity structure* as an influential factor for agentic development (see chapter 2.3.3). An individual who has successfully gone through the SINA selection process and begins the SEP leaves his or her environment and moves into a new one, one that I call the *SINA opportunity structure (SOS)*. As one interviewee appropriately puts it, the scholar lives *up on that hill* (IC:58) under specific conditions that can support or inhibit her agency. In the following part, I would like to break down this structure regarding the interview results and show its effects on the above-mentioned agency-promoting skills and assets. The *SOS* consists primarily of a *socio-cultural and political context*, which will be discussed in the following section.

5.6 Socio-cultural and Political context

It is indeed a culture of its own that has evolved on this hill (Diary107-108). However, what I found most impressive is the constant requirement to take personal responsibility. I had just arrived from Sweden, where men and women, in global comparison, are granted a high degree of personal responsibility. However, here I was challenged because this personal freedom was almost too much. The underlying concept of this freedom of action connected to an attitude of using it wisely is called *Freesponsibility*. This concept, in relation to the research findings, will be at the center of the following subchapter.

5.6.1 Freesponsibility

This concept is radically implemented in Jangu It. It is so omnipresent there that not only do I constantly connect my research stay with it, but almost every interviewee highlighted it as being beneficial to their development process in SINA. Most mention that they highly value the freedom to choose what they want to do for the first time in their lives (IB:82; II:41). Hence, with this freedom comes the *passion* necessary for so many social entrepreneurial actions (ID:10; IE:80; IC:54). It helps many to get into *self-determined* action, whereas before they either did what others said and were unhappy or did nothing at all (II:41; IH:40):

> But because you have no option, you have to go through the system for very many years, and then after, you start then to apply for jobs which are not there. So, then you spend another very many years on the streets, looking for the jobs, and everything becomes a mess. So, even if you get the job, you're doing the job you don't want to impress the people you hate, so it becomes something, your life becomes somehow (laughs) miserable. (II:84)

However, the respondents also emphasize that this freedom has a price and must be used responsibly (IJ:174; IG:43). One respondent states:

> So, to me, this was something very new, as I come from a background of not being able to be as free as you would like to be. […] Lots of rules and lots of people telling you what to do, but then when I was at SINA, it was different whereby you're free to do everything you wanted to do, but then you're responsible. (II:41)

One proper form of use would be learning meaningful knowledge and skills and working on implementing personal goals (IC:14, 63). For example, during the exercise of social entrepreneurship, it could be empowering other people or entire communities (ID:10; IH:50 & 59).

However, there is also a downside to *Freesponsibility*, both to the freedom and responsibility aspect. Some respondents reported that they had experienced how scholars had lost themselves in the new freedom and could not keep up their responsibility. In concrete terms, it was mentioned that some scholars partied too much and could no longer sufficiently participate in the program or work on their projects (IG:62-63 & IC:66). On the other hand, some are so overwhelmed with the new freedom that they do not know how to deal with it. They then cannot act or have trouble doing so, and in many cases, drop out of the program (IB:59). According to one interviewee, this mainly concerns young girls. (IJ:58, 60, 69) However, *Freesponsibility* is a theoretical concept that becomes practical through its living implementation in Jangu It. One of SINA's ways to do this is to apply the *Holocracy*-system, already mentioned several times.

5.6.2 Holocracy

Nevertheless, a few more key points about *Holocracy* should be addressed in this subchapter. First, one interviewee highlights that *Holocracy* makes it easy to achieve, no matter what educational background someone has (IK:65). Several interviewees point out that the role system in *Holocracy* helps to learn what is of interest and what is needed to achieve personal and professional goals (IA:19; IC:54). Learning can happen directly by gaining knowledge and skills and indirectly through exercising *Holocracy*. For example, as soon as I fill a role, I have complete autonomy in it (IL:47), I am my own boss (ID:10), and I learn to apply the *self-governance skills* of *goal-setting, decision-making,* and *prioritizing* as well as *taking initiative, responsibility and risk* (ID:10&18&19, IL:60). In addition to increasing competence in their roles, scholars also gain extended agency outside of Jangu It, because the skills and abilities that the scholars learn are also needed in other

institutions, organizations, and companies. Moreover, since all roles are designed to serve the Jangu community, they can also serve other communities (IG:29; ID:10). What's more, the possibility of directly implementing one's ideas and goals through role-filling is also very motivating. Moreover, it seems to efficiently support an increase in *self-efficacy* and *self-esteem* (IL: 47 & 49), which are essential for agentic development. Another cornerstone of the *SOS* strongly related to *Freesponsibility* and *Holocracy*, and mentioned just as frequently in the interviews, is *Space for self-learning*, addressed as follows.

5.6.3 Space for Self-Learning

Apart from being an element of *Holocracy* and *Freesponsibility*, it is a specially created space available to SINA scholars. This space consists of freedom according to *Freesponsibility* and is filled with learning opportunities provided by *Holocracy* and a platform of people who support the learning process, such as peers, APs, and role models (IE:54; IA:21). As one respondent puts it, it is a place where you can experience the world and develop a sense of responsibility and the ability to create something meaningful (IC:64). However, this space is also characterized by a unique *error culture* that does not just accept errors but perceives them as a vital part of the learning process. SINA scholars are thus encouraged to think and act in the trial-and-error mode, and because of this relaxed attitude, it is easier for them to start acting at all (ID:29; II:45). Social entrepreneurs need this attitude because both in the prototype- and test phase and in the further course of their careers, they must continuously dare something new, might fail, and start again (IA:25). The rigorousness of the Jangu community in implementing the *error-culture* is demonstrated by the fact that former scholars can come back at any time to learn something new or to improve something (IL:54).

What must be noted, however, to avoid misunderstandings: The freedom discussed here is situated within a concrete frame that the SEF provides. So, it is not unlimited freedom to do everything, but it gives guidelines to the scholars when they enter the program. For example, according to my observations, one of them is to participate in most sessions of the empowerment program (Diary:3-35). Furthermore, SINA aims to train scholars to become social entrepreneurs. However, within these rough specifications, the scholar can choose between different options (IH:40; IB:63).

5.6.4 Other Opportunities to act

There are other concrete ways in which individuals can get involved in a meaningful way outside of the program, the social enterprise, and the apprenticeship program. These are, for example, the *morning meetings* (IK:22; IA:19; ID:28), *unity time* (IK:21; IA:121-123) or the *partner program* (IL:21; IJ:13 &15). These opportunities also help the participants to expand their knowledge and skills in certain areas and therefore support them in developing agentic capacity. (IL:7 & IL:21-22) The previously mentioned cornerstones of the SOS have been discussed separately due to their high occurrence in interview statements. However, they are also part of the *SINA culture*, which I will describe in the following section.

5.7 SINA Culture

On the *SINA hill*, a small culture has formed over the years, determined by various principles. I have extracted the ones regarding agency from the results of my research stay and the interviews and present them as follows.

The first one to mention, *Eye level instead of hierarchies*, means that there are no hierarchies in Jangu It. Instead, people treat each other equally, no matter who they are or what they have achieved. It practically means that teachers are also scholars, and scholars are also teachers (IJ:70). Accountability partners, trainers, and social entrepreneurs share the attitude that they can teach something to the scholars, but they can also learn from them (IK:65; IL:52; II:27, IC:11 & 48; IB:49-51). Very close to this is *Diversity appreciation*, which is based on the concept of *transrational peaces* by Wolfgang Dietrich (explained in chapter 3.1.1). In SINA, the strengths and weaknesses of everyone are valued and used to create a bigger picture. It is clear to everyone that no human being is perfect, but simultaneously everyone can grow (IJ:48 & 77; IC:11). A reasonable *error culture* and the use of *NVC* promote this principle (II:45; IG:43, IE:94; IC:63; IB:55; Diary:127). Those principles are accompanied by *Potential positivity*, the belief in the potential of all people to learn and evolve. *Potential positivity* is already visible at scholar selection, as expressed in this statement: 'Other hubs take on people from maybe at a certain level, who have developed projects, but us, we […] lay a bet on you, when we don't even know what will ever come out of that.' (IJ:54)

Furthermore, *potential positivity* is expressed throughout the empowerment process, especially through APs supporting scholars. (IE:29 & 110). However, this

attitude also shows in the design of the sessions, the pedagogical approach, and the so-called *comfort-zone challenge* (Diary:64-66).

Seeing opportunities in challenges means no more than a positive and constructive attitude towards problems in life. This principle is a central component of the SINA spirit and aims to evolve in every scholar's mind to become a 'blooming' and impactful social entrepreneur. (IC:18-20; IF:11-12; II:67) In addition, there is the constructive attitude of *Together more can be done.* Social entrepreneurs and everybody depend on support and cooperation with fellow human beings. The SINA scholars learn to understand this law and *bridge and bond their social capital* to achieve their social entrepreneurial objectives. (IK:21; II:21 & 45; IH:77; IG:39; IB:45). 'I like those aspects in SINA. Like the way they gather us together and we solve problems as a community, not an individual' (IK: 21).

All these principles enable the scholars to more easily come out of their shells and into action because they feel valued and respected in their being and develop or strengthen the belief in their inner potential, which in turn supports them to set goals and tackle them. In short, they strengthen *self-esteem, hope*, and *motivation*. Herewith all possibilities of the SOS were mentioned, which promote scholars in developing their agency outside of the SEP. However, now I would like to come to one of the most crucial pillars of the 'SIN-Academy': *Education and Training*.

5.8 Education and Training

This main category is divided into the sub-categories of *Learning Environment* and *Sessions*. In the following paper, the essential elements of these two will be described with supporting evidence from the interviews. The *learning environment* in SINA is unique, as it is distinguished by an *unusual classroom setting*, as some respondents point out (IH:38).

5.8.1 Learning Environment

The particular SINA *learning environment* is first and foremost characterized by teachers using a different teaching style from the one Ugandans are familiar with. Hence, I call it the *SINA teacher,* the 'Seacher'.

5.8.1.1 The Seacher

A *Seacher* does not transmit knowledge like a classic teacher but provides space and content for scholars to generate ideas and knowledge and acquire skills on their own (IH:46). This is what one interviewee *calls facilitation-training style* (ID:8).

In the sessions, this style is evident through the *seacher* asking many questions to activate the scholar's reflexive and creative thinking capacities, who often proactively work individually or in teams (Diary:4-6). Hence, much self-activity is required in the sessions. According to one interviewee, this type of teaching leads scholars to connect what they learn to their previous knowledge and experiences, making them more effective learners.

> […] Before SINA we came from schools where a teacher comes, talks for two hours and you're just listening and writing. Then maybe at the end is like: 'Any questions?' You get? But I learned that all through the session has to be interactive. You don't have to dominate the space. You let people talk. Because they have real examples that relate with THEM and people learn best from each other from their own examples. Not from the examples you come with, that you've created in your head, that are for other people. (IH:46)

5.8.1.2 Mini- and midi-projects

Projects also highly encourage the scholar's activity and group work, which are a crucial part of the program. I experienced one project I consider a *mini-project*, where the scholars were asked to work in two large groups to create a skit on the *comfort zone* for the next day. A *midi project* I witnessed was the setup and operation of a so-called *canteen*. The idea was to operate a sales kiosk and offer products to generate a certain amount of revenue. Nothing was given except for this amount, and the scholars were responsible for how they designed the whole thing. The major roles were determined by vote, and the minor ones were determined by these elected individuals (Diary:91-97).

Regarding agency, I would say that such projects, by asking scholars to get right into action after defining a goal, basically train agentic capacity. However, the goals defined are not the ones that scholars have chosen for themselves. They are given. What could indirectly lead to agentic development of some scholars is that various *skills* are trained through the activity, especially *social skills* such as *organization* and *teamwork*, but also *human skills* such as *leadership skills* or *self-organizing skills*. Nevertheless, it must be said that everyone has a different role in the process, and some are more challenged and encouraged by the process, others less. It may even be the case that some fall completely short and learn almost nothing or nothing at all. Another vital element that some respondents mentioned as very helpful for their social entrepreneurial development is the weekly *Progress Presentations,* and the associated *Feedback* addressed in the following.

5.8.1.3 Progress Presentations and Feedback

The interviews show that this integral part of the SEP promotes the sustainable development of the scholars (ID:34 & 46; IF: 31-32; IE:47). Above all, the regular constructive feedback they receive from the trainers and APs, both during and outside the presentations, makes it easier for them to identify their areas of improvement, develop goals from them, and work on them (ID:34 & 46; IF: 31-32; IE:47). So, they train the skills necessary for agency. Through presenting, for example, they improve their *leadership skills*, *self-reflection*, and *self-governance skills* through feedback. The interviews also show that this constructive feedback can be very beneficial for the development of *self-esteem* and *self-efficacy* of the scholars, first in the form of positive feedback (IA:110 &117) and second in the form of negative feedback triggering the wish to improve in one or more particular areas (IE:47; IB:55-56). One respondent expresses the latter as follows:

> During the bootcamp of emerging, when we was ending emerging, we had a Bootcamp, but it was really so hard. Even my team member was not believing in me, even everyone, mentors, coaches, everyone. But I sat down, and I said: 'IE., no one is loving you here, what are you doing here? And I say: 'Ugh, am I nothing?' No. That it can't be. I have to sit down, and I fight that thing. I started meeting EVERYONE whom I see that this one is having my support. (IE:110)

Apart from these factors of the SINA learning environment, there are other elements. These will be roughly described in the following.

5.8.1.4 Other learning environment elements

Two other learning environment elements mentioned in the interviews are the *Boot- and Acceleration-camps* and *Teamwork/Associations.* The camps encourage high-intensity work on social entrepreneur projects in a relatively short period (IA:112-113; IJ:204; IE:110). It would certainly be worth examining this element more closely regarding its effect on the scholar's agency. However, it seems that these camps, where scholars become highly efficient in their project work, can support them in building *self-efficacy* and *self-esteem,* as indicated in the following statement:

> You go for a Bootcamp. They tell you to come up with an idea which is new. Remember this Bootcamp; you're there for one week. You've gone to the communities, you've done surveys, you've seen what challenges are facing people, you've got the solution, you've implemented it (snaps), you've made money. One week and you've started making the project. (IF:56)

Furthermore, the element *Teamwork and Associations* promotes the scholar's *ability to work with teams and groups* and thus primarily promotes *leadership skills* and *psychological skills* such as *empathy* and *tolerance* (II:27; IB:60 & 63). One last element that should be discussed here is the *Apprenticeship program*. This training is a mandatory module of the program and is designed to help scholars gain knowledge, skills, and capabilities relevant to them and their future social enterprise by filling their roles (ID:10; IL:34; IC:24 & 54). Therefore, this approach is entirely in the spirit of acquiring skills to achieve personally relevant goals in the sense of agency.

After this detailed description of the *learning environment*, I want to take a closer look at the SEP. I do so by selecting individual sessions that seem most relevant and describing them in terms of their impact on the scholar's agency.

5.8.2 Sessions

For many respondents, the sessions on *self-development* and *self-awareness* seemed the most impressive (IJ:192; IH:45-46; IF:11-12). Those are at the very beginning of the program and are supposed to support scholars in looking at themselves closely and identifying those beliefs, feelings, and attitudes that support them in achieving their goals and those which limit them. However, these sessions are not just about recognizing who you are and why you have the life you have, but about whom you want to be and what life you want to have (ID:75). Furthermore, they are also about learning specific tools that help you become the person you want to be and live the life you want (IL:66; IE:80; IC:25-26).

So, it is also about finding a personal *purpose* that creates a positive change in society in line with social entrepreneurship values (ID:75). And once this *purpose* is discovered, it usually generates a fire, a *passion* that fuels the activities of the social entrepreneur. Some sessions, such as the so-called *sparkle training*, serve this aim (IA:74-76).

5.8.2.1 Conflict-Management and NVC

Another important *self-development skill* to learn in SINA is *conflict management*, including *NVC (see chapter 3.1.3).* A social entrepreneur works with people and, therefore, must be able to communicate authentically and nonviolently and know how to deal with conflict. The scholars learn this in dedicated sessions and its application in teams, associations, and community living (ID:34; IL:66; IG:23; IE:33

&47). However, such skills are valuable not only for prospective social entrepreneurs but for every human being. In the spirit of *together more can be done*, an individual's successful and constructive cooperation expands the individual's freedom of action. In the same way, talking peacefully with others can support the exchange of information and learning from each other. Thereby the individual can generate knowledge that supports exercising agency.

Some respondents indicate to have learned *empathy* and *tolerance,* especially from NVC, *skills* that are helpful not only when working with peers but also when working together in the social enterprise with employees, clients and customers, and stakeholders (ID:34; IG:23). So, NVC strengthens *leadership skills* in addition to *social skills.* It also helps to understand the wishes and needs of the target group to design a more appropriate product or service (IC:25). These capabilities serve a social entrepreneur and any person to strengthen her *social capital* and act more freely and according to her objectives and goals.

5.8.2.2 Comfort-zone challenge

The *Comfort-zone challenge,* according to my experience and some interviewee's statements, is an exceptional part of the self-development training and thus will be separately addressed here. The challenge consists of three parts, with the third and most intense part being a one-day activity (see Diary:55-76 for a detailed description). As mentioned in the section on *psychological capabilities*, the *comfort-zone challenge* and the experiences made in the process promote the belief that one can do everything one wants to do (IH:83). It thus effectively fosters *self-efficacy* and the related *self-esteem* regarding the achievement of goals (IC:31).

I have also taken part in the challenge, and I can confirm what some respondents say about its effects: completing such a challenge can boost one's self-confidence (IC:31: Diary:55-76). However, I cannot claim that after this challenge, I believe I can achieve everything I want, as one respondent puts it (IH:83). Yet, I can imagine, and this is likely to underlie the statement (IH:83), that scholars must constantly overcome new small and large *comfort-zone challenges* throughout the SEP, which are actively constructed but also emerge naturally throughout the process. By overcoming these challenges regularly, they gradually develop *self-efficacy* and *self-esteem* (IB:11, 41 & 45-46). Moreover, the *comfort zone challenge* encourages one to do something, even if one is afraid, does not see any

sense in it, or does not feel like it (Diary:62-63). This ability corresponds very much with one essential characteristic of agency, according to Sen (1989), who argues that immediate well-being must often be left behind to achieve a higher goal.

Furthermore, *Taking initiative, responsibility, and risk* is an aspect that is particularly crucial for a social entrepreneur, but really for anybody who wants to exercise agency. The first two parts of the comfort-zone challenge sessions are instrumental for this vital cognition and subsequent actions. They enable scholars to identify the factors that prevent them from pursuing their goals, such as meaningless habits, fears, or limiting beliefs (ID:33-34; Diary:38-40 & 42-44).

The last relevant subcategory of Education is *Social entrepreneurial knowledge and tools*. Since these have already been mentioned a few times in the previous comments, they will only be briefly explained here.

5.8.2.3 Social entrepreneurial knowledge and tools

Sessions on specific tools pointed out in the interviews were *time management* and *goal-setting* (IA:66 & 50-52; IK:63; IG:48 &60). These tools, designed to set, track, and work efficiently toward goals, are beneficial in practicing Agency according to Sidle's definition (chapter 2.4). Regarding *social entrepreneurial knowledge*, one respondent mentions the sessions on professional development, where she learned a lot about her project (IA:23-25). However, in her description, it seems that this knowledge is primarily researched and generated by the scholar associations themselves. The trainers and Aps only provide a rough framework and indirectly support them by giving them advice and tools to shape the process - but the scholars must use these instruments themselves. (IA:22-25) It is the same with *skills* and *capabilities*. The scholars acquire most *skills* by taking on roles, individual self-learning, in teams or groups, projects, and, above all, by working on *the social enterprise*. However, this topic is not only highly significant for entrepreneurial skills. The *social enterprise*, the central theme of SINA, is responsible for developing many capabilities and skills that serve agency. It will thus be presented in detail in the following chapter.

5.9   The Social Enterprise

This main category has no more subcategories and the most appearances as a standalone (70). The following list shows the effects of creating and running a social enterprise on the agency-relevant factors from the theoretic framework:

It gives hope and a future perspective to oneself and one's family (IK:31 & 70; IA:44, 157, 163: IB:91)
Supports finding and having a purpose (IK:68; IG:62; IE:11 & 15; IC:71)
Stimulates perseverance and taking responsibility (IK:68; IH:47 & 83)
Fosters acting according to personal interests, goals, and values (IK:74; II:9; IG:13)
Gives practical knowledge to use (IA:9; ID:5; II:31; IC:22; IF:52) outside SINA, for example, to support other social enterprises or empower other people (IL:32 &33)
Enables to put theoretical knowledge (from school) into practice (IG:13)
Requires and supports scholars gaining practical skills they can make use of outside SINA (IA:25; II:31)
Supports keeping a flexible mind (*Mindset-Flexibility*) (ID:45)
Fosters *research skills, self-learning skills*, and *teamwork* (IA:25; II:31; IB:63)
Fosters the development of *self-esteem* and *self-efficacy* (IA:44; II:15; IC:22)
Supports the development of *visionary thinking,* e.g., for creating changes in society (IA:44, ID:5; IC:71: IB:101)
Gives opportunities to learn and apply efficient *goal-setting* techniques (IA:52, 54, 56 & 123; IG:48; IC:33)
Trains *decision-making* and *prioritizing* regarding goals in life (IA:157) and the ability to balance and organize one's life (ID:19)
Creates *self-awareness* and *awareness of the environment* (ID:10; IJ:121 & 126)
Trains *leadership skills* such *as presenting, training skills*, and *organizational skills* (ID:45; IH:10; IF:26)
Ignites an inner flame, a *passion* for a vision that carries through the most difficult challenges (ID:45-46; ID:60)
It helps let go of limiting beliefs towards oneself and the environment and fosters believing in one's inner potential to become the 'best version of oneself' (ID:75; II:15; IG:35)
Generates *social capital* (IJ:204; II:15), a more extensive *network*, and more outreach (IG:45; IF:47; IC:71)
It helps to achieve one's most prominent goals, dreams, and visions (IG:35)

Creates *gratitude* in scholars (IG:43; JT14, 64 & 66) for what they have achieved through SINA
Teaches how to turn challenges into opportunities (IF:11-12)
Supports developing *empathy* and *tolerance* towards oneself and others (IF:36)

Table 6: Agency-promoting factors through Social Enterprise Creation (by author)

All these factors are promoted by the creation process of a social enterprise in SINA. According to the theoretical framework of this thesis (chapter 2), they are crucial for agentic development and support the scholar's agency.

The last very relevant main category, perhaps even the most indispensable, is the one I call *People, relationships, and networks*. It will be discussed in the following chapter.

5.10 People, Relationships, and Networks

It is apparent that SINA, like any other educational institution, needs good educators and staff to implement its mission statement. However, SINA does not only consist of the people who work there directly but as already remarked several times, of an extensive *network* of all kinds of people. It starts with former scholars, who are now successful social entrepreneurs, and includes partners of the organization, sponsors, donors, and other stakeholders. This vast *network* not only opens prospects for future partnerships and collaborations for the scholars but also provides people who can contribute as trainers or accountability partners and be involved in the empowerment of the SINA scholars. The two elements of this main category, the *SINA Platform* and *Community living* will be briefly explained below.

5.10.1 The SINA Platform

The SINA platform appears to be one of the most relevant subcategories, with 88 mentions. It is further divided into *Testimonies and Role models*, *Accountability partners*, and *Other human support*.

5.10.1.1 Accountability partners

Most respondents associate the *accountability partners* with professional psychological and mental support (IK:23). These people, who personally support scholars, do so on a professional level (IJ:95) by doing mentorship for projects (IG:43; IF:16-17 & 64; IE:60), giving them professional advice (IA:19; ID:45; IE:47

& 60) and project-specific knowledge (IC:14) and helping them set and achieve their goals (IA:50; ID:28; IJ:85). On the personal level, they give mental support and *hope* by sharing inspiring stories, believing in them, comforting them, and talking positively to them when they are frustrated or depressed (IJ:206; IE:29 & 116, IB:20). Furthermore, they ask reflective questions so that struggling scholars can find answers which can help them keep them going (IH:47; IF:36). There are even so-called career masters/guides who can help to find a personal *purpose* (ID:71). One respondent mentioned those accountability partners can give very negative feedback, however, always with the mindset of supporting them in their growth (IF:31-32).

Moreover, one interviewee highlights that only through her one-on-one did she learn to open up, create a new self-image (IB:30-32) and build more *self-esteem* (IB:49-51). According to some respondents, scholars who value and make the best use of the APs and actively approach them will be particularly successful (D:46; D:60; IE:110 &112). Since the primary mission of these APs is to support the scholars in achieving their goals in the context of establishing a *social enterprise*, they ensure that scholars learn the necessary *skills* and *abilities* to exercise their agency in the various ways mentioned above. In addition, by supporting them in questioning and thinking about the meaning of their doing, they strengthen them in acting authentically and with integrity, but also support them in finding their *purpose*. Furthermore, such a personal relationship seems to contribute to a gain in *emotional intelligence* and *social capacities* and can increase *self-esteem* (IE:29; IC:14; IB:30-32 & 49-51).

Concluding this topic herewith, the group of *Testimonies* and Role models will be discussed in the following section.

5.10.1.2 Testimonies and Role models

These *key people* support the scholars in one particular way: *Inspiration*. Seeing those successful individuals, who were similar to them, and were in similar places gives them *hope* for prospects (IK:18; IJ:69, 85, 95 & 174). APs often also refer to *role models* to motivate scholars (IE:116). *Inspiration* through role models and testimonies primarily affects the scholar's *hope*, *perseverance*, and assertiveness in the protracted enterprise creation process. Realizing a high goal or *vision* requires sustainable *motivation* and *perseverance* to carry through challenging

phases of the process. This type of inspiration seems to be one of the simplest, subtlest, yet most effective tools for doing so.

However, apart from successful social entrepreneurs, fellow scholars, peers, and friends can serve as role models, too, since they also have skills and capabilities that are valuable to learn (IE:54). Moreover, those people also give emotional and mental support like cheering up and motivating, but also celebrating success and happy moments (IK:28). However, it was also brought up that not only the formal support of professionals is helpful in the empowerment process, but also informal conversations with other community members and visitors or *feedback* on *progress presentations* (IJ:95; IB:55-56). Moreover, one crucial point that should be mentioned is that SINA can also serve as a *role model* for projects (IH: 48). Besides the SINA platform, living in the Jangu It community is also conducive to developing agency and agency-related capacities and skills.

5.10.1.3 Community living

Two respondents highlight that the atmosphere in the community supports a sense of being part of a big family, making people feel welcome, safe, and secure (IB:57; IK:20-21). Another respondent points to the community's expectations that motivate him to be committed, overcome challenges, and push through (IK:68). What else is mentioned as being beneficial to develop agency-fostering capabilities, such *as empathy, tolerance*, and *social abilities*, is experiencing other perspectives and different behaviors and learning to accept, respect, and sometimes even value them (IG:11 & 23; IC:30 & 48; IB:46). This also requires and therefore helps to grow the capacity of *being able to deal with conflict* (IG:23). As far as agency is concerned, it could be argued that, as underlined in the theoretical frame, it requires a specific environment that allows individuals to feel safe, good, and free enough to deal with their personal goals and issues that they find valuable. This seems to be the case in SINA, at least for those who provided statements about it (IK:28, IG:62-63; IE:80). But the *community*, independent of professional partners, also provides a network that informally pushes the scholars and motivates them to stay on the ball:

> [...] There is no way that you can be so selfish to an extent that you can even commit suicide or do something weird. At least there's one, one, or two people that you can always talk to about your problems, about your challenges, and they can really help you on that. So, I like those aspects in SINA. Like the way they gather us together and we solve problems as a community, not an individual (IK: 21).

This *perseverance* is essential for agency, as already pointed out several times. Finally, we come to the last chapter of the research results, called other factors. It consists of the topics that appear relevant in the data but cannot be classified under any other main categories.

5.11 Other factors

Some things in SINA are not ideal and should be looked at more closely and changed if necessary. I call them *Contraindications*.

5.11.1 Contraindications

One respondent mentions that he depends on SINA for various reasons:

> Ok, well, for being dependent, I would say still that I'm a dependent on SINA for now because, in most cases, we […] do what our mentors tell us to do, and in most cases, we also apply for programs that our mentors have told us to do or maybe the community. (IK:39)

It is unclear from the statement to what extent mentors and other APs influence the scholars' decisions. In principle, there is nothing wrong with experienced social entrepreneurs and other professionals influencing the actions of scholars to a certain extent. After all, scholars need the advice and support of these people to build their social enterprise. However, in this case, the question is how the influence happens and whether it interferes with the individual's self-determination. Finding a concrete answer to this question would require more research.

Another interviewee highlights that some scholars who seem to have considerable potential, in the beginning, start changing throughout the process. It seems that the SINA-System somehow shuts them down (IK:58). Some of them leave, and some stay but struggle much, especially girls (IJ:60). She also emphasizes that SINA has had a high turnover for girls in recent years (IJ:69). Some people seem to be overwhelmed with all this self-responsibility and freedom (IB:12), maybe due to a lack of *self-esteem* (IB:14). If APs do not see growth in scholars, they advise them to break off (IB:91). These dynamics would also deserve a closer look in the future.

Another problem that might be worth mentioning is resistance from the scholar's family toward their empowerment path. It can become problematic and create a dilemma, so the scholar decides to break off. (IB:99) However, according to one

interviewee, this problem has already been somewhat alleviated by introducing an official certificate and a specific curriculum through the SEF (IB:99).

What is also mentioned and underlined with a personal example is that decisions in the committee regarding scholar selection and their future in Jangu It are not always fair and sometimes guided by selfish motives (IJ:142). Another statement concerns people who are very grateful for what they have achieved through SINA and thus might fear speaking their minds openly and honestly because they are afraid of losing something (IJ:156). Finally, regarding social enterprises that have left SINA, someone mentions that when they get funding, which is much money for them, they become uncontrollable (IC:66).

With this, these issues shall also be concluded now. After that, they will be further discussed in Chapters 6 and 7. Before that, however, I would like to mention one category that seems quite essential: *the SINA Promise*.

5.11.2 The SINA promise

The so-called SINA Promise provides scholars with the prospect of a bright future, a better life (IJ:68) where they are successful, impactful, and happy social entrepreneurs (IK:27) who transform the world (ID:27) by constantly pushing, reminding, and inspiring them through showing real-life examples, who have made it (IJ:206). Therefore, it can be assumed that this promise is strongly related to many of the above elements of SINA and impacts the development of some *skills* and *capabilities*. Of course, this promise is communicated primarily through the coaches, APs, and role models. Nevertheless, it is also implied in the SEP and its associated sessions. Regarding its impacts, I suppose it mainly affects the scholar's *hope* regarding their success as social entrepreneurs. Concerning *hope*, it has appeared particularly often in the interviews. Also, it seems to be a driving factor for the implementation of the goals of the scholars in the sense of agency. With this, the last chapter of the research results is also finished. Herewith follows the next and last chapter of this thesis: the conclusion.

6   Concluding remarks

The research interest of this thesis was to examine the SINA Empowerment Program's impact on the participants' agency. Therefore, the first part of the thesis discusses the SEF and related program and their underlying concepts and elaborates on the term *Agency* in detail. The elaboration on agency showed that

this term is very fluid and, therefore, not easy to define. Particularly noteworthy is the proximity and the many points of overlap with the concept of *empowerment*. However, through carefully elaborating on the term and comparing its many definitions, it gradually became more accessible and, in the end, determined to be defined according to Sidle's understanding of Agency with a capital letter. This definition reveals that Agency and the development of an agentic capacity depend on many factors. Sidle lists several factors in her studies on girl's agencies (see chapter 2.4).

Furthermore, Petesch et al. and Narayan, in their comprehensive frameworks, name additional factors, dividing them into *opportunity structure* and *agency of the poor/weak* (see chapter 2.3). While *opportunity structure* characterizes the multilayered environmental factors of the individual that can promote or limit the exercise of agency, *agency of the poor* denotes an individual's *assets* that can promote or impede the agency exercise. During the research work, this dichotomy was applied to the empirical data. Furthermore, it was explicitly elaborated on which opportunity structure is available to the scholars during their participation in SINA and which individual agency-influencing factors they can develop. It turns out that SINA provides scholars with an artificial opportunity structure, the *SINA opportunity structure* (SOS). The scholars live in a community far away from their homes and family, governed by its own particular rules and dynamics.

Therefore, extraordinary conditions prevail in this SOS that make it easier for scholars to exercise agency. These conditions include a *socio-cultural and political context* with a specific *SINA culture* that consists of certain norms, values, attitudes, and rules. In addition, the SOS includes the essential element of *education* in the form of the *SINA empowerment program* (SEP) and the vast *SINA platform*. The exact factors of this structure and their effects on the scholar's agency can be studied in the respective subchapters of the *research results* (chapter 5). However, what can be pointed out as particularly relevant structural elements for the promotion of agency are the *appreciative and diverse atmosphere* with a reasonable *error culture*, the concept of *Freesponsibility*, the *Holocracy* system, and the *SINA Platform*, including *role models* and *accountability partners.*

What is particularly noteworthy is the crucial relevance of the social entrepreneurial element. The frequent mentions and the manifold connections to agency-promoting factors indicate it in the interviews. The *social enterprise*, the related

vision, and *passion* primarily encourage scholar's *motivation* to *acquire relevant knowledge and skills*. During the self-determined acquisition of these skills and abilities, scholars learn how to achieve their goals most efficiently. On the other hand, they gain *self-esteem* and *self-efficacy* through competence development. The various *sessions* in the SEP and the coaching of trainers and *accountability partners* support the scholars in attaining their self-defined goals regarding their social enterprises. All agency-promoting effects of the *social entrepreneurship project* can be reviewed in detail in table 5 in chapter 5.9. Since the creation of a social enterprise is at the center of SINA, every agency-promoting element can be traced back to it. Unlike usual *life skills programs* that empower people without a big overarching goal or *vision* related to social entrepreneurship, starting a social enterprise offers excellent incentives to scholars.

The element of *Hope* for a bright future should again be mentioned here. Every action, every step in the development of the scholars into social entrepreneurs, is incorporated into the social enterprise framework and therefore creates a comprehensive, coherent picture that accompanies and motivates the scholars. This big picture supports the *ability to persevere* in implementing goals, which is essential for agency. However, it also seems crucial to mention that social entrepreneurial activity naturally leads to social entrepreneurs not only expanding their own agency but also empowering others to agency expansion.

Another essential ability that a social entrepreneur must develop, emphasized by Sen (see chapter 2.2), is to temporarily leave one's immediate well-being behind to achieve overarching, value-oriented goals. This capacity is encouraged throughout SINA in sessions such as the *comfort-zone challenge* and through the *Holocracy* system*, bootcamps*, and *projects*. However, as already highlighted, all these elements are always determined by the overarching *vision* of the *social enterprise*. The creation and ownership of a social enterprise as the scholar's ultimate goal thus helps her change her status from a labor market-dependent *patient* to a self-determined *agent* of her life in line with Sen's understanding of agency (see chapter 2.2).

The factors that constitute an opportunity structure of a society, according to Petesch et al., are *Openness of institutions, Unity, strength, Ideology of dominant groups*, and *State implementation capacity* (chapter 2.3.3). However, since SINA replaces society's opportunity structure with its own SOS, these characteristics do

not quite apply to the reality of scholar's lives. What can be noted about this, however, is that in the SINA context, *collaborations with more powerful social groups* are pretty relevant. These can be established through entrepreneurial activity and access to the *SINA platform*. The *collective capabilities* in Narayan's framework (see table 2, chapter 2.3.1) are not discussed in detail in the results because they do not appear explicitly in the data. However, upon closer examination, *bridging and bonding of social capital* can be observed primarily through *social entrepreneurial activity* and the extended *SINA platform*. These two agency-promoting phenomena can also be identified in SINA, but very implicitly and therefore not apparent at first glance.

Regarding *Agency expansion*, part two of the agency empowerment process consists of the individual assets and capabilities fostered through participation in SINA. Narayan's framework maps the most important of the so-called agency-relevant assets in her empowerment framework (see table 2, chapter 2.3.1). In this regard, it appears that participation in SINA has an impact on each of these categories. Many social entrepreneurs experience a gain in *material assets* (see table 2, chapter 2.3.1) due to their entrepreneurial success, which provides them with new and additional opportunities to pursue their agency (see chapter 5.1). Although this is not directly reflected in the interviews or the autoethnographic protocols, it is implied in many statements, for example, when interviewees mention that they undertake extensive trips abroad (see interviews IF:31-32; IC:73; IJ:176). However, since this topic and its dynamics are only indirectly addressed in the interviews and are not the main interest of this thesis, I will not go into it in more detail. In any case, this topic would be interesting to investigate further in a new research project.

Most significant, however, appear the results regarding the development of *psychological, social*, and *human capital* composed of specific capabilities and skills conducive to exercising agency. Among the *psychological capital*, the positive influence on *self-esteem* and *self-efficacy* stands out, which Sidle identifies as particularly relevant factors for developing agentic capacity (see chapter 2.4).

Furthermore, another crucial agency-enhancing factor not mentioned in any framework is also strongly evident in the data: *Hope*. The capacity for *hope* is relevant for developing an agentic capacity, especially if the scholar does not yet have enough *self-esteem* or *self-efficacy*. It then acts as a temporary replacement

for these two essential *self-beliefs* but can also be supportive if these are already present. In the SINA structure, many elements promote the development of *hope*. These are, for example, the many *role models* and their success stories, the *SINA platform*, the support of *trainers* and *APs*, various contents of the *SEP,* and the atmosphere of Jangu It, characterized by a strong belief in everyone's greatest potential.

Regarding *social* and *human capabilities*, the *Freesponsibility* concept and its implementation in the form of *Holocracy* seem particularly important. Moreover, specific *sessions*, especially the *self-development* sessions, *time-management, goal-setting* sessions, and *progress presentations* connected with *constructive feedback* work on developing *social capital* and agency-relevant skills and knowledge. In the same way, all these elements of SINA affect *self-efficacy* and *self-esteem*.

Another crucial insight emerging from this research is the following: Due to the principal orientation of the social entrepreneur towards the solution of a social problem, which is not only her own but also that of many other people, the expansion of her agency usually serves the well-being of many people. The entrepreneur is definitely not immune to the misuse of her newfound agency (see chapter 2.1.1). However, since the entire agentic development is embedded in social entrepreneurship and is therefore guided by a social mission and vision, the risk is probably lower than in less structured empowerment projects.

Now that many strengths of the SEP and its positive impact on the agency of scholars have been highlighted in this chapter, the question remains about which limitations exist and what would be essential to investigate and elaborate in the future. Thus, the following chapter will address the limits of SINA, this research, and future research demand.

6.1   Limits and future research demand

For example, it is mentioned that in recent years the dropout rate from the program has been exceptionally high among girls (see chapter 5.11.1). However, no explanation has yet been found for this (Salborn 2022d). Furthermore, what has been noted in this regard is that if a young woman has completed the program, she tends to be more successful (Salborn 2022d). Thus, one area of research that this paper and the related investigation of the agency concept reveal would be the gender-specific exploration of the SEP. Since there has been no research on this

in SINA, even though it is a striking dynamic, it deserves to be looked at in more detail. It would certainly be interesting to accompany young women over an extended period and to identify in personal interviews and observations those factors that make it particularly difficult for them to carry through the empowerment program and the establishment of the social enterprise. However, it would be equally valuable and relevant to explore why young men struggle less with the program and why they, unlike many women, are less successful once they complete it (Salborn 2022d). In general, it would undoubtedly be very informative as part of a long-term study to follow scholars over an extended period and explore their experiences and the impact of various elements of SINA on their agency.

Another significant limitation is that Jangu It, like any other community, is subject to specific internal power structures. According to one interviewee, committee decisions affecting the destiny of scholars are not always free from self-serving motives (chapter 5.11.1). They may, therefore, not always be in line with SINA's highest ideals. However, what appears to be very positive is that such things can be addressed uncomplicatedly and thus also possibly eliminated as soon as they are recognized (IJ:142). In a conversation about this, Salborn (2022d) stated that there are no fixed structures at Jangu It because, through *Holocracy*, roles and responsibilities constantly rotate among the members. Nonetheless, I would consider it valuable to explore various power- and psychodynamics that impact crucial decisions affecting SINA scholars, if for no other reason than to ensure greater transparency and fairness in the process.

A fact worth mentioning last is that at the moment at Jangu It, surveys are being conducted (Salborn 2022c) regarding the SEP's impact on scholar's *job search- and entrepreneurship skills* by using the soft skills index from the *World Learning's WorkLinks Skills and Values Assessment* (World Learning 2022) The scholars fill these regularly to self-monitor their development in terms of 'conscientiousness and self-efficacy, goal-setting and perseverance, interpersonal skills, managing emotions, and thinking and planning skills' (World Learning 2022). It would be interesting to pick one indicator that shows particularly frequently or rarely and explore its connections with the program in more detail. For example, according to current findings, the least developed indicator, especially in the first months of the program, is *self-efficacy*, a particularly agency-relevant factor (Salborn 2022c & 2022d). These results correspond with the findings of this thesis that self-efficacy for SINA scholars builds up over time, above all through the constant sense of

achievement that the participants gain through the successful planning and execution of tasks and projects. Until then, the *SINA promise*, the many success stories, *role models*, and the *Hope* that arises through them foster the participant's *preliminary agency.* Since it becomes apparent that the results of these two research projects complement each other, it would make sense to study them in more detail. For example, the present work could serve as a qualitative supplement to the survey results, or future surveys could be based on its findings. In addition, qualitative and quantitative data collection and evaluation methods could be combined within a long-term study to investigate a specific factor, such as *self-efficacy.* It might also be possible to test the effects of minor or major changes in the SEP so that SINA evolves into an 'Agency testing center' in the future. The results obtained from these *experiments* could derive insights for creating and optimizing agency-enhancing programs such as SINA or other life-skills programs.

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Salborn, Etienne (2022c): Online conversation about newest developments and projects in Jangu it and Q&A session regarding SINA conducted on 08/24/2022. Duration: 60 minutes.

Salborn, Etienne (2022d): Personal conversation about this study, future research demands, and latest developments at Jangu it, conducted on 10/10/2022. Location: Innsbruck. Duration: 90 minutes.

8 Appendix

8.1 Interview-guide 1

Semi-structured interview for Alumni

INTRODUCTION QUESTIONS:

Tell me about your life now. How is it going?	
I would like to learn a little bit about your enterprise. Would you like to explain to me what it is about?	
How do you earn a living at the moment? What do you do?	
When you look back at the time you did the empowerment program in SINA Mpigi, what are your favorite memories?	

MAIN QUESTIONS:

Internal and external effects of Empowerment Program

Which parts of the program do you remember best? Which of these parts would you consider most important for your personal development?	
When you look back to the day when you arrived at SINA and started the program. How would you describe the person you were back then, and how are you different today? Follow up: Which role does SINA play in this?	
Getting back to who you were back then and who you are now. How has your life changed since the participation in SINA? What have been the major changes happening since then?	

Values and Purpose

What do you consider important in your life? Which of these values can you implement in your life?	

How has the SINA program contributed to it?	
What have you learned at SINA that supported you in leading a life according to your values and objectives?	
How do you think participating in SINA has helped you find your purpose and live a life according to it?	

Self-determined action

In which areas of your life can you act independently, and in which areas are you (still) dependent? Follow up: How has the empowerment program contributed to it? Why do you think you are still dependent in the mentioned areas, and how can you solve it?	

Achieving Goals

Can you name a few major achievements you have made in your life? Which of them was supported by SINA? Please explain	
Do you feel that you can easily set a goal and achieve it? Follow up: If yes, how has the SINA Empowerment process contributed to it? If no, what makes it difficult?	

Program improvement

In which ways do you think could the Empowerment program be improved?	

CONCLUDING QUESTION:

Is there something else that you find important to mention? Would you like to share something which has not come up during the interview?	

8.2 Interview-guide 2

Semi-structured expert-interview

I would be interested in your role here at Jangu International. Can you tell me a little bit about your activities, responsibilities, and so on? What do you do here?	
Do you have any special memories from the time working here that you would like to share? (Something that has stuck with you until now?)	

MAIN QUESTIONS:

1. Personal development

Internal and external effects of Empowerment program

What have you learned since you started working here? Share some major skills, abilities, and competencies, please	
Which major changes have been happening in your life since you started working here? Personal changes (internal) Structural changes (external)	

Values

Why have you chosen to come here and work for the organization (SINA)? Follow up: Were your expectations met? Why have you chosen to stay here/continue collaborating with SINA?	
Do you lead a life according to your values and objectives? If yes, how has SINA contributed to it? If no, how do you think you will achieve this?	

Self-determined action

| In which areas of your life can you act independently, and in which areas are you (still) dependent?

Follow up:

How has working for SINA contributed to it? | |

Achieving goals

| Can you easily set a goal and are able to take actions to achieve this goal?
Follow up:
Which factors do you think are necessary for this?
How has working in SINA contributed to creating these factors? | |

2. Development of scholars

Internal and external effects of Empowerment program

| What are the major changes that you have observed happening in the scholars' life since they started the Empowerment program (no matter where they are now)?
Follow-up:
Which components of the SINA experience (Empowerment program) do you think have mostly caused these changes? | |
| In which ways have scholars developed since they started the program? (Internal)
Follow-up:
Which components of the SINA experience (Empowerment program) do you think have mostly caused these changes? | |

Values

| Which factors are needed for individuals to live according to their values and objectives?
Follow up:
How is this fostered in SINA? | |
| Can you name one or two of the scholars whom most live according to their values and objectives, and why do you think they do? | |

Self-determined action

| How do you think could scholars who go through the Empowerment process of SINA become more self-determined individuals? | |

Achieving goals

| 'Agency is the capacity of individuals to define aspirational goals and coordinate necessary knowledge and skills, attitude, and resources to take action to achieve stated goals' (Sidle 2020) How can you connect this definition to the SINA Empowerment process? | |

Program improvement

| In which ways do you think could the Empowerment program be improved? | |

| Is there something else that you find important to mention? Would you like to share something which has not come up during the interview? | |

8.3   Consent form

MCI Management Center Innsbruck
Master Program Social Work, Social Politics and Social Management
Project: Social Entrepreneurship as a path to developing Freedom(s).
An empirical study about SINA and its impacts on individual agency

Interviewee
Mr./Mrs

Interviewer
Mrs. Carina Schenk

Uganda,…………………

CONSENT FORM

I hereby confirm that I have been informed about the research project "Social Entrepreneurship as a path to developing Freedom(s)" and that open questions have been answered by the interviewer to my satisfaction.

I am aware that participation in the project is voluntary and that I can end it at any time without giving reasons.

I agree to participate in the project and to the recording and subsequent writing of the interview.

I have been informed that my statements can be quoted in sections and in anonymous form in scientific publications and that the research findings can be used by SINA and "Jangu International" for further processing and development of the Empowerment program, whereby my name (except at my request) will not be used.

Personal information will not be passed on to persons outside the project.

Signature Interviewee

....

8.4 Information sheet

MCI Management Center Innsbruck
Master Program Social Work, Social Politics, and Social Management
Project: Social Entrepreneurship as a path to developing Freedom(s).
An empirical study about SINA and its impacts on individual agency

Information sheet

Thank you for accepting my invitation to the interview. My name is Carina Schenk, and I am a student in the Master's Program in Social Work, Social Politics, and Social Management at MCI Innsbruck.

I am conducting a research study to determine the impact of the SINA empowerment program on its participant's development. This is mainly because I am very interested in projects that promote individual development. I would also like to support SINA and Jangu International with the findings of this research because I am convinced that the Empowerment Program and its effects on the participants and their environment is of great value.

The interviews will be recorded, and the data I generate from them will be indirectly incorporated into the thesis through transcription (transcript) or selected direct quotes. Your data will be anonymized. Personal information will not be passed on to persons outside the project.

I will use the data collected in these interviews only for my master's thesis, which is an internal work for graduation at the MCI in Innsbruck, Austria. However, the data and the evaluation of the data will also serve Jangu International to evaluate its Empowerment program, demonstrate to donors and sponsors certain aspects of its impact, and optimize the program to achieve even better results.

Additionally, I want to clarify that if you have any open questions regarding the research, you can ask them at any time, preferably before or after the interview. Furthermore, participation in the project is voluntary, and you can end it at any time without giving reasons.

8.5   Autoethnographic Diary

Mpigi, February 16th –March 14th, 2022

2	**The general experience regarding the SINA empowerment concept**
3	It can be said that in most cases the sessions were much about the scholars getting active and interactive. There were some short lectures about the theoretical foundation of SINA e.g., the Empowerment concept, Holocracy or Freesponsibility. Yet most of the session required the scholars to work on personal topics, responding to personal questions, analyzing their lives up to now, understanding what has been good and what could be improved in the future. They were also getting to know, applying, and training instruments and tools to plan their lives. For most of the scholars, if not all of them, these tools were completely new. It was very clear that most of the time they were learning new things and most of them seemed eager to learn and find out how to implement them.
4	In general, I would say that in SINA great emphasis is placed on the participants getting very involved themselves. Each participant is seen as an important part of the whole. That is why it is especially important that participants who are rather reserved or shy in their constitution also have their say. This probably goes back to the concept of Holocracy, which plays an incomparably important role in SINA Mpigi. The concept of Holocracy is about each member of the community taking one or more essential roles and being the main responsible for this role. In this way, all the people involved participate in the construction of something great. Holocracy is a form of how a company can be managed. It is implemented and reflected in the community of SINA in many areas. So also, in the sessions of the Applied Social Innovation Stages.
5	Everyone should have their say and contribute because everyone is valuable in building a greater whole. Nonetheless, it is important to proceed in a structured and organized manner, and not every discussion among participants can be granted length simply due to time constraints. So, of course, it is important to take the people seriously in their perception, in their abilities, experiences, knowledge, but at the same time to keep the topic in the center.
6	A general impression that is also important to highlight is the positive, well-meaning atmosphere that emanated both from the trainers and, in most cases, between the scholars. It could be perceived that the majority of the scholars (with a few exceptions) were very interested in learning and working on themselves, discovering themselves. Most people were visibly challenged, in many cases perhaps even strained. Yet, it did not seem to become too challenging especially because of the conscious inclusion of an interactive element here and there.
7	Sometimes tiredness spread, but the trainers were attentive enough to perceive this tiredness well and react to it in the form of an activating element, e.g., a game.
8	**Questions and reflections**
9	However, I also think that certain activities should be reflected upon once again. That was not done, for example.
10	Or what about those who just have difficulties to look at themselves, to be honest with themselves. How is this dealt with? Are they approached?
11	I have witnessed that one of the participants had difficulties and after only a short time had stopped the program and flew back to his home country. Now I wonder if this could have been prevented by a good reflection with a trainer. I don't know how much it was discussed with him, what resources were there.
12	**Get to know each other**
13	Was the first session of the applied social innovation stage. People were just arriving and did not know each other. We were all a group of strangers coming together, starting a new journey. This is how it felt. The first task of each and every one was to draw a map of our lives. I was also participating like everyone else. I presented myself as a researcher, yet here to experience parts of the program myself, to be able to write about it better.

14	So, I was being honest, to myself and to my fellow scholars from the SINA Empowerment program.
15	I was the oldest of all, so my map was one of the longest. We had to draw moments in life that would be of importance for our development, for changes to happen. A milestone we could call it. So, I drew a lot of milestones, the last one being MCI and my contact to SINA.
16	Then we had to present our maps. Everyone showed their drawings and explained a bit about their lives. Apart from having had much shorter lives then mine, meaning around 8-10 years and thus less milestones, many spoke only of their school careers, which in some cases were well organized and continuous.
17	In many cases though people needed to stop school due to lack of money from their families, some had to stay at home, help in the households, some would take on some work. Some had to leave their parents and live with other relatives so they could attend school. Many problems were honestly mentioned. It impressed me how honest many of these young people would talk about issues at home, private issues.
18	When I compared my life, which is also not a typically organized Austrian life, with a clear school and university career, a few years of work experience, starting a family, I realized that it is not to be taken for granted, what I absolutely take for granted.
19	Having a family that is financially stable enough to allow me going to school and choosing whatever school I would like to attend, is not something which is normal in Uganda. The lucky ones can attend school in general, the less lucky ones can't. If they are very lucky, they can even finish school, sometimes they cannot and have to start working.
20	This is not necessarily worse, what I found out during my research at SINA. And this is the paradox: being able to attend school is the most important thing and wish of almost any parent for their children in Uganda. But at the same time the school system does not serve the necessities on the employment market. In fact, there are no jobs for most of the people. Being more educated and therefore more expensive to hire does not solve the problem. It supports it.
21	The education system in Uganda – and I do not want to claim here that education should not have a high value in society, but it should serve the people and not the structures – does not train people to take an honest look at their surroundings, to recognize injustices and problems and to react to them with innovative and efficient solutions. The Ugandan education system in most cases creates young people who are intellectually competent but have lost their outward vision and have never understood or learned to develop their full potential as human beings, which is much more than just accumulation of knowledge.
22	This should be noted in this part because people who have realized that the life they spent many years preparing for in school does not exist and may never exist, are now looking for other opportunities and one of them is the Social Innovation Academy.
23	Some of these people who realized that they did not want to spend the rest of their lives running behind this idea of themselves being someone someday, an idea that is not even their own, were presenting themselves and their life maps that day in that same room with me.
24	Being born in an industrial country, having enough money to attend school, choose one's own career path and work in a job that is fulfilling and contributing to a positive social development is a luxury and not the standard. I am one of those lucky individuals.
25	But the system in Uganda is very different and even those who can afford school, sometimes end up being underprivileged.
26	What was the aim of the session "Getting to know each other" though?
27	I think the aim was to get to know each other, but not only that. It was also to get to know oneself and to understand that there are other people with other destinies, that everyone has their own personal story and all of these stories come together at SINA to create a new story.
28	**Empowerment Concept**

29	This session was more of a presentation of the different stages of the empowerment program of SINA. It can also be found in the SINA playbook.
30	David Monday, the trainer presented in a rather short period of time (it was shorter than usual because the first session took up more time than planned), thus it was not possible to go much into detail.
31	**Time Management (prioritization)**
32	The purpose of this unit was to learn how to constructively allocate the available time. The method taught was called the 'Eisenhower Method'. Tasks are ordered according to their importance and urgency. Those that are unimportant and not urgent are those that are unnecessary and superfluous and therefore best left out of life altogether. Those that are urgent and important are best done immediately. Those that are not urgent but important are to be scheduled and those that are urgent but unimportant are to be delegated.
33	To make planning easier and clearer, the tasks are entered in a Matrix, and it becomes clear which task should be handled in which way.
34	To practice and train this method we were expected to enter different tasks into the four quarters of the Matrix. After finishing the groupwork each team presented their Matrix, and the presentation was open for discussion. It soon became apparent that it is not at all so clear which tasks belong to which field, because it depends on various factors. Thus, there were many discussions.
35	An interesting question to ask would be how many of the scholars are using this tool at a regular base.
36	**Comfort zones 1 – What is my comfort zone?**
37	The first session of the Comfort Zone Challenge gave us the opportunity to learn about and identify those things in our lives that keep us from leaving our comfort zone, but also keep us from doing some of the things we want to do, keep us from learning, from evolving.
38	This was explained as there are many things in our lives that we do because they are pleasurable, but do not really contribute to a constructive or productive life. In many cases, they actually keep us from leading a constructive life. This would include activities such as instant messaging, social media, watching TV, sleeping too much, eating out of boredom or shopping, etc. It took a lot of honesty from the scholars to identify their comfort zone, some would not be able to find anything at all.
39	We were also supposed to help each other find ways to overcome this comfort zone. I was also able to contribute with a few things, such as the app timer, which no one had heard of before.
40	**Comfort zone 2 - What are my fears?**
41	A particularly interesting session was the session about personal fears. It was basically about becoming aware of our fears, especially those that prevent us from doing things that seem valuable and important to us. So, everyone got a piece of paper and wrote down the fears that he or she often has in his or her life and that block him or her from starting something or make him or her give up, not to continue. This again required a lot of honesty with oneself. The difficult thing for me personally was to present these fears to my colleagues because this was also a fear of mine, the fear of showing my own vulnerability.
42	It was quite uncomfortable for me to admit my personal fears and inadequacies in front of the group, and it also triggered unpleasant feelings in me to be confronted with them. I can imagine that many felt this way and that many thus weren't completely honest. Others, however, impressed me with their stone-cold honesty. I was really impressed by what a colleague announced in front of all of us as one of his weaknesses. This also inspired me to deal more courageously with my vulnerable parts and to speak out.
43	It must be said in general that this group is very open and honest about topics that are still taboo in many places, such as sexuality, experiences of violence in the family, in childhood, etc.

44	What also impressed me personally was the very mature behavior of the male scholars in this regard. They spoke openly and honestly about their own fears and feelings, without becoming emotionally absorbed in them. As always, there were also exceptions here. But with many of them there was a tendency that showed that they were very interested in taking this program with all its pleasant and unpleasant elements.
45	Even if this meant opening up emotionally and also showing weaknesses.
46	I mentioned the so-called burn-out syndrome and the fear of it because I had already had experience with it. Some participants had never heard the term before and therefore I should explain it.
47	It was then very interesting what ideas people had to avoid it. These were very plausible ideas that they simply had intuitively.
48	In general, there were many interesting and real-life approaches and ideas for overcoming the comfort zone.
49	**Comfort zone 3 – Presentation**
50	The third part of the comfort zone challenge was to come up with some sort of presentation on how to communicate the content of the sessions well to other community members. For the scholars, this consisted of several short skits and a presentation at the end. It could be perceived that the participants were well prepared.
51	The showmanship of some participants was good. One of the pieces was too lengthy, so the participants were pressed for time. Feedback was given afterwards by the audience. This was directed a lot to one particular person, which I felt was a bit one-sided. But I think many shared the opinion that there was something to improve.
52	However, this presentation certainly stimulated initiative, creativity, and personal responsibility. This could be perceived at all in many elements. Many of the sessions were intended to encourage the participants to think for themselves, to reflect, to act on their own initiative, to find solutions to problems, to get into action.
53	**Comfort zone challenge**
54	The comfort zone challenge was an experience I will never forget. I was told the night before that I should wear clothes that I could throw away if necessary. Long sleeved top, long pants, good shoes that could get broken and thrown away and possibly a swimsuit in case I wanted to swim.
55	I was also told to be mentally prepared for a challenge. I had heard from some former participants what it was about but knew nothing concrete and did not know in what way this challenge would be the same as the previous ones. It was also the intention of the organizers not to go into detail here.
56	So, it was a matter of equipping oneself for the next day with worn, old clothes that were allowed to get dirty and broken, few belongings and a good portion of daring and self-confidence.
57	At 7 o'clock it was to be ready. The challenge started with the division into two groups that were to hike independently to a destination. We were divided and briefed and prepared for the fact that there could also be confusing signs along the way.
58	I was in the second group. However, after the first group had left, we were told that we were actually in group 1. I found this very entertaining because I interpreted it as an element of confusion and tension. However, it did not significantly affect our speed or stamina during the hike. Most people were very motivated, some were faster, others slower.
59	Someone came up with the idea to bring music boxes, which turned out to be a very good idea, as some of our group members were better motivated by playing music.
60	There were always group members who had a hard time keeping up the pace. In the beginning it was the two who were responsible for the music. Later some got tired and had a hard time keeping up, especially after we were asked to run a bit. The last turn was a bit

confusing and when we got to the starting point of the next activities, we were told we had taken the wrong turn. But we took it easy. At least we had arrived.

61	When we arrived, there was breakfast in the main house on the premises. It was an interesting place that most of us hadn't been to before. This was the basis of a social enterprise that also emerged from SINA Mpigi and in this respect has remained an active partner. Many of the social enterprises that emerged from SINA are still collaborating or in lively exchange.
62	After breakfast the whole group gathered in a circle on a meadow, and we were informed about what was coming next. We were blindfolded and we had to blindly follow a route marked by a rope one after the other in a group. We were instructed to use this rope as a guide and follow it strictly, paying attention to the person behind us. It went up and down in the terrain, we sometimes had to crawl and pass narrow tunnels. It went through water and mud and the two most unpleasant parts in my own and in the perception of many others were where we had to crawl through the mud in a kind of tunnel. We had to pull ourselves through the mud with our arms along the rope and at one point the tunnel was so deep that we had to dip our faces into the mud and hold our breath. That was the second of these tunnels that none of us expected anymore. We were also guided by different voices, pushed and hounded at the same time. My foreman helped me here and there, I felt responsible for the person behind me. She often stepped on my legs when I was crawling. I had to coordinate that too.
63	When we all got there covered and soaked in brown mud and the bandage was removed, we were happy it was over. I was already beyond my limits. I also had to take off my shoes and ended up walking and crawling on in my socks. There were some light but also deeper scratches mostly on my arms that couldn't be seen because of the mud and couldn't be felt because of the adrenaline.
64	Immediately afterwards there was a kind of scavenger hunt on the site with various clues as to where we had to go and how. This had to be completed in the whole group and was a bit chaotic and uncoordinated. Most of the people were excited and wanted to contribute to the search. It was exciting, but at the same time there were a lot of people and not everyone was able to contribute.
65	Then we could finally take a shower, which was another challenge because there was a fight over the water. I eventually gave up. It was hard to get rid of all the dirt because it was a lot.
66	But then I got a canister from the people who lived on the property and shared it with a colleague who was trying to wash in a secluded spot. I came in handy with my canister.
67	We then got into one of the two cars and drove into the unknown. About half an hour later we arrived at a recreation center where there were some swimming pools, a big basketball court, a big restaurant. It was still not clear to me what should be the comfort zone challenge until then. After a good lunch and refreshment, we were told to change into bathing suits if we wanted to go swimming.
68	I wasn't sure if I wanted to swim as I wasn't quite comfortable in my underwear. But then I decided to do it.
69	I soon realized why it was a comfort zone challenge for most. They couldn't swim.
70	It was very interesting to see how afraid people were of the water in the pool. It wasn't just a little respect. Some were really scared of it, even if they could still stand.
71	At that moment I realized how little it can be taken for granted to be able to swim. None of the scholars had ever attended a swimming course as a child. I learned from one of the scholars that he was now paying for a swimming course for his little daughter. But that was probably still a luxury. Since I was one of the few who can swim, I tried to teach a few people the moves of the breaststroke. I didn't do very well.
72	After the swim, which had been going on for a while, there was a basketball and soccer session. Afterwards we gathered in a circle again and reflected on the day.
73	The coordinators also asked us for suggestions on how to improve the day. A few volunteers were interviewed in front of the camera to report on their experiences.

74	After that we drove back to Mpigi.
75	Reflection:
76	I remember the mud challenge the most. It was a challenge, but it was also a lot of fun, it was exciting. I was really challenged at certain moments and reached my limits, even got a bit aggressive once when a colleague tried to push me too hard, but in general I found it exciting and fun.
77	I think that day strengthened the group, built cohesion and certain people came closer to each other. Not everyone though. The goal of the Comfort Zone challenge, as I understood it, was to get people out of their comfort zone, to push them beyond their personal limits. In the reflection round there were some valuable contributions, where some people also tried to relate the challenge to life, especially to the life of a (social) entrepreneur.
78	The question was also asked why we thought we were being blindfolded. Some answered that it was better, because otherwise many of us might not have gone any further.
79	In addition, being blind was interpreted as a metaphor for life itself, where we don't know what's coming next, what challenge or difficulty awaits us around the corner.
80	In the life of an entrepreneur, it is all about daring into the unknown, implementing new ideas and taking risks, even if the company is up and running, flourishing or stagnating. There are ups and downs, easier and more difficult phases and in many moments the entrepreneur does not know how the measure he is currently implementing will develop. There is a great deal of uncertainty that is inherent in life in general, but in entrepreneurship the extent of the entrepreneur's responsibility is in many cases greater than the responsibility of a person employed by an entrepreneur.
81	And yet the entrepreneur, especially if he wants to build a sustainable company, must always be prepared for everything, and have the flexibility to adjust and realign himself again and again. If this connection is understood, the message is clear, this comfort zone challenge can be an inspiring reminder for all future social entrepreneurs at SINA when the going gets tough.
82	What I found particularly helpful in the mud challenge was the group and the peer pressure. I think many participants, including myself, would have stopped the challenge if the group hadn't existed. It was also clear, at least to me, that the challenge would be within a certain framework and that we would not be exposed to dangerous conditions. That also gave me a feeling of security.
83	The fact that we didn't know how long this would take was in fact connected with uncomfortable feelings. But as I said, it would have been different if I had done the challenge alone under different conditions. Then it would have been even more challenging.
84	Some participants, perhaps even most, admitted that they considered giving up one or more times, but then didn't do it. I didn't even think about it because I was determined to end it. However, as I have already mentioned, I must emphasize that the group played a major role in this. I didn't feel like a single person who had to do this alone, but as part of a larger whole and therefore not only responsible for myself and my progress, but also for my colleagues and their progress.
85	The perception that I am not only responsible for myself, but also for the people in my immediate environment or in my larger environment is something that is particularly relevant for a founder of a social enterprise. It's all about finding a problem in society that affects me but also others, then picking it up and becoming active as a social enterprise to solve this problem, taking responsibility.
86	In this sense, it is a very interesting and valuable experience to feel oneself as part of a whole and to be responsible for it and to act for the progress of this big whole.
87	Such an experience, well reflected and carried over into one's own life by changing one's perception of the world, can certainly be very helpful, especially if one sets one's goal to start a business to solve a problem that is not just affecting one individual but a group of people.

88	**Self-Organization**
89	This unit was special because, unlike the others, it was not about learning and applying useful tools for self-organization. The unit was called self-organization, but it was less about organizing yourself alone. It was about organizing in a group to prepare a common project. The project was called "Kanteen." It was about reviving this canteen and managing to earn a certain amount of money with it (850,000 UGX) within a certain period of time.
90	This was the amount that was given to the scholars so that they could buy the goods they needed to offer and sell the goods. The purpose of this unit was to determine the different roles that would be assigned to the management of the project, in the spirit of Holocracy. Therefore, there was an election. It was possible to nominate oneself for a role or to nominate someone else.
91	There were the roles of circle lead, facilitator, and secretary to the facilitator. The circle lead's job is to assign and coordinate the individual roles to the appropriate people. The facilitator is responsible for holding regular meetings and moderating them, and the secretary in turn supports the facilitator in his responsibilities.
92	Some nominated themselves, others nominated others. Then we voted openly and said why we would vote for that person. Afterwards there was another round of voting which was final. In the last election, there was a runoff because it was a tie. The winners were a female scholar and two male scholars. It was interesting to see how my argument affected the others. I argued that I would like it if a woman took a leadership role. This then led to more people choosing the female winner than had previously been the case.
93	I was also legitimized to vote and did so quite intuitively. I knew some of the scholars better because I sometimes dealt with them outside the sessions. Others I knew less well. No one the ones that I nominated or voted for, won.
94	I had a hard time choosing the right person and since there was sympathy for the people it was not easy to make a choice driven by reason. I realized that after voting against someone in the beginning to show that I would not be influenced by it, this reaction was also influenced by my relationship with him. Then I reflected on it again and decided to vote for him.
95	One scholar even wanted to put me up. I had to refuse because I would only be there for one week. But I found it interesting how included they perceived me.
96	**Growth Mindset**
97	At the beginning of the session, it was explained what a Growth Mindset is. Ideas were collected which thoughts can be expressed through a Growth Mindset. In short, it is about being convinced that I can learn and develop as a human being. The opposite of this would be to think that I am the way I am and will always stay that way.
98	So, during this session we work out what kind of thoughts and beliefs can support us in life and in achieving our goals and which ones can inhibit us.
99	So, we collected some of these supporting and hindering beliefs and formulas and discussed the topic. For many of the participants it was the first contact with this topic. Many energizers were made in this session because many participants were very tired.
100	**Self-discipline**
101	The self-discipline session was a very practical session supposed to think about what goals we had for the coming year and how we can achieve them. So, an individual plan was drawn up which was very precise. This was done in small groups. One should support each other in finding ways and measures to achieve the goals.
102	After that, we should present the whole thing. We also had some common goals that we would present together. The idea was that one person would present for the whole group, but we felt that it made more sense for everyone to present their own plan, since they knew it best. There was not enough time to present. It was all very hectic.

103	This was a general phenomenon. In many sessions something was worked on together and at the end each group had to present. This probably served mainly to enrich each other and to learn new things through recommendations and tips. However, time was always very tight, and the task could not always be completed satisfactorily.
104	**Additional memories**
105	SINA Mpigi or Jangu International (as it recently calls itself) is really a world of its own, its own little micro - society.
106	It starts with the unusual design of many houses (bottle houses), continues with various interesting works of art, signs with inspiring sayings. In SINA Mpigi the entrepreneurial spirit lives, it is taught, learned, trained, one could almost say inhaled.
107	It is therefore not surprising that after four weeks of stay there I have already started thinking about founding a social enterprise; considerations that even went a little further. To experience so many inspired, motivated, committed, friendly and creative people in one place, to exchange ideas with them, to learn their stories, motives, and thoughts, to experience a piece of their lives, not only impressed me, but deeply touched and enriched me.
108	I have especially remembered:
109	The warm, cordial, sympathetic atmosphere I, I immediately had the feeling of belonging.
110	The great helpfulness of the people there, especially in supporting me with my project.
111	The many opportunities for exchange, teamwork, and at the same time you could see people studying and working alone everywhere.
112	The great interest in me and my project
113	The happy and beaming faces
114	The knowledge, know-how, expertise of the trainers, coaches, staff came out in feedback on presentations. It impressed me what they knew.
115	In general, the "partners" seemed very professional.
116	The free space to learn, co-create and create your own roles.
117	Points that caused confusion/irritation:
118	Some scholars, especially girls seemed to be overwhelmed with their freedom, didn't know how to handle it.
119	To this day, it is unclear to me who was genuinely interested in me and my work and who was interested in reasons of self-interest.
120	My concerns were taken note of, but with one person in particular I had to insist strongly. Organizationally, it was often a bit more difficult.
121	However, these situations and observations gave me the chance to reflect, bring in empathy, see things from a different angle and communicate my wishes and needs.
122	Apart from expressing my needs, wishes, sharing my experiences and feelings including opening up to some of the community members also supported the creation of more profound relationships and the understanding for each other. I also needed a lot of self-esteem for that.
123	There is no boss, everyone is a boss - Holocracy is literally lived there. Etienne has his own responsibilities, but neither higher nor more difficult, he has his role(s) as well as everyone.
124	It takes initiative, no one tells you what to do. Each and every one is asked to look around for themselves and to look for a field of activity. But (my impression) every plausible and reasonable suggestion is accepted and supported. If someone wants to do something that serves her and at best serves others in SINA, it will be (enthusiastically) accepted and

supported. At least that's how it was with me when I proposed to offer meditation. It was accepted immediately.

125	Also, with interpersonal difficulties and conflicts I was responsible to find a solution myself, but there are contact persons who supported me. I was taken seriously, however, it took a long time to implement. So, I had to show a lot of perseverance and assertiveness, also initiative and self-responsibility, taking my own needs/wishes seriously, but also make sure they are taken seriously by others. For me it was difficult to express my feelings and needs in the beginning but with time, experiencing acceptance, empathy, understanding, no-judgement there, I grew more confidence to express my wishes and they were heard.
126	My problem with the loud music + Freesponsibility. Problem was solved halfway satisfactorily, but it is questionable whether all people have understood the Freesponsibility concept.
127	There should be no rules, nevertheless some suffer from the irresponsible freedom of others.
128	It is questionable how much agency one really has (in the community) if one is alone/outnumbered with a need.
129	↳ Question about radicality of Freesponsibility concept (application).
130	Etienne's integrity - He really lives what he teaches in my perception and the concept lives in SINA. For example, he does not live outside in his own nice house, but in the middle of the SINA facilities and on the same material level as the others.
131	With the sessions /the new group I was well integrated /accepted, whereby here the question is whether it was because of my role (as a white researcher).
132	I was surprised how reliable/helpful my interviewees were. They felt very committed to SINA in my perception. But I also think that many SINA alumni worked a lot on their character, because this is very important for entrepreneurs and one of the points is reliability.
133	Many were very interested, wanted to be interviewed, to contribute.
134	Most of the scholars in the community and who were in the program with me were very interested in me and my role.
135	Particular interest was expressed in yoga and even a desire to learn it.
136	There was a certain expectation towards me from the responsible members of M & E. I guess they expected me to be actively involved right away. I wonder if this is a cultural thing or a SINA thing?
137	After I arranged clarification here, they were nevertheless very happy to support me.
138	The question is again which motives were behind it. The overall goal, the contact to me and associated benefits? Possibly support for their business? Maybe all together.

8.6 Interview transcripts

1	**Interview IA**
2	**I:** Good evening, IA and welcome to the interview.
3	**R:** Good evening, Carina. Thank you!
4	**I:** You're welcome. I'm happy you're here tonight and one more time I would like to ask you if you're fine with the implications on the consent form?
5	**R:** Yes of course I'm fine with it and I'm looking forward to answering the questions that will be asked by you.
6	**I:** That's (laughs) very good! Thank you.
7	**R:** Yes.
8	**I:** I'm gonna start with the first question. I would be interested in your life, how it looks right now here in SINA. What are you doing? What are your projects? Tell me a little bit about it.
9	**R:** Ok, Carina. My name is IA. I'm working with S1, envisioning a world where @@doing## is in harmony with nature. We are tackling the problem/ Like according to Ugandan national bureau statistics, that was September 2020, 95 percent of Ugandans are using @@stuff## and @@things## as their main source of @@doing## @@things##. The available alternatives, like @@things## and @@stuff##, they are three times more expensive. They can't afford it. And these use the alternative, @@stuff##, and @@things##. It's so, so expensive and of poor quality. And they're also made out of @@stuff##, yet it has a negative impact on the environment. So, the @@doing##of @@stuf## resulting into global warming. So, *S1*, we offer ecofriendly @@product## that are @@great##, @@do## long for four hours and 40 percent cheaper than other solutions. Yes. I would redo this. We work with women and youth. Women and farmers to collect organic and agricultural waste, and also youth to collect water (ethan?) from lake Viktoria and sells to us. Then we/ This has improved the employment opportunities to such people. Later we dry and sort the waste which is later used in the production process of the @@product##. Then we pack them in different quantities including the manual instructions for the usage. Then we sell them to our costumer through (unintelligible) shops and distribute as plus door to door. So, we are not only in the market but also having different competitors that are playing the same game, but what makes us unique, our @@product## are eco-friendly, assured of constant quality and an insect repellent.
10	**I:** Very good.
11	**R:** Yes.
12	**I:** Well, thank you for that information. I would like to go a little bit deeper in your experience here, or let's say your experience with the whole SINA program. So, you seem that you are very proud and very convinced of your product.
13	**R:** Yes.
14	**I:** And I would like to know how/ Yeah, tell me a little bit about how it has changed your life.
15	**R:** Ok.
16	**I:** Yeah.
17	**R:** For sure, Carina. By the time I came here, I joined SINA, that was February 2021, I was for sure, I was SOOOO shy!
18	**I:** Ok.
19	**R:** I could not even talk like am now. Like, I lacked confidence, like not believing in myself. Like I had some strength in me, but I could not allow them to come out by that time. But when I joined SINA the/ like I went to personal development trainings, whereby our coach

used to guide me around what I'm wishing to do and she could help me to overcome my fears, like: 'You try this one, you try'/ Like she can interview you, the things you're talking about, like I told her: 'I want to, to improve on my confidence, I really, really fear people when I stand in front. I start crying.' You get? I remember, I don't forget the/ By the time of the interview they told me to sing because I told them I am passionate about singing Gospel. Then I was singing 'Why Lord' like I felt like I'm crying for sure (laughs). But for now, I'm proud of myself because my coach have been on/ like different coaches, but I had my personal coach, used to tell me: 'Try this, try that one you're thinking, try it out and you see.' During morning meeting, I presented something. I took roles that helped me to talk, like committee outreach where I can organize cleaning to clean Jangu International. I supervise people and you needed time facilitating where we come up with different activities and people enjoy. We laugh. Though I was trying to improve myself, especially public speaking and the presentations. I started presenting/ By the time we started presenting, it was just after the bootcamp, then the president of Uganda announced for the lockdown. Then we had to go back home. We used to present online. Then time came, then we came back in August at Jangu. Hard battles came, we could/ Like I was not so confident but for now I'm confident. I can say because it, because I feel it. Whenever I stand in front of people I can talk like now, I'm talking with you. Like to you see any fear?

| 20 | **I:** No, I don't. |

| 21 | **R:** Yes, for now I/ For sure I'm proud of Jangu International. If it wasn't Jangu International, I could have started to go into university but still that shyness would have stayed in me. And especially English. I could not even speak English like now. Like had like/ I was knowing to write English like some but speaking it out was a problem especially presenting in English. I was lacking confidence. At least now I can speak with you. By the time I reached here, when words come to me, I have to LISTEN actively because I was not getting what they're saying but now I'm used. Jangu International gives us a platform whereby even if you don't know something, but you're eager to learn, you can improve step by step like now. For me, my English was not flowing. I could speak one word, I leave like five minutes before giving another, like it wasn't following like now. Yes. |

| 22 | **I:** Mhm. Very, very great. And are there some other elements? You mentioned a coach and you also partly mentioned the active listening. Can you share some other parts or sessions that you felt, you have gained most from? |

| 23 | **R:** Yes. Under (unintelligible) session of professional development, that is learn about our projects. |

| 24 | **I:** Mhm (affirming) |

| 25 | **R:** They helped us a lot. We learned, we learned, and we learned more, whereby you come in emerging stage, you have to ideate. We go and we look for the problem in our communities that are affecting people. Then, after looking for the problem for some time, you have to first understand the problem by doing customer discovery. If people are not giving like/ When people are not saying it, that is the problem, so that is your/ you're expecting a problem when it's not there. Then you have to shift to be flexible and shift to another one, so that you can get the problem which people are having in their communities. So that you can solve it. So, after understanding the problem and realize that it's there, then you go to a solution, looking for the solution. But you don't forget to know which kind of people are you solving the problem for. They have to be with a target group, age and where they are living. Because it can help us, when we are doing business, to get them easily. They are like/ You can get like women/ I can say we are targeting low- and middle-income households as we *S1.* (There?) is 20 to 80 years because people are @@doing##. So, if we are targeting those people, where do they live? For now, we are in Mpigi, they are living in Mpigi and what do they do? Like they are low-income earners. So, those are representatives of other community where our @@product## can be sold either. Then they / When you come up with a solution, we have to do a prototype. You test, we test our product that was @@product##. Then we have to pick in on the feedbacks we are receiving from the costumers. Whenever costumers gives their feedback and you don't work on it, for sure you can lose that customer for all. And we have to take care. Like any feedback given to us, to work on it, so that we can keep our customers. Then, after there we keep on improving on the product. When it's already improved, people are starting buying. Then we go to another stage. That was emerging, concentration (claps), to concentrate to making money. |

26	**I:** Mhm.
27	**R:** Then we make money.
28	**I:** Let's go back to/ You're telling me about the whole process here now, but I would be more interested in what has changed in your perspective on life. That would be very interesting. How do you see life now, how did you see life before SINA?
29	**R:** Mhm (affirming)
30	**I:** And how do you see life now?
31	**R:** Yes. For sure I was/ By the time we were in lockdown, before joining SINA, I was totally off, because my aunt could not allow me to do/ Like she wanted me to take care of her, not doing anything. Reaching to the needs; she's not providing me the needs. I was confused, I was so stressed. I had pimples in my face. I used to cry day and night. You, remember my dad passed away when I was still young. I was living with my aunt; my mother was also there struggling with my little brother. So, I could not even have a chance to/ When I talk to her, she's saying: 'You wait, be patient. I have nothing to do for you.' (claps) Then I was there, confused. Then I was like: "'Ugh, let me think about going to a training institute so that I can learn something.' My aunt refused, then I was confused. By the time I have ever heard my mum talking about SINA. Then I was like: 'What if i try out SINA? That is my Mama's friend. That is Mommy G.' Then I was like: 'Oh, let me try to call Mommy G.' Then I called her. By the time I called her, the interviews were just knocking (clapping) but I didn't know. She told me: 'Can you please come on Thursday.' I called on Monday. She told me to come on Thursday. Ha! For sure I slept (clapping) like enjoying/ I didn't even get sleep because of joy. I was like: 'Ok, let me go to SINA.' Like because my mum was keeping telling me: 'You will go to SINA after senior 6, A-Level.' Then I was like: 'A-Level? We are now not studying. We are in Lockdown. What can I do?' Then I had to just listen to her, but though I'm planning something in my head.
32	Then I came. I did interview. Then I went back home. Then they called me back. I was so happy to come here. Because I was like/ My life, I didn't know where I can learn my life-long, because I was like: 'Ugh, is this aunt real? Maybe she wants me to marry at early age'. Since i never wanted to marry. I was 19 by then. So, now, when I came to SINA, things started moving on. Then I was seeing hope in my life. And I was seeing my life is changing. Yes, and when I started this entrepreneurship journey, I remembered back, when I was still young, since I was aparted with my other aunt, my maternal aunt, the other one was my paternal aunt. Then my maternal aunt, she used to give me jackfruit and I sell it to people so that I can get money for school fees. Like I grew up in a hustling situation, I sell some passion fruits and I get money and/ So, when I came to SINA I was like: 'Ugh, this was my dream, but I didn't know that I could be an entrepreneur.' Because I kept on speaking on it like: 'I want to be a businesswoman', but I was not making it, because my aunt wanted me to go and learn nothing, though she is not providing me what I want. So, when I came here and we start our enterprise as WE, like self-driven, yeah?
33	**I:** Mhm (affirming)
34	**R:** For sure it's good, because we are working with our energy so that we can (claps) create a change in the society and in our lives and changing my family. Because I know if we will provide eco-friendly @@product## to low- and middle-income households, they will @@do## more with less and conserving the environment. We also gain money, and we live in a world where @@doing## is in harmony with nature and our life will be changed (claps). Yes.
35	**I:** Very nice. And what would also be interesting for me, is to know/ You were already saying a lot/
36	**R:** Mhm (affirming)
37	**I:** But I would like to know if or no/ I would like to know (...) what do you see for yourself for now and in the future and how has this changed? You told me about being with your aunt.
38	**R:** Yeah.
39	**I:** And being confused and what do you see now, when you think of your life or when you think of your future?

40	**R:** Yes, I'm seeing my future somewhere, I'm moving forward.
41	**I:** Mhm (affirming)
42	**R:** And I'm seeing improvements in my life.
43	**I:** Mhm, mhm (affirming).
44	**R:** Whereby the project we are running, we see it's a person. But this, it's not speaking but it's a person. It is going to support us, also changing our lives to be through like, someone in Uganda is not easy. For us/ Like someone to be like working for/ Having an enterprise - it's not easy. But when I see it in my hands and I'm saying: 'Oh God, is it really for me?' Yes, I'm seeing a dream, my dream is for sure, is growing, yes. And it will keep growing, growing and I will be a super-woman. Super-Woman. Because in Uganda like women/ They see us as/ Like they don't respect us so much, eh? But even as we have something we can do. When we learn *S1* all over the world and people know *S1*, for sure I'm seeing *S1* will be there. Even my granddaughters will see *S1* and other granddaughters will see *S1. Yes.*
45	**I:** Very good. And how about/ it's going to be a slight change of topic.
46	**R:** Yes.
47	**I:** But how do you feel about setting and achieving goals right now?
48	**R:** Yes. Setting and achieving goals?
49	**I:** Mhm (affirming)
50	**R:** Yes. That was/ I talked even with/ We were reading on that topic. I was with my team plus our mentor, setting some goals for *S1* for six months of accelerations. So, when we are setting goals, we are advised to setting SMART goals.
51	**I:** Mhm (affirming)
52	**R:** Specific goals that are measurable, that are real and realistic, yes. So, we have to set goals that like/ What I mean like: if I say we want *S1/* we have to set the overall goal, that is the big goal.
53	**I:** Mhm, mhm (affirming)
54	**R:** If we, in *S1* we set a overall-goal of/ (...) It was about being known in Kampala and in Mpigi. Like for now, eh? For six months. So, what can we do, so that that thig can happen?
55	**I:** Mhm (affirming)
56	**R:** So, some of the things we talked about was, those are objectives that can lead us to reach that goal. One of the objectives was *S1* be able paying it's running costs. So, key results, how we really know that it has happened, when we are making more sales; so, like that things keeps on flowing/
57	**I:** Mhm, mhm (affirming). And are you finished?
58	**R:** Yes.
59	**I:** Ok, so apart from the SMART goals, which factors do you think helped you or help you achieve the goals most that you've learned here?
60	**R:** Sorry?
61	**I:** Apart from the SMART goals/
62	**R:** Yes.
63	**I:** /concept, which you were just talking about, there is always this process between setting a goal and achieving it.
64	**R:** Yeah.

65	**I:** So, what do you think is needed most? What have you learned here MOST that helps you in this process from setting to achieving the goal?
66	**R:** Time management.
67	**I:** Ok.
68	**R:** Yes. And commitment. Because and passion/ Because if you, like you've set a goal and you're not passionate about it, you will not do it. You will just think about, it but not doing it. And if you set a goal and if you don't give it time, it will keep on postponing, postponing. And commitment is needed because when you don't do it, no one is going to do it. Yes.
69	**I:** Mhm (affirming). And what helped you find the passion?
70	**R:** Sorry?
71	**I:** What helped you find this passion?
72	**R:** Ah, the passion in me?
73	**I:** Mhm (affirming) The passion for *S1?*
74	**R:** Yes. It was sparkle training, spark training.
75	**I:** Ok.
76	**R:** Yeah, it was a training given by Germans, whereby we went through different activities in order to discover what is in you. Yes.
77	**I:** Mhm (affirming). And how important you said/ Yeah, you need the passion to achieve the goals?
78	**R:** Sorry?
79	**I:** You need passion to achieve the goals, you said.
80	**R:** Yes. Of course. If you are not having passion about the goal you've set, trust me, you will not work on it. Yes. You have to first love it, make it a part of you, then give it time, then act. That is commitment. Turning the goal passionate.
81	**I:** And (...) one more thing that I would be interested in is/ You've certainly had values before you came here and you probably still have values that are very/
82	**R:** Sorry?
83	**I:** Values?
84	**R:** Mhm (affirming)
85	**I:** For you, you know what I mean when I say values?
86	**R:** Yes
87	**I:** So, for me it would be very interesting, if your values/ In which way they have changed.
88	**R:** My/ Before coming here, eh?
89	**I:** Mhm (affirming)
90	**R:** How were they and now, eh?
91	**I:** Yeah.
92	**R:** Ok. Before coming here, I was not valuing like so much things, eh? I could not even separate urgent and important things. But for now, when I came here, I can value urgent and important things. Something can be important but not urgent; something can be important and urgent. Something can be urgent, and something can be important.
93	**I:** Mhm (affirming).

94	**R:** So, like now, I can give you an example: I was so fixed, I had to/ By the time you told me to meet with you, because later it was/ like I have/ we have failed, but by the time you told me, I had to get supper, I had already made my plans even to go for some outing, because today there is someone performing, an artist. But when I sat down, I was like: 'Mhm, I have to separate important and urgent things and those things which are not urgent and important.' Then I was like: 'You know, let me leave supper.'
95	I was even preparing some party for someone, but I was like: 'I will come back for it, but this thing is important.' By the time you were telling me, that you were leaving on Monday, I was like: 'No, I don't want to miss this activity, because I will never it find anywhere.' That's why I have decided to come here. I'm valueing important things and I'm also valueing time.
96	**I:** Mhm (affirming)
97	**R:** Yes.
98	**I:** Very good. Thank you. I'm happy that you've come (laughs) and find it important and urgent.
99	**R:** Yes because it was important and urgent.
100	**I:** Yeah, yeah. No, it's true. It is.
101	**R:** Yeah.
102	**I:** Umm
103	**R:** (Sneezes)
104	**I:** Bless you!
105	**I:** Are there any important memories that you have got from SINA that you would like to share?
106	**R:** Important memories?
107	**I:** Mhm (affirming). Like something that you feel has made you grow very much.
108	**R:** Is it businesswise, is it my life??
109	**I:** I think you can choose yourself. What is your favorite memory?
110	**R:** Yes, my favorite memories, one of it: Yesterday, it was the end of our concentration stage. I pitched with confidence and people were giving me feedbacks that are highly positive. Then I was so happy.
111	**I:** Ok.
112	**R:** And even in/ When we were starting acceleration, concentration bootcamp, I also pitched by the end of concentration bootcamp and also people were SO impressed, and they were like: 'we are so impressed!' I was so happy. And sometimes I listen to those audios, and I feel like: 'Oh, was it me?' And I feel happy.
113	And recently, it was 27 th (February?), we went to town 1, they took us for the bootcamp, it was acceleration bootcamp. We enjoyed life though learning and we had final funny activities, we learned, we improved in our project structure; the problem statement, everything was cool. Then by the end of the day, we presented on Friday. Then *S1* won money. Oh wow! I was like: I'm going to/ Oh,I felt so happy. You get?
114	**I:** Mhm, yeah, I get it.
115	**R:** Yes, I'm so happy because of Jangu International. Yes.
116	**I:** And that's really great and WHY was everyone so surprised about your presentation?
117	**R:** Because they are seeing my growth. Yes, whenever people see you struggling, learning, then they see the results when they are posted. They have the joy with you. Yes, they were so happy because of that and people say, like: 'You are inspiring me', yeah. I

was like: 'Me Angela?!' Because I came here when I'm also not like/ I'm nothing, when I was nothing. Yes.

118	**I:** And now what are you?
119	**R:** I'm super okay.
120	**I:** (Laughs)
121	**R:** Like people can come and ask like: 'Angela, advise us on this one.' And I feel like: 'Oh, okay.' And there are many moments: like there's a time i prepared *unity time* and people were just happy. Everything was coming on very well, and also by the time I prepared cleaning, general cleaning, we went to clean Jangu International pathways, people, all of people committed. Ugh (claps), I feel like: 'Oh, oh god. That's good.'
122	**I:** So, how would you/
123	**R:** I saw that that can help me also manage our business *S1*.
124	**I:** Yeah. And how would you describe yourself, how you are right now?
125	**R:** (Laughs) I can't tell (laughs).
126	**I:** Of course, you can(laughs)
127	**R:** I'm a social entrepreneur, that's what i can say. Because a social entrepreneur, that word contains many things. We face many challenges and we overcome them. We come out/ It teaches us to come out from our comfort zone whereby you have to face your fears, try to challenge yourself every day, not relaxing. You have to make money. You have to understand the language of money. You get? Yeah. I'm different now.
128	**I:** Mhm (affirming).
129	**R:** Yes.
130	**I:** And, and/
131	**R:** I can speak English. That's what I like most because it was paining me, because I could not get a chance to learn in good schools, those good schools for rich people (claps). So, for sure it was paining to speak Luganda always. I wanted also to speak/ Like I learn/ I grew up when I liked to speak with Whites and now I'm happy, because I'm speaking with them.
132	**I:** (Laughs)
133	**R:** And yes! I liked Whites since when I was still young. So, God gave me an opportunity to face them and I'm so happy about it. Yes.
134	**I:** And maybe lastly: What do you think has this whole development/ how does it improve your life generally?
135	**R:** Sorry?
136	**I:** How does it, your development that you have been/ like that you've gone through now or you/ the development you are having right now, your personal development.
137	**R:** Yes.
138	**I:** How does this improve your life, in general?
139	**R:** The development improves my life in very many ways, because businesswise I'm improved, personal wise I'm improved. I'm a social/ I can speak with any person but the other time I could fear to speak with some people, especially when it comes to English. At least now I can say something but (unintelligible). And I'm also happy because I can make research and understand better something, and I'm also happy because when I want to do something, when it creates an impact, I don't want to just to do something which is for nothing. Now we are dealing in impact, impactful world. Yeah.
140	**I:** And how has it changed in terms of opportunities?

141	**R:** Sorry?
142	**I:** How has it changed in terms of opportunities?
143	**R:** Opportunities? My life?
144	**I:** Choices. Yes. Choices.
145	**R:** Yes.
146	**I:** How has it changed? Has there something changed in terms of choices in life, like in terms of the number of choices you have?
147	**R:** Yes, of course there is, whereby/ I can give you an example, eh?
148	**I:** Mhm (affirming)
149	**R:** Like, for now I can't take like my time/ I use my time mindfully whereby if it's important issues I look for those people who can help me. Like these things of making 'Lugambo'. I don't want/ Like they are not taking my time a lot. I choose important things to work on. Like I have choice.
150	**I:** What was the word that you were just saying?
151	**R:** Sorry?
152	**I:** The word.
153	**R:** 'Lugambo'.
154	**I:** Yeah. What's that?
155	**R:** Like gossiping, like overtalking, nothing, nothing, just being there, eh?
156	**I:** Yeah.
157	**R:** Not doing anything, like some people, eh? Yes, I don't have that time now. I focus on my/our project. Yes.
158	**I:** And in terms of chances in life? How, how do feel about it now?
159	**R:** Changes, chances?
160	**I:** Chances.
161	**R:** Chances.
162	**I:** Yeah.
163	**R:** Yes, because this platform we are, it gives us chances to reach different networks. So, I'm seeing myself (unintelligible) because for me, I have a dream of travelling (claps) abroad, because here in Uganda it's not common. Some people do not travel. And some people travel for, just doing like, when they are going to do housemaids. But for me, I will travel to do things relating to our projects, not going for maid, yeah.
164	**I:** Mhm (affirming). And that also gives you opportunities then?
165	**R:** Yes. Yeah. I'm like/ I feel like: 'Oh, my dreams are really coming out.' Because I've been dreaming about it, when I was still young, but I could not know that I will reach there for sure (laughs).
166	**I:** (Laughs) Seems like your dreams were strong.
167	**R:** Yes, they are very strong and keep wondering and I keep thanking God, because everything (claps) I was dreaming about, they are coming out, they are coming out. Yeah.
168	**I:** Congratulations!
169	**R:** Thank you! Especially, because for you, Carina, eh? You can't accept but my Mum can tell you. She could go somewhere and leaves me home with my niece. I was young,

alone. I started working myself, like selling some passion fruits, jackfruits, sugar cane. When I was like/ When I was like seven to eight years to up. I could go to the market; I sell passion fruits when 'm free and I'm happy and people were like: 'This girl is not shy.' I could note that I'll be even a salesperson in (unintelligible), but it started backward when I was still young. My mom could leave me home and she would come back when I have sold something, and I have bought a knife. I have bought something, food for eating and she was: 'Uh, but my girl, oh!' (laughs).

170	**I:** And now you're back on track.
171	**R:** Sorry?
172	**I:** Now you're back on track.
173	**R:** Yes, I'm doing sales and I was like so convincing. Like, I had convincing language when I was still young, and now it's the same! (laughs) I could convince you and you buy my jackfruit. And people could/
174	**I:** Yeah, I believe you.
175	**R:** People used to buy because I was even young, there's a young girl/ I was not shy, I could face you or what, I go (claps).
176	**I:** Ok, very good. So, we are already at the end of the interview.
177	**R:** Ok.
178	**I:** And I just want to ask you, if you would like to add something that you find very important for the end?
179	**R:** I'm just happy. Thank you for calling me, reminding me, taking care, following up. I'm also happy because I have made it. Yes. Because it would have pained me, if I was like/ if it had failed that. I felt good because has anybody asked to meet and do that step before leaving, before you're leaving.
180	And also talking about Jangu International, because I feel treasure to Jangu international. And also talking about my project, because I want to talk about *S1* because I love it. Yes, and also talking about my life, because you have made me to remember something (flips) which I was like. You have made my day! (laughs)
181	**I:** Yeah?
182	**R:** (Laughs) Thank you, for sure.
183	**I:** Thank you, A.!
184	**R:** You're welcome.
185	**I:** Thanks. I wish you all the best and I'm sure your project is going to be really successful.
186	**R:** Yes! It's going to be very, very, very successful!
187	**I:** (Laughs)
188	**R:** After I said (laughs)

1	**Interview IB**
2	**I:** Hello IB. Thank you for being here. Thank you for accepting my invitation to this interview. I'm very happy to find out a few aspects of your personal development here with SINA today. And yeah, let's just get started with the first question.
3	I would be very interested in your life, how it is looking at the moment, what you are doing right now and maybe also mention a few last developments that you've made in the last years since you've, let's say finished the empowerment program at SINA.

4	**R:** Ok. (laughs) I am also happy that I am here for this interview. Yeah, and to help you with your research. Yeah, really happy. (laughs)
5	**R:** Yeah (clears throat) the past year I am now working with N2, a platform that helps victims and survivors of sexual violence, counseling and coaching and we go (?) support and medical support, yeah, and I am happy doing it. I mainly do finances, yeah something I do, though I did not study it, but I am really now doing it and I am happy about it. That I can (...) add to an organization like N2.
6	**I:** And how/ Do you want to say something more?
7	**R:** (laughs) Are you asking?
8	**I:** Yes. And how have the last years been? When did you do the empowerment program?
9	**R:** I was one of the first scholars (laughs). Yes, and cause of being, we were like prototypes (laughs) yeah with the new system, they were trying to make many changes. We are with different background of education. We were used of teachers giving us what to do and you read and exams. And when we came here, we were like no exams (laughs). And that was not like you're going to class, and they give you notes to copy or to read through and prepare for your final exam. So, it was different and not easy to cope with (laughs).
10	Yeah, and every other day (?) (unintelligible) there were activities like a debrief to ask you what have you learned, what have you got, cause it was a new thing, to me it was uncomfortable (laughs) it was a/ cause in class you just, they give you notes and move out or read or (unintelligible) and prepare for exams to pass (sighs), yeah.
11	But yeah, at first it was uncomfortable but with time I got to know why they would ask how the day went, what have you learned, how you will you use it in your daily life, so, yeah, I went on coping up with the new system, with the many changes that were coming my way.
12	And there also was a after a long time, like some period, we were told to come up with ideas. That was also not easy (laughs) cause in the education system there was not something like that. Yeah, and it wasn't easy, you came up with a lot of ideas. Groups with some people we had to work with, and we had different interests and we could not even work together. And it wasn't easy, so, yeah in the middle of the program I even dropped off (laughs). So I had to go back and study.
13	Yeah, but at first it was really good, and I joined, we had learning groups. I joined a learning group cause I wanted teaching and it was called ' the facilitation learning group' where we could come up with sessions, help those who would like make a follow up, like a schedule, those who want to facilitate, how they are going to facilitate.
14	Yeah, but cause of my less competence, I wasn't so competent, I was shy, I was (laughs) not that confident in me, I found it very hard to fit in the system. Much as / they helped me so much to fit in, but it was not easy (laughs). Not easy.
15	**I:** But in the end you said you broke off, that means in like/ throughout the program? You stopped it?
16	**R:** Yeah. At first, I came with a project, and we weren't working out, even presenting, I was shy, not comfortable about it, yeah. I think with the facilitators and the mentors I was advised maybe not to continue cause they saw me not developing (laughs); hence I needed to go back and study. Yeah, I studied a certificate in teaching, yeah but in the process of teaching I did not find much about (unintelligible) and I've been thinking about coming up with a project about changing the education system, starting from the grassroot. Cause when I went, I started kindergarten teaching years and I saw for sure that that system wasn't good, you know? Teaching kids, I would teach children of two years and a half to four years; and you're teaching a little things, new things to them, even not impactful at that time and it struck (?) me. No (laughs) this is also not my call. As much as I want to be with kids, children but, not in the way of the footsteps that I went through, the same education and then after studying again you struggle looking for a job, struggle fitting in the society. Yeah, and I am still developing it (laughs).
17	**I:** And what brought you to come back to SINA then?
18	**R:** Mmm. Yeah, what brought me back?

19	**I:** How long have you been here now again?
20	**R:** I told you for two years, in 2018 I came back. Yeah, so I came back to work as a receptionist. And when I was there NA1 came and they told, they recommended me to her, that I would be the right person to work with her in her project and she introduced the project to me, and I was like yeah it is good (laughs) (unintelligible). Yeah, cause I for sure really wanted, many people came to me wanting me to join them and I didn't see, wasn't interested in the projects there were. Yeah (clears throat) but when NA1 came, I joined her, though at first again I didn't see any impact (laughs) I did to her project and many times I told her: 'NA1 I feel like I should stop cause I am not seeing any impact I am adding on the project.' But she told me: 'No you're going to develop when we work together' and yeah.
21	**I:** And now you have been working in the project for two years you said?
22	**R:** Umm. From 2018 at the end of the year 19, 20 yeah and 21 up to now (laughs).
23	**I:** Ok so when we go to back to when you started the SINA program, which year was that?
24	**R:** It was 2014.
25	**I:** 2014 ok, so really at the very beginning?
26	**R:** Yeah, the very beginning, yeah, we were the first scholars. Yeah.
27	**I:** And do you remember this young woman, this girl that came here for the first time, to SINA, that applied here, that started the program here? Do you remember how she was like? How did she look like? How did she behave? How did she feel with people? How was she? Can you describe this a little bit?
28	**R:** Me?
29	**I:** Yeah
30	**R:** At first, we didn't do even the interviews. And sometimes I think I have not gone through the interviews (laughs). So, I was very shy, I wasn't even comfortable being with people cause of the family I was from, I was very quiet, didn't want anyone to disturb my peace and now I had to be with many people and I had to share with them ideas cause in class you don't have to share if you don't want. You'll be there, the teacher comes, teaches, goes.
31	But here they had brought a new system and you had to share your/ we had one-on-ones and me sharing with someone I am not comfortable with (laughs), it wasn't easy but with the process I got to open up to her. Cause after the process they told us to choose people we are comfortable with so that we'll be able to open up to them after learning them.
32	That, it helped me to develop my confidence to may help me heal cause I was really emotionally ill, like mentally ill. Oh, I don't know how I can (unintelligible) it, cause I would blame myself of MANY THINGS, I would compare myself with other people, I wasn't competent at all and I would every time then blame myself and/ I don't know how to say it, I always looked at the world where I was in class when you don't score high points or have a good grade, even the teacher tells you, you will be NOTHING. So, I had that in my head, and I was like after all I might be nothing in this (laughs) world and might not add to it. So, they helped me - the one-on-ones, the coaches, yeah the helped me to get from that old A. to the A. I am now. Yeah (laughs)
33	**I:** How are you now? Explain a little bit. How are you different nowadays?
34	**R:** For now, I (...) openly talk to people and see importance in every person. I no longer judge a person by just seeing him or her judge and I can, even this interview, something I could not/ it was not easy/ I did not want to do this back in the days.
35	**I:** You were even asking me for it (laughs).
36	**R:** Yeah (laughs). Something I did not really want to do/ (external interruption)
37	**I:** Sorry, what were you saying?
38	**R:** Uh, I was telling that I wasn't confident enough. You asked what?

39	**I:** Yeah, what has changed?
40	**R:** What has changed, yes. That I can now confidently do things. For example, in N2 I am adding something to the project. Yeah, without my presence now they might slide back. I now know you can't replace someone, just to replace someone. I know my value now (laughs).
41	Back in the days I would think (sighs) I'm just here and at times I think like (sighs) maybe I just die. Cause I didn't really see my importance or impact and the people I grew up with didn't encourage me. But here foreign people, even if they didn't know me, they encouraged me, they supported me emotionally, like they supported me to grow hope, yeah and to come out of my comfort zone. Yes.
42	**I:** So, you think that this is a very important aspect here in the program, the so-called comfort zone challenge maybe?
43	**R:** Yeah,yeah, yeah. It was really good.
44	**I:** How did it help you?
45	**R:** Yeah, with the comfort zone challenges we are told to do things that we weren't really comfortable with. At first, we felt like they are making us suffer (laughs). They are torturing us. But afterwards we got to know that in school, you are told to read and you're focusing on one thing, but here you are focusing on coming up with a project, impacting a big group of people, even helping yourself to develop.
46	You're not looking at passing exams or competing with someone to be more than them. But here we can work together, develop the world together or the community you're from together. So, the comfort zone challenge is (laughs) there to know. Even for us the comfort zone challenges were like changing the room every month. That was uncomfortable. But with time I got to/ sometimes you be with people and you even lose track of yourself or you'll be so comfortable you forget your purpose or your goals and so with the changing of the rooms every month with different people you could share, could be with people with different behaviors and/ (laughs) Cause when you're doing a project you're dealing with many people, you're not going to be dealing with friends or family. You're dealing with people with people with different behavior. Some will abuse you and you have to know that professionally, so yeah. Though we thought it was torturing (laughs) or making us suffer, but we learned that it was for the good.
47	**I:** Are there other parts of the program or let's say other parts of the whole stay here, cause it is not only the empowerment program but there is also living in the community and then the whole enterprise process that you would say have helped you most for your personal development?
48	**R:** Yeah with/ for the personal development, yeah/
49	When we came, in our communities we are used to give people tight rules and fear them all; not even respect them but just FEARING them. But when we came here, they would say everyone is equal here, call everyone by their name. That was also something (developing?) for our confidence that/ Yeah, even if someone trains you, yes, he gives you knowledge, but you can share with him comfortably, cause in school it's hard even to go to a teacher to ask or to tell him: 'you know what I didn't understand what you told me.'
50	But after interacting with the mentors and the coaches we are able, cause you could call them by their names (laughs) to really be easy and even sharing with them fully like learning (up) with them, doing with them the activities, cause we do construction, a bit of construction and everyone would engage in the activity. That was really good cause back in school a teacher would be with a (kin?) and stands: 'do this, do that!' (laughs) which wasn't the case here.
51	Yeah, and be comfortable to approach anyone, freely.
52	**I:** So, are there any special memories from your time here that you like remembering and you feel like this has really helped me, that's still helping me in my life today?
53	**R:** Yeah, I talked about confidence, I was really shy and beated myself, blamed myself, so (...) from that I feel like I broke through that. Yeah, broke through that and can even with the

presentations. At first, I would even be rude. I didn't want anyone to be asking me any questions (external interruption).

54	You asked me how I've changed and what I learned from the community, from SINA communities, yeah.
55	I was saying that we presentations every Friday. At first, they were so annoying (laughs) yeah, cause most of the things were an event and standing before many people was (sighs) (laughs)/ I'd shivered, be shaking but that helped (...) developing me, developing my confidence and also getting feedback, cause in school no one even wanted to know how you're developing.
56	So, here I would present and even we had feedback given and people would tell you that you should improve this or should this/ even appreciating: 'A., you are doing this good. And this you should change' which is really good and then would kinda approach someone and tell him or her: 'You know what, this you can improve like this.' And then you've in a nonviolent way, not rudely or violent, like back in school (laughs) like they tell you: 'you're stupid, you can't do this,' You know? So that also helped me to really know that I am of importance to the world, even to myself, to love myself. Yeah, for sure I didn't even know how to love. Cause you can't give out love if you also can't love yourself. Yeah, I learned to appreciate myself and appreciate others (laughs). Yeah.
57	**R:** And I also loved the fact that we lived as a family, like we cared for each other, you know. And if someone is not well, we could know and we'd be checking on them, which is not in most of the places here. I love that we would look after each other and know how to even help; like people would be there wanting to help you become something in life.
58	**I:** Sounds really good. So now working with N2 you seem that you really enjoy doing your work and I'm wondering if you feel like you do something important with purpose, something that you like, something that makes you happy and (...) if SINA/ or in which ways this whole program, this whole environment has contributed to it. First of all, do you think that you are doing something you like right now? Do you feel like you're doing something purposeful?
59	**R:** Yeah. I am. I am doing something purposeful. Cause they also would tell us to do, to come up with ideas through your passions. Entirely coming up with an idea where you learn to be passionate about doing something. Cause most people do something and they don't like it, they're just there to earn a living and move on, but they/ they with the sessions of passion, something like that, it's good to do things that you are passionate, that you love, that you give all to them, not to just earn a living or just to work, going to work, come back, going to work, without even seeing a development in it, yeah. For now, I work in N2 and I really like it progressing. That's why i even engage in outreaches though I do finance. But I also engage in outreaches. Yeah, we work together cause I'm doing something I love and not just because I earn a living from what I am doing. Yeah.
60	**R:** And I also learned teamwork, cause in schools no one teaches about teamwork. But here, yet they are grooming to be like an employee, where you're going to look for a job and work with people, so yeah, they tell you how to work with a team, to work with other people. Even if it's uncomfortable (laughs), but you learn how to work with others. Despite their behaviors or their backgrounds. So that/
61	Yeah, at first in N2, it was really hard to work together, we are all youth and it was hard for fellow youth to tell you what to do but with the teamwork sessions you manage, you can work with anyone. And if you're not working out you give them feedback. Then tell them: 'This is not working out.'
62	**I:** But this you have developed within the period of working with N2, right? Or did you already start developing it within the SINA program?
63	**R:** I remember when I tried to come up with a project. It was about agriculture, and I was teamed up with another person, who was also doing the same and at first it wasn't easy cause we had/ Yes, we all wanted agriculture but in different ways and it wasn't easy, so I had to really learn how to (laughs) deal with it. Yeah, other people like to work in a team with people. Even with a group that I told you, the faciliation learning group. I had to work with people who were like, who were bigger than me, like I mean in age, yeah and I didn't have to sit back, and they do everything (laughs) to work with them and you know, come up with sessions and contribute somehow.

64	**I:** Seems like you've learned a lot there.
65	**R:** Yes, I learned a lot. (laughs)
66	**I:** Umm, so there is this maybe definition of let's say freedom, that you can act according to your values and objectives in your life, someone would rather call it agency, but it doesn't really matter right now. But there is this opportunity for people to act according to their values and objectives in life. And I was wondering if you feel that you are there right now, that you can implement important values in your life and if yes, what has led there?
67	**R:** What has led me there?
68	**I:** Yes.
69	**R:** Mmm. Yeah, I had forgotten about that free responsibility (laughs). When we came, they also introduced that. And yet in school we were like guided all the time, don't this and go out, cause I was in a boarding school. And going out, you had to ask for permission. So, when I came here, I would be afraid (laughs) (returning?), but doing it responsibly, not affecting anyone's peace. It was also not easy (laughs) to/ you know I was used to even at home, you don't go anywhere without permission and here, free you can move as long as you can keep time or what. So, I liked it (laughs), even I remember calling my cousin brother cause I lived in an extended family. I told her about it: 'We are free to decide, we can do (laughs) anything we want. Cause they really used to be guiding us cause we are girls and they didn't want us to get spoiled, and get into bad activities.
70	And she was like: 'A., be careful!' (laughs) I was like: 'Yes, I will'.
71	I didn't misuse the freedom, yes, I just enjoyed the freedom, yeah and for now it has really helped me. Cause back, yes, I was with my parents, but their things/ They would (treat me?) that I don't really like, cause they would really tight markers (?) so much and with no reason, they would not/ Ok, they had reasons but they would not mention to us why they are (tightmarking?) us. Why they are not allowing us to go out or move at night or do some certain things, but yeah, they would tell you, you do this. There are consequences but you be careful. So, they had told us, you know, tight marking you, cause of this and this, it would really make sense. Cause I remember some of my colleagues they were really excess/ they enjoyed the freedom beyond, and they could not even finish the program. And they would even go, spend the night out or do what, booze and (unintelligible) cause they're not used to such things.
72	Yeah, that has also taught me to really not/ to guard my freedom, you know. Not to just give out my freedom to anyone. Yeah, I always tell people I cannot just go now in marriage with someone who can't respect me. Yeah, so be in a relationship with someone, even if a girlfriend without respect or freedom from that person. Yet, back in the days I would get friends just because of comfort, you know, being there with no purpose but cause you feel yeah, this one maybe comfort but they broke my heart and (sighs) I didn't want that again to happen. So I have now become careful with choosing my relationships, even how I act with people. Yeah, so I don't give out my freedom to anyone, yes (laughs).
73	**I:** So, you would say freedom is a value that you have gained here and that Freesponsibility actually, not only freedom.
74	**R:** Yeah, free to just do things. Yeah, free responsibility. Yeah
75	**I:** And would you say that you feel free in your life to choose what you want to do? Yes?
76	**R:** Yes, I do (laughs)
77	**I:** And how has the empowerment process here contributed to it? How does it contribute to it?
78	**R:** Yeah, umm, I've said they told us to be free but responsibly and (...) (laughs)
79	**I:** Maybe i have to define the questions differently.
80	**R:** Mhmm (laughs)

81	**I:** There is always some things that will block us from being free which come from ourselves, like what you said, like when you had some kind of traumas from your past; you would block yourself to go out, but there's also some things that block us from outside, right? There is, maybe you don't have access to certain places because you don't have enough money and things like this and like that. So, that is what actually defines our freedom in choosing what we want to do all the time. So, I'm wondering how (...) this whole process here and how your development in the last few years, since, let's say 2014 has changed this kind of freedom. This freedom within, let's say which comes from you, you already mentioned Freesponsibility, but also the freedom around you.
82	**I:** Umm. It taught me to, to/ Yeah, I've learned that yes, I am free but then I also have to be responsible. Not just do things cause you're free. Yes, I know, yeah now I can maybe go out all the time, but then I also think if I go out all the time how will I be able to buy myself stuff. Yes, and the freedom, it gives me peace that I can do anything I want. Though now I work with N2, I know that I have to wake up early. Yes, I have my freedom, but I also have something to do. I have to wake up and work, but then in the evening I can do anything i want. And (clears throat) yeah with the freedom it helped me not to fearing all the time like: 'you know I am doing this to please someone or to make someone happy'. Now I do things, first seeing myself: 'Am I happy with what I am doing? Is it okay with the society?' I guess don't do things to please someone or to do/ I exercise my freedom, not affecting anyone. Yeah. And I like that I am free, but I don't just do things anyhow, yeah. I don't like, you know, you're free to eat so you can eat from morning up to evening (laughs). You're free to go to the club, can club all day, no. Yeah, and now I'm free but it has a limit, yeah.
83	**I:** Ok, so what would you say where the biggest changes that have happened in the last few years of your life, which you would say are good changes for yourself?
84	**R:** Good changes. Ummm (...)
85	**I:** Or like both about you, but also about your environment especially. Or you already mentioned friends, so there has been a change.
86	**R:** Yeah, (laughs) I've now learned how to choose friends, not to be dependent on them or them being dependent on me, but, you know, helping each other. I would not call it/ I don't want to call it friends with benefits, but friends who would add value to you and also you add value to them. Not like you're using each other, yes.
87	**R:** I've also learned, yes, you respect someone but not fearing them, when you see them and you (laughs) shake. And the freedom I also learned that you can be free but also responsible to do things in time, yeah. I've also learned, I told you (?) for sure from the past traumas could not open up. So, yeah, now i can confide in someone. I would not trust anyone cause I was/ yeah, I would trust people and like a relative you trust him or her with your secret and then they go and (laughs) that made me to be anxious and don't trust anyone but now I can know that with what you've shared with this person, I can trust him or her and some other things, yes. Yeah, so I was healed and even with the confidence, I really would/ I would even admire people (unintelligible) in front of me like: 'will I ever do that?' Yeah and now, I can say yeah/ I also learned that you can become anything, yeah. Yeah, we potentially made, we're not ordinary people, we're extraordinary people, you can become anything you want. Yeah.
88	**I:** This is a good point. So when you say you can become anything, what do you still want to become?
89	**R:** When I joined teaching, really teaching: I was studying, I would think with the comments they told me, chaotic as I was, it was all discouraging me and I was lazy and that, and no big encouragement (laughs) at all and that made me lose hope in my life. But for now, I know I can do something big and when I joined teaching that uncovered my passion of loving children and with the education system, I didn't like it, So I'm really working hard to not totally wash it off, cause it's also good but add value to it, yes. And I don't think of myself working for N2 for the rest of my life, no. I want to see/ Yeah, we all came in the world and know we're all here for a reason, not just here to eat drink and sleep, no, we're here to change the world. Yeah, (laughs) so I'm hoping that one day I'll change the world through the children, I call it like changing the world from grassroot with the children.
90	**I:** Are you already working on this?

91	**R:** Yeah! Well, I was, yeah, we've been working with it, with my friend but she left and now I don't have a teammate (laughs). We had done many documentative/ like we had documents, we had written a lot of things like written our ideas and everything, pictured everything how we want it and we failed to implement (laughs) what we all had. But I know with time we'll overcome that and be able to implement what we've been dreaming of brainstorming about. Yes.
92	**I:** What gives you this strong belief that it's going to work out one day?
93	**R:** Umm. Yeah, cause I know there are children (laughs) that are our beneficiaries, their parents who need support and our customers. So, I know it will work out and I know that the service we're going to give out, the parents need it, the children need it, and the world needs it (laughs). So, it will work out.
94	**I:** Ok (laughs) and do you think that this attitude that you're having right now also has to do something with the whole program you've done here?
95	**R:** Yeah (laughs) yes. Yeah, cause I have seen people here starting from grassroots and with even having no big hopes, no big money but they have made it. And I believe we will (laughs).
96	**I:** Ok. So maybe as a last thing I would ask you just one more time to go back to the time when you started SINA and just describe a little bit your way. Like you started SINA and then at some point, I think you dropped out of the program and then can you just describe what happened like in these last, what is it seven, eight years now? Just in a few short points.
97	**R:** Like, yeah (...) I joined SINA and (...)
98	**I:** But you just share what you want to share. If there is something you don't want to share, you can also refuse to share. If you feel uncomfortable. Ok? Yeah.
99	**R:** Yeah (clears throat) when I just joined, we shared with our uncle and big cousin brother about how the program is and at first it was really even hard to explain to someone cause they don't know. Like there wasn't a clear structure, cause they were prototyping everything, trying this and that. And they many times discouraged us. They said: 'eh, which program doesn't give a certificate?' Cause at first, they weren't giving certificates. There were no terms, like now there's applied, there's concentration, that wasn't there, and they were like: 'how are you going to cope up with that?' What/ 'The knowledge you're getting there, how are you going to apply it? and 'cause the world is used of qualifications and papers'. Even they were like: 'How are you going to be telling them that you're going to those schools you're talking about?' Yes, so it was hard to convince them that this will help us. Yeah (clears throat)
100	And in the process here I've learned, I told ya, I healed from all that traumas, got out of the comfort zone (laughs) yes, met with people that really I am proud of up to now, that I look up to, that I can even call and, you know, ask for advice and, you know, share with them my dreams and, you know they'll be there to give you time.
101	Yeah, and I've also liked the idea with coming up with a project depending on like solving a problem, we just don't come up with a project to make money but also to also help people. Not help yourself only, benefit alone and be draining others (laughs) but you do something that will help with a win-win situation, where you also gain, and others also gain. Yeah, also like that (laughs).
102	**I:** And when you left the program, when you left SINA in which stage was that?
103	**R:** At first there were no stages as I told you, so we had no stages.
104	**I:** Ah, ok. After which period?
105	**R:** After which period. I left in 2015 at the end of the year.
106	**I:** Ok, so you actually stayed for more than a year.
107	**R:** Yes, for more than a year.

| 108 | **I:** So, you were quite far in the process? And then what did you do then? |

| 109 | **R:** I went for a certificate in teaching. Yes, after the certificate I went and taught for two years. Yes and with what I was earning, I was/ I felt I'm really doing something big and I'm not getting the value out of it. Cause I would teach and even the money they were giving me, I could not even save. I've just use it for my day to day living and I felt, no, there's much to this that I really want, I want to do something where I add value and also (be added valued?). |

| 110 | Yes, but when I came back here as a receptionist I thought and saw projects, even before joining N2. After joining N2 again, I felt like there is more that I can do, not just to be someone who works for another person, no. Yeah, I know we're doing a great thing, helping the survivors and victims of sexual violence, but I feel that's not my passion (laughs). Yeah, that's why I came up with the idea, with my friend of changing the education system, or not changing it but adding value to it. Yeah (sighs) and I feel, there I can really give it all my heart, give all my time to it, knowing that I'm doing something, that I'm passionate about and also adding value to it, to a group of people or to many people and also adding value to myself. |

| 111 | **I:** And I wish you very good luck with the project. |

| 112 | **R:** Thank you (laughs) |

| 113 | **I:** Yeah, I think we're at the end of our interview unless you would like to add something which you would find very important to say at the end now. |

| 114 | **R:** I love the fact that they came up with stages (clears throat), that they are even giving out a certificate, yes, cause that's the world we are in. I can't tell someone; I trained something and have no evidence. Yeah, with the stages, you know, you can even explain to everyone, you know, after this stage/ Cause it's a different system and it's really good, cause at first it was really hard to explain, now it's this and we had to explain (laughs) so much cause we also didn't understand it. But now it's understandable, it's really good, the stages, presenting and they help you to come up with the idea early. Cause first we were here almost like six months and they did not even introduce about the project - so what - cause they were starting, also they, I don't/ I think they were also coming up with ways of, yeah (clears throat)/ And it was hard cause it was even new and with now with the applied stage they prepare you to the other thing of coming up with an idea. But for us they were telling us: 'Come up with ANYTHING, ANYTHING and (laughs) it was not easy. So here with the stages they help you now, in applied/confusion stage, yeah, they (unintelligible) you, they groom you, prepare you to for a bigger thing (laughs). Yes. |

| 115 | **I:** Ok. So that is what you've observed so far. Maybe you can also help developing SINA's education system a little more (laughs). Yeah, so now we're at the end of our interview. Thank you very much again for taking your time and I think I'll have a very, like a few very nice findings from this interview which we can share and yeah, I wish you all the best! |

| 116 | **R:** Thank you! Thank you for the interview! |

| 1 | **Interview IC** |

| 2 | **I:** Good morning! Welcome to the interview. Thank you very much for accepting my invitation. I'm happy to have you here. I am just gonna explain very shortly what we're gonna do now. We are going to talk about your personal development and also the development around you, the impacts of the SINA program on your personal life and on your personal growth. And you have just signed the consent form and one more time I would like to ask you if you're ok with the implications in the consent form? |

| 3 | **R:** Yes, I am okay. |

| 4 | **I:** Ok, very well! So, yeah, I'm happy to be here and I would like you to introduce yourself shortly, to tell me a little bit about your life, what you're doing right now and maybe also explain what has happened in the last few years in your life shortly. |

| 5 | **R:** Ok. It's a pleasure to be with you here on this interview. My name is IC and I'm the team leader for S5 enterprises, which adds value to @@stuff## into final products and the vision |

is to add value to the @@stuff## and support farmers get meaningful income from their produce so that they are able to take their children to school and also build descent houses for their families, yeah. So, my journey started in 2002, as I told you previously when my dad got an accident and all of his limbs got damaged. So, when the limbs got damaged, and he was a farmer he couldn't do anymore work, as a farmer, not even lifting a (unintelligible) so all the responsibility went in the hands of my mum, take care of the family, and we're a big family of seven children. So, now the priority was to take the father to the hospital and getting the necessities, not in our education. Food, clothes and all that. So, my two brothers dropped out of school and my two sisters also dropped out of school and got pregnant and married at tender age and I'm the only one who remained and started with the hustle of doing/ working on people's farms, making a lot of business, even at school, to get school fees like selling fried cassava, pancakes and a lot more. Even usually children could make fun of me (laughs), when I'm going to school and my neck is like falling down because I am taking a lot of (eats?) at school to make money for school fees. But that has made me who I am today, and when I reached high school, I had no more money to go to university.

| 6 | So, I got the chance to know about SINA, Mpigi and I went there for interviews, and I passed among the social applied and entrepreneurship program. So, that was 2017 and now I went through the program, did the first project. And now I'm/ From the knowledge I got from the academy for all that years I started another enterprise called S5 Enterprises, which is here today with this amazing product you are seeing (laughs) and you've tested. You can/ I think you know how interesting it is and how pure and natural and indigenous this @@stuff## is. |

| 7 | **I:** Ok, thank you very much for the first answer. And we might wanna go a little deeper into your experience with SINA. |

| 8 | **R:** Mhmm (agreeing) |

| 9 | **I:** So, when you go back into your memory, you told me you started 2017. Do you remember the day when you arrived at SINA or maybe the first few days your arrived there and how you felt there, how you were back then. You were a little bit younger; you were a little bit more unexperienced. How would you describe the person, this boy, who, who came to SINA? |

| 10 | **R:** I was purely/ like I was really a little boy. I think I was around 20, 21, when I went to SINA and/ but it was welcoming. The SINA of those days, if you went to the mountain, it had many scholars, like you could go there in the evening and there are over 30 people outside and everyone welcomes you: 'You're welcome, hey, hello, how are you? Would you like to move around?' and then they called the ambassadors, and they take you around. I remember even on the first day they gave us tea, we found them taking evening tea and they gave us/ It was purely hospitable, the best place you could go to, by then. And it's still interesting, I am not saying it's not, but the other one was extreme. |

| 11 | So, we/ It was purely interesting from the mentors, from the scholars, at any stage, more lovely, people connected, so you could feel home, purely feeling home, without discrimination, without discrimination of where you're coming from, your color ,your education background, so it was a home like designated somewhere on the hill (laughs) yes and I'm proud to have been on the SINA hill, yes. |

| 12 | **I:** And you have certainly changed over the years also founding a business here and being a successful entrepreneur. How would you describe the differences between this little boy who started the SINA program and this man who is sitting in front of me right now? |

| 13 | **R:** Oh, that's amazing. So, umm/ that's from the little boy of being a very happy person, a people's person who connects just from/ just one second connects to people and now SINA helped me to get more experience. And then in terms of confidence, that now I speak on forums on summits and even before hundreds and thousands of people, So, I got more confidence on the academy, and I got more knowledge in line with entrepreneurship. I sit on panels and people doubt that I've never gone to university. They think I am a degree holder (laughs) but it's not, but because of the confidence and the knowledge I got to/ I got from SINA. |

| 14 | And one amazing thing if i don't forget, let me mention it here, that is on the SINA, is the Freesponsibility. That there is a freedom and responsibility. So, if you know you want to learn something, you can learn. There are a lot of people, with various skills, knowledge, skills, a lot of experiences, so you can learn almost everything, you can become a computer |

wizard from the mountain, when you've never won to/ when you've never done a certificate in ICT. You can become the best entrepreneur; you can become the best in nonviolent communication. So, it's about Freesponsibility. So, when I was on the hill, I always gave myself a chance to learn from the experienced people including mentors. So even today some platforms invite me to/ as the judge to give peer-mentorship to their entrepreneurs. Because I give myself that extra time to learn from the people, like St., like G. I could learn and if you could come and maybe wants to take us through the business model canvas, I could learn it myself how to do it and how to train other entrepreneurs. And what gave me mastery about those things that I was learning at the academy. I gave myself another challenge of now training the entrepreneurs at the downer stages, like who could come in applied, in emerging when I was in linking, so I could go and train them. Those things I could/ I was learning from mentors. So that space without control of where you can stop learning made me to get a LOT of knowledge, a LOT of information, a lot of skills and a lot of experience in line with entrepreneurship.

| 15 | **I:** Very nice! So, you were talking about some things that are happening right now in your life and that have come up because of the program. Are there other things who have been major changes in your life that came out of being part of the SINA process? |

| 16 | **R:** I beg your pardon for that question? |

| 17 | **I:** So, you told me that there have been very many changes in your life since you started SINA and also after you went through the program, there has been happening a lot. So would you like to share some of these changes, major changes that have been happening in your life, that are important for you, also for your life quality. |

| 18 | **R:** Yeah, the main one is seeing things differently. When people see challenges, there is an opportunity. For example, in my @@stuff## growing region. When people have been crying for centuries and centuries of middlemen cheating them, me, I saw an opportunity of creating a business, support the farmers as well as the business growing and moving forward. So, I see things now differently. When any challenges of humanity, any challenge-facing people, it's a solution now. So, it's the same thing I tell youths every day. That you just go where you come from or where you're living, you see what people cry about every day. Then you can create a solution about it. That positivity is golden, is GOLDEN. |

| 19 | Today it's about complaining everywhere. Complaining, complaining, complaining, complaining. In all places, in civic spaces, entrepreneurship, leadership, everywhere people are complaining, but whenever you see people complaining it means that there is a what? A solution they are looking for. So you become the solutions for them and then recognitions and money will follow you. Yeah. |

| 20 | So, that positivity is very, very, very, very/ It's priceless. The positivity and the confidence, they are priceless. I can stand anywhere. Today I can meet anywhere, even if you bring Bill Gates and I tell him about this project and how it is a billion-dollar project, which he needs to invest in as an opportunity (laughs); not me who needs an opportunity, but him not to miss an opportunity (laughs). So, that confidence and the positivity you get. |

| 21 | And expression: Like you are now able to express yourself anywhere, not only in the pitch, but even if you meet high class people, those people with big, big names, you meet them, even on the panels, you discuss issues and even people start doubting that you're a school drop-out. You get that point? |

| 22 | And then another thing would be, the last one - self learning. By then I was not able of, you know, learning myself. It was more of/ you know our schools system's teachers always telling you what to do. So, it's taught and just stops. But now I'm able to even go do research maybe on @@stuff## and learn more about different products, people use @@stuff## for in different continents, in different countries, maybe which I need to do that. Doing research on maybe the trends of the industry I'm in, doing research on maybe the packaging on everything. Currently now I'm able to learn things which people even go to university to learn to. You can't bring maybe now someone, who has graduated in entrepreneurship and is like, you know, I fear maybe to have a conversation with that person. Me, I have experience for over five years in entrepreneurship, so I speak practical experience in what I'm doing. So, those three factors I've told you: self-learning, the positivity of where you go and the ability to express yourself confidently, anywhere at any platform. |

23	**I:** So, do you also remember or can you maybe/ or do you have an idea which parts of the program have made you develop these three key aspects that you feel are most important for you now?
24	**R:** So, before it was turned into applied stage, it was called confusion. I don't know if they told you about it. And confusion, when you come to SINA, despite which country you are coming from or which region or which county or which district, you are confused about what happens in the moment. I was/ I think it's not just praising myself, I'm one of the best ambassadors from the hill. Like ambassadors, there is this role which takes people around. I even now go back often and train the new scholars on how to do the ambassador program, telling them about how SINA is amazing, starting from this first stage, up to up there. So, I know how to do this within just thirty minutes and take people around and enjoy and go, you know, saying wow, wow. So, I know how difficult it is to do that to a person, because people know two things: 'Is this a school?' No. 'Is this a tertiary institution, like technical?' No. 'You guys, now you're confusing us, what's this?' You're getting the point? So, it's very difficult to explain them the model. Like 'why are you wasting your time building houses here of bottles', people are confused. So, telling them that this is a different Freesponsibility space, where youths come and learn and unlearn from each other, so that they can be able to create solutions tackling the humanity and then those solutions become social businesses which create solutions, serve the environment and creates income and employs the youths out there. So, it's, it's not easy to, so you come as you're confused.
25	So, when I came, I was also confused but I interested myself to learn more how it's happening, how it's happening. That's why what even made me one of the best ambassadors of the hill. And on the hill, there, that process helped me a lot. It had a lot of self-discovery, understanding the purpose, the WHY. It was more on personal before any business thing, because now within this business you need to connect with people and if you don't discover how, like what makes people, like people's purposes, people's interests, you have to respect people, and you have to know that what matters to you might not matter to someone else. And if I come and I market to you this @@stuff## and you say that's rubbish. It might/ for you, you don't connect to @@stuff##. Maybe you have ulcers at advanced stages and the doctors said, you don't use @@stuff## or maybe you have bias somewhere in line with @@stuff##. Maybe you grew @@stuff##, and they cheated you (laughs). So, you have to respect people's choices.
26	So, that stage helped me a lot in self-discovery, finding my why, emotional intelligence, how to manage myself with the people, how to treat people equally despite where we're coming from because we had/ we were scholars with different backgrounds. We had refugees. I think you've heard about AL1?
27	**I:** AL1? No.
28	**R:** She's now in the region, works with SINA global. And we had many/ you've seen AL1 of (unintelligible)?
29	**I:** (Shaking head)
30	**R:** Oh, you've not gone there. So, we had many people from different countries. From Burundi, refugees from Congo, yeah from Northern Uganda, like different. So, it could/ how to mingle with people. Because this is the world we are. I'm here with you, you're from Austria, I'm from Uganda. We can have someone from South Sudan. We can have a Chinese person here, a Korean. So, the world is that you can do business with anyone else but also you have to respect their views, the way you want them to respect yours. That's the (unintelligible) more interesting because it was more self-discovery, the process I have not gone through in school. In school it's about tadadada, read, read, read. Pass. Go to the next class (laughs). Yes, so it was more of that and then it had more challenges in line with the (snaps fingers) how do you call it? (...)
31	Comfort zone! Yes, with the comfort zone. It has a lot of nice challenges in line with comfort zone. We could go to people at that stage and maybe they tell you: 'go and sell this product to someone new, you've never seen! Go ask money, go in Kampala, ask for some support.' When in Kampala, (unintelligible) the road, 'do a challenge, sleep there.' You get the point, eh? So that comfort challenge on how there is a way that boosts you, your self-esteem, the way it gives you on how to approach people, so, it was purely amazing, the comfort zone

challenge and the self-discovery. They helped me to reflect on my life more better and rephrase my values how to set goals. All that learning and those habits of successful people.

32	**I:** Talking about goals, would you say that right now where you are in your life, you can set a specific goal you wanna achieve and then you're going there, and you achieve it?
33	**R:** Yes! Now I set specific goals. For example, let me tell you a simple goal. When I started the S5 in July 2021, that's last year, I said in the first year, I want to make a minimum of 20 million ugx from sales in Uganda. You hear? It's a smart goal: it has a target, it has the money, it has the time bound, it/ So now I am able to set goals, I'm able to set goals, which are very smart. Specific and the time bound.
34	**I:** And how did it work out with your goal?
35	**R:** It's working out. I made 1.2 million just in the first month, sales.
36	**I:** Wow, congratulations! (laughs)
37	**R:** Thank you (laughs)
38	**I:** So, would you say that right now from let's say, from the beginning of the SINA program up to now you're attitude, your beliefs about yourself have changed very much?
39	**R:** The beliefs about myself?
40	**I:** Mhm (agreeing) About what you can do, what you can achieve in life? Have they changed?
41	**R:** Yeah. What has changed mostly is now I have knowledge. Ok, I was believing in myself from the tender age. That's why I told you, I was doing these businesses to go to school. But from that humble background, there's a time you reach somewhere, and you feel like you are a misfit, like you don't fit there, cause you're from a humble background, you have no degree, so you feel like, ugh, there's above masters or somewhere another. Now I've been on platforms for example I've been the fellow of the prestigious Mandela Washington fellowship which was initiated by Obama in 2014. It's run by the US Department of State and it/ I'm a 20/21 fellow. And people who I were with there, people with Masters, those, like those big people. People came driving, yeah but now I was the youngest. People were 35, I think the least one was 29 and above, people were doing PhD and I was the young one, 24, 25 and I come on my 'Boda-boda' (laughs). So, it's now but/ feeling that I fit in them, because of what I'm doing, cause what I'm capable of.
42	So, the addition in my belief is now, I am LIMITLESS. Now you can't stop me anywhere. Or maybe (unintelligible) or you are the president anywhere, I will come and speak to you. So, the addition from the program is now, I'm limitless. I can go anywhere. I'm limitless.
43	**I:** You're limitless. Well, that sounds very promising. So, one more thing. We all have values in our lives, and I think it's also very important that you can lead a life according to those values. Do you agree?
44	**R:** (Nodding)
45	**I:** So is there/ can you do it more than before due to SINA?
46	**R:** Like in terms of values?
47	**I:** Mhm (agreeing)
48	**R:** Aaaah! Yeah, there's some values which got more stronger by being part of SINA. For example, my first value is happiness but then by living with people of different backgrounds, by seeing people happy, even people who have like less or nothing, like refugees, but they are happy as brothers. People are happy from different, very (clapping), very humble background, even more than you. So, there is a way it gives more meaning to life, that anytime just be happy. Me, I smile any time, despite even when I am not even sell for a week. I keep smiling and that brings even more sales. So, you need to be happy all the time and then treating people (...) equally, so like in line with respect but equal treatment of people is one of my values and it got now more stronger (clapping) despite people being disabled/ not disabled, living with disabilities, or the refugees or they are of different color,

now I've lived with people from ALMOST the big/ like the biggest number of countries. SINA by then, before covid, it could receive tourists and people coming from different, different, different countries. We could have volunteers from different continents, we could meet scholars from different, different countries, Zimbabwe coming, people coming for summer school from Pakistan, so we've lived with people with/ so now equal treatment of people without judging them of their color, of their race, of their background, of their religion. It's also gotten more stronger, but more with experience, living with those people every day, seeing these people every day, sharing, getting support from them without discrimination.

49	**I:** And that has changed mostly in your life?
50	**R:** Yeah.
51	**I:** And which, let's say element in the SINA program or which element in the whole process do you think has promoted that?
52	**R:** In the process?
53	**I:** Mhm (agreeing), like when you were living there. What do you think has fostered this development?
54	**R:** Yeah. I'm thinking that gave more/ it got more space from the Freesponsibility and (...) the Holocracy, because it could, it could give you space to choose the role you want to develop in. If you want to develop to in NVC (nonviolent communication). There are a lot of scholars who got like a mail, who got more good in NVC. If you wanted to learn how to do maybe marketing, you could choose a role, maybe as someone in charge of the SINA village, on the SINA village team and then you receive visitors and you take them around. If you wanted to develop much into public speaking, you could take up the ambassador role, take people around. The more people you speak to, you know that the more your self-esteem gets boosted. So, I'm thinking those two supported a lot, a lot, yeah, for those values to get stronger.
55	**I:** And do you think that there are some parts of the SINA empowerment program, of the, let's say, the whole program, because there is not only this empowerment pillar but the two other pillars like community and enterprise/ would you say that, there is something that can be optimized?
56	**R:** Optimized you mean like which needs change?
57	**I:** Which needs some better idea maybe, some improvement.
58	**R:** Ahhhh. Ok, previously when I was on the hill, so thing's which I felt needed some improvements were more on businesses which were previously coming up, but previous I've been there, and they started changing. So, turning away from having more NGO's to more social businesses. Social businesses are always self-sustainable. They make revenue but as well as supporting people and the environment. But the NGOs are more dependent. And I, with my experience and research I've done/ NGOs are good, but countries don't depend on NGO's to develop. So, but when I talked to people in charge like IL and all the/ like who are now taking on the program, I think they captured that. And now I've been there on the previous panel, and I saw 90 percent of the initiatives are social businesses. So, I think that is been worked upon.
59	Maybe the second one would be on the investment. That SINA adds on an investment pool to the entrepreneurs now, who, like for the validated products, validated social businesses that push them to now become bigger companies, eh? Yeah.
60	**I:** And what is there to improve?
61	**R:** In terms of investment, like an investment pool, which is there with less profits for now, for the entrepreneurs, so that when these entrepreneurs validate their products. For example, if the product needs a machine, if now the social enterprise needs a machine, there the founder won't struggle for a full year looking for the machine. Now maybe there is an investment pool which supports the entrepreneurs to move on. Yeah, but the system is very interesting. Very interesting.

62	**I:** And I think we are almost at the end of our interview, unless you would like to add something, unless you would want to say something that you find very important to mention in the end?
63	**R:** I'm thinking SINA it is remained the way it is, supporting youths despite where they come from and to become more Freesponsibility. Because I'm now able to live a meaningful life because that space without rules, for me I call the other one rules, but Freesponsibility has guidelines, maybe don't drink and disturb other people. You get that point? But living in that space without rules: 'you're going to do this, we chase you away, we exclude, we suspend you', It gives you space to mature. I don't know if you get that point. Because you do/ even if you do a mistake, you can work on it, to give you the space. Not like a school, where if maybe they find you, not having gone to the preps they will suspend you, without even digging deep why didn't C. go to the prep.
64	So, I'm thinking it needs to go/ to remain into that direction. It's a bit challenging for irresponsible youths but it gives them space to grow. Because outside here, there are a lot of things which take youths away. For example, the happiness, everywhere is happiness, bars and what and what. But when you live in that life, you get to know how to balance, to balance so that you can even be here, you have work to do, you have what to do in the morning, you have to do deliveries and you sleep and you don't go anywhere. So, that is very key for me and it's very difficult to get. Because even in a lot of homes, even parents become like judges, like they don't give space for their youths and children to experience the world, but SINA would give you that space to experience the world. And then you get to know that through experiencing the world that you need to create something meaningful, and you need to be a responsible person at the same time. So, for me that is very, very, very critical. That is very, very critical because you can't be a successful entrepreneur when you cannot balance all those areas of life. There is a lot of sleepless nights, there's a lot of being stressed, a lot of challenges, so it needs you to balance all the areas of life and SINA could give you that space.
65	Yeah, people could go for clubbing some evening, parties and maybe birthdays on the hill. So, it was such an interesting place to live in. And even you leave you know now how to balance life, how to deal with people.
66	For example, we saw a lot of enterprises, which gotten money and after getting funding they've become wild, uncontrollable. I don't know if you got some stories from Etienne. There are just some of those stories, but they could get back on track and the emerging entrepreneurs, the youths down, learning from them: 'you know when that comes, that's normal (laughs), that's normal, money comes and it's normal.' So, you get (unintelligible) knowing that even if now you receive 20.000 or even 100.000.000 it's normal, it's normal. It's not for you, it's for the company (laughs). Yes.
67	So, just mainly that. Yeah, it remains there on track so that more youths can get more chances and support more.
68	**I:** Ok, one more question maybe. So, let's just imagine you wake up in the morning, here in your everyday life, right? And when you look at the day that is ahead of you, what do you see there and how do you feel about it?
69	**R:** The day that is ahead of me?
70	**I:** Mhm (agreeing). When you wake up in the morning.
71	**R:** Every day I wake up in the morning, yeah? I just see, just numerous invitations coming to my email, into my WhatsApp, onto my social medias, when people invite me to talk about something, either for investment, either for forums. When S3 has become the global brand. So, I always see S3, the global brand everywhere and I receive a lot of notifications in line with the brand and I'm supporting more farmers. The (total?) Mpigi region has over 40.000 farmers, whereby I'm seeing a lot of families, @@stuff##-growing families are able now to take their children to school, they are able to build a descent home and they are/ maybe have electricity safe, if they are on the grid. So, I'm supporting more entrepreneurs because even now at the stage I'm in, there a lot of/ I have over 10 entrepreneurs who usually give me calls, text me, invite me, to give them advice on how to take their ideas up there. And now imagine in the next years, how many will be coming (laughs), yeah.

72 So, I just see myself up there, but when I'm saying up there, I don't mean that big CEO in the office. I think when I told/ when I/ Did you know what I told you, what I am in line with the project? I'm the team leader. So, there is another virus eating entrepreneurs. For me I named it myself: the founder-syndrome. People want to be the CEO's and they feel BIG! Like, even they don't take calls, that's nonsense. Me, I want to be/ like seeing this brand I've told you being there, but when you find him in person you cannot invite him (unintelligible). The simple guy who comes at work and even those who work as we never knew, they don't know. Dressed normally, making jokes (laughs) but of course work are going on. Yes, so, I see myself there, but creating more meaningful to people's lives.

73 Why I'm saying also supporting more entrepreneurs, because I know any entrepreneur who creates a service, or a product is supporting hundreds or thousands of people out there. So, supporting these entrepreneurs/ So, I'll be supporting more and more entrepreneurs, giving them more advice on how to practically navigate this challenging system. You know, the entrepreneurship in the third world country is a hell of a journey. Because let me tell you these facts: As I told you, me I grow out of learning and even when I travel anywhere, I do a lot of interactions. You know for you guys, that if you, you start an innovation, maybe in a European country/ For example if you could be able to run from (unintelligible) here from where I am, it's not even difficult to get a million USD investment, either from a new investor or equity investment or impact investment or a loan. It's a because you have a validated product, and the venture capitalists are available. For us here it's a bit more challenging. You have to develop this product and try to be aggressive and make more sales and make sales and sales and sales, till you are able to make thousands of sales, most beyond 20.000 or beyond 30.000 as annual turnover. Then you can be able to start putting some investment. I think you see how a bit complicated it is. But the (narrative?) is trying to change a little bit more of reasoned. Yeah, but meaning now that entrepreneurs need more advice, more motivation, that you can make it. Take it out there, take the product out there and when people love it, you'll make more sales and then you're chances of now attracting investment. Yes.

74 **I:** Thank you very much for this last answer. Yes, thank you. I have a lot of very interesting thoughts here and I wish you all the best for your enterprise and on your life journey. Thank you.

75 **R:** Ok. You're welcome! Hoping that one day you'll just be there seated in Austria, and you see S3. (laughs)!

76 **I:** (laughs) Yeah i hope so too.

77 **R:** Yeah, maybe you're moving around the supermarket, and you see it in the shops and you're like: 'Aaah! I knew this brand from way back. I'm proud of this entrepreneur!' (laughs)

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1 **Interview ID**

2 **I:** Hello ID. Thank you for being here today with me. Thank you for taking your time, for this interview. As already explained, the purpose of this research is to find out in which ways you and also the scholars of the program benefit from the SINA empowerment program. And if you have any further questions, you can always ask them, also in the end. But for now, we should start with the interview and my first question for you is, who are you, what are you doing her at SINA, what are you doing mainly in life. Yes, so what are your main responsibilities, what is your role?

3 **R:** Thank you Carina. I'm ID, a personal development trainer, who works on the character development of scholars and my major role at SINA, I say at Jangu as a whole is scholar selection, is to bring in the scholars and also to make sure that the scholars grow from the time they join the empowerment structure of SINA until they come out as successful entrepreneurs. That is the major role and another thing I do much more of training coordination. I do more of coordinating the program at a different level, especially when it comes to second stage of empowerment at the Jangu International, commonly known as Social Innovation Academy, SINA. So, that are the two major roles that I hold in the empowerment structure.

4 **I:** Thank you very much. You've also mentioned in another dialogue we had, that you have created your own business. Do you want to talk a little bit about this?

5	**R:** Yes, I've created my own business. I'm a co-founder of S4 that major about @@doing## the @@thing## into @@stuff## for @@people##. We do much more of @@stuff##. We use them for the @@doing## of @@stuff## and also, we @@do## small and medium @@stuff##, especially where we work with people, the refugees and also with women. We call the women the one whom we are working with, and also the youth. We give them employment opportunities. So, our main target also is to conserve the environment, so the projects about employment of women, supporting the youth and also conserving the environment and @@do## @@stuff## for the marginalized groups of people, like the refugees as I have said, and those people with low income.
6	**I:** Mhm (affirming). Very interesting. So, coming back to your first answers. You were saying that, like you work here at SINA, and you have been working here for quite a long time, I suppose and what would I be interested in right now is your personal development that you have had in the last years, working here. What do you think has changed in your life due to working here with SINA?
7	**R:** Well and good. I can say I've grown from SINA. When I joined SINA in 2014, I came when I didn't have a skill in training actually and also to think about myself. Actually, I had a fixed mindset of looking for a job, looking for a job, looking for a job every day and this is the first mindset that SINA took away from me. Now it's like: 'I need to find my own job, my own job, my own job.'
8	So, at SINA I have moved in two directions. One I'm a trainer, two I'm a still, I can say a founder of one of the projects which I said S4. So, I didn't have the abilities to train people because I was not a trainer before, so when they/ SINA supported me to learn how to train and the first thing was to/ I had a concept of training like teachers: You come with a content, you give it to the scholars, because you're the one who knows it and then they can answer questions they way you have delivered. But now, yeah, I went on growing that I'm not the person who has the content alone, even the scholars they have the content. So, I moved away from the training-teacher-style to facilitation-training-style. The facilitation-training-style is where you come, and you hold the space. You support scholars to think. So my main-objective now here is to design the goal of the session and how the scholars need to participate to come out with their own decisions. Scholars, they have ideas, only you the trainer, you know how to lead them to find that they know more than what they think they don't know. So, my sessions kept on changing, that's the growth like. From the teaching-style, now to the training and facilitation-style. So, this time I just come and design sessions like activities, they learn from activities. Not coming with a content, like the way they know, no. So, that they learn from the activities. That's the progress so far, I see myself with currently.
9	**I:** Mhm, mhm (affirming). And do you also think that SINA or that working with SINA has given you more opportunities in life? Do you feel like you can act more freely? Do you have more choices in life?
10	**R:** Yes, SINA actually has given me that platform, because here where we are, we are/ Can I say, we use a system called Holocracy. This is where you become a boss of your own. You find, you need to know your strength and your areas of improvement. I do not call it weaknesses, but these are areas of improvement, because they are not the weakest person, they are the area you need to improve, so we are/ In Holocracy you find a role where you feel connected to and you are able to energize. So, you have the choice to look for a role and you become the owner of that role. you can strategize, you can plan for it and you keep on executing it. You make the best. So that is that: not someone coming that has given you that role, I've given you what to do and that one helps you to think how to design your role and become better. I can give an example: For me, I felt that I work DIRECTLY with scholars. So, I made a choice that I can be a great scholar selection lead. Then I took on the role of scholar selection lead, so I can design which type of scholar we need, how we can support them until they become entrepreneurs. So, that is upon me now. So, no one will tell me now: 'You do this, you do that, you do', no, I will design it myself because I have the right. And then I can look for another/ I've been look/ I have many roles. I have been looking for other roles, also where I connect myself with. So, that is the freedom to choose what you want to do at what time and then you create an impact that the committee will love to see. Not for you to see but the committee, because you're working for the committee. And that's the areas that our empowerment, also our scholars we want them to go in directly. They design entrepreneurship projects like I say. Projects that benefit the community not

themselves, such it comes from the grassroot, going up like that. That's how I've been working and that's how I've actually have grown as a person.

| 11 | **I:** So, you would say that, if I repeat just shortly, what you just said. So, here at SINA you have the choice to take on a role that you think suits you best and will make you happy? |

| 12 | **R:** Exactly. |

| 13 | **I:** And will make you grow? |

| 14 | **R:** Yes. |

| 15 | **I:** And at the same time, not only as a trainer or facilitator but also the scholars have the chance to do it? |

| 16 | **R:** Yeah, exactly. |

| 17 | **I:** Yes, let us continue with another question because I think this is a very, very important answer. So, then if you say, you take on this role and then you fulfill the role there is also some kind of goalsetting involved in this role. Would you say that due to the structure here and due to the whole empowerment process, that is kind of training the people here, also training you in a way. I mean you're training them to/ yeah you train them. So, would you say that this whole process also helps you to set goals in your personal life, not only here but in your personal life and then to achieve these goals easily or more easily? |

| 18 | **R:** When you have, you know the/ you need to set the targets as a person. For example, I can give them to you directly now for the role I have told you. I've compared it to the last year. I can say this year we need 40 scholars and now my goal is to have 40 scholars. And then I can design strategies. How can I get the, the 40 scholars? Then I can say, the potential scholars can come from the referrals, the people who have been here and now they are successful; they can direct them. I can say the 40 scholars can come from communities; we got communities where we advertise for the entries. And also, the 40 scholars can come from the orphanages, people who have no/ they have no hope, to add. So, I design that/ so it helps me to design my own goal/ the end/ the targets I and also, I design the strategies on how to reach my goal. So, this structure that we're in, actually it is goal oriented. It helps you to setting goals and that's the same thing that supports me to conduct a project. My own project which I have said S4. I know that, if I have a structure that I'm going to construct, what is the target of it? How long should it take, how many people should I employ? And then if the company needs to maybe to sustain itself how much profit is it supposed to attain? So, all these things that we have, these roles that we have, are connected to whom we want to be in the future. |

| 19 | So, it is starting from the role to whom you want to be in the future. And that's why the empowerment structure here, it has roles. A scholar needs to have a role. He gains skills from the role that he can use when wants to become independent. When he's through that SINA, he learned from the experience and when independent, use the skills that are applied from these roles. Because we shall, we are looking at how can you balance your time with other roles, you know, with the project I mean. Because many of the scholars at time they are going to become parents. How can you be able to balance your family affairs versus the project that you are running? It's the same thing here: A scholar, when he comes to the second stage of the empowerment get roles and will try to balance them with the project that you are running. So, you learn two things at once and learn time prioritization, activity prioritization and you'll see a scholar growing, knowing everything at once. By the time she leaves they empowerment, maybe the SINA community, she's a well-structured, well-framed person in the community, where she's going, maybe you can say in the outside world. |

| 20 | **I:** Mhm (affirming). So, you're saying that this community structure here and the orientation at the community is one of the major reasons for people to grow? Because they are not only doing it for themselves but for the whole community, is that what you were saying? |

| 21 | **R:** Mhm (affirming). |

| 22 | **I:** And then they also take it outside, when they go outside the community? |

| 23 | **R:** Mhm (affirming) |

24	**I:** Then it's still the same attitude that they have. They actually want to benefit the whole community?
25	**R:** Yes.
26	**I:** Mhm. Ok. That's really interesting. So, I'm trying to see which other questions are still there to be answered. Yeah, do you have a memory, a certain memory or maybe a, a few memories that you want to share from some, some experiences with scholars where you felt this was really mind-changing, this has stuck in your mind until now, because it was so impressive?
27	**R:** Yes (...) the most, most impressing things. These are all scholars who come with a mind that SINA is going to help them to get skills that are not at SINA. For example, when they hear about skills, they hear about skills like hairdressing, carpentry. So, when they reach here, they become a bit not understanding which kind of skills they wanted in life. Then little knowing that our picture is bigger than what they think. The picture is not for them to become just hairdressers, not become just carpenters, but it's transforming the world, becoming changemakers with skills. So, people literally they don't know that. So, what exactly, what have I observed? First of all, we have seen scholars coming here when they don't know English at all. A person comes, he knows only *Suaheli*, he's from Kongo, he's from Kenia, he doesn't know English. By the time he leaves, he knows how to speak. A person comes here when he could not even present himself, even to stand before people to speak, he cannot. But now he leaves, when he knows how to present the project, present himself and is able, he is able to leave when he is actually a person the world would love to see.
28	And what is supporting us to do all those things? We have great platforms. We have platforms at SINA. Which platforms? I'm gonna say SINA, Jangu International at large. When we identify that this scholar needs to be/ need to express himself, like he doesn't know how to express himself, we align them to certain tools and opportunities. One - a scholar we attach them to one-on-ones. One-on-ones is like an accountability personal, like an accountability person who supports this scholar to lay strategies on how to speak better, on which ways can you speak better. Number Two - we have coaches, transformation-life-coaches who help them to set goals on a daily basis, to make them the better version of themselves. If it is that you don't know how to speak, also we have platforms like morning meetings, we have presentations times with/ we have also committee engagement activities. So, we give a task to a scholar that every day you add to inspire us with one story, on a daily basis or in a week twice. Now that one, they set those ones with a coach and then a one-on-one will be accountable if he really represented. Then these scholars they utilize these platforms with the resources of the trainers and also the coaches and one-on-ones to become the version of the themselves. Very many scholars have moved out from here when they were good, actually they are like: 'I was like this, but now I'm like this'.
29	That's also the platform that we have been using. We don't say, we don't like to begin telling scholars theoretical things, no. Let them experience them. If there's a platform/ If he doesn't know how to speak, let her tomorrow or him tomorrow begin start speaking. So, he becomes used like that. Those are the examples I can give and that's how our scholars have grown actually. And this has given them/ The exposure has given them the expression in communities.
30	**I:** Mhm (affirming). You were just mentioning that the people here they become themselves.
31	**R:** Mhm (affirming).
32	**I:** So, do you think there are certain factors or let's say there are certain trainings within the empowerment program, certain stages that bring that out most or do you think that it's the program as a whole?
33	**R:** It's the program as a whole. Also, it has some specific sessions that are attached to bring out the scholar to be the best version of themselves.
34	Some of them, they are in their comfort zones. We need to help the scholar to identify the comfort zones, to know their fears, to also take them do an experience of showing them that: '*This is a comfort zone that you are in. Move away from this comfort zone.'* That is one of the sessions: comfort zone, to challenge themselves. Number two - we have what's called communication-sessions, learn how to communicate. From communication also you need to present, can I say, you need to experience it, you need to present it. Or we have NVC,

Nonviolent Communication, how best can you talk to the people with an ease and a way, can I say with an ease and a way to be understood, without judgment without blaming, without like condemning anyone. We have what, a tool which is best, it's called feedback-sessions, which is done on monthly or after two weeks. It's either two weeks or monthly. And sometimes we encourage our scholars, if we see someone, maybe he's not living the, his purpose, give them feedback because you are a team. Actually, we encourage even teamwork here. So, feedback is one of the major tools that, if every time I see you Carina, you are not move/ You are not living your purpose, you're not living a world of changemakers, someone gives feedback like this: '*I think this is your area of improvement, this is what you need to work on. If you do like this, you will improve.'* So, that kind of tools have helped scholars to become the best version of themselves in the/ yeah as we have seen by the way in this community.

35	**I:** I have. So, when you think back on the time you were/ you have been working here, do you/ are there maybe one or two scholars who come to your mind, where you feel they have been very successful and they can lead a life according to their values and why, why do they do so?
36	**R:** Yes, there are. We have scholars. We have a number of them. Maybe I can just say, I/ We have, our scholar, our former scholar, because no longer scholar AL1. Yes, she is a very successful lady who has lived a life of purpose right on from the story, right on from the beginning and she has lived her values actually. She, I can say she's the founder of S6, a company, a project that produces a @@product##. So, that lady, she has lived her life of purpose and she's a picture that everyone wants to see, like: '*I want to be like AL1.* Very committed, passionate and who would be changed every time, even would come to you as a trainer like:' *I want/ I would/ I am requesting you to give me feedback.'*
37	Yeah, that's you see a person who wants to grow. '*I would love you to give me feedback. Which areas should I work on? Which area do you think, I've messed up? I want to be the best person!'* And today she is the best person. That's the first person. I can talk of (...)
38	**I:** Can we just stay with AL1 a little bit?
39	**R:** Mhm (affirming)
40	**I:** Since you talk about her. Have you already/ have you also been with her, have you trained her?
41	**R:** Yes.
42	**I:** Yes, you have. So, can tell me how she has changed along the way. How she changed in the process? Was she always someone who knew what she wanted or who did what she wanted, or did it change due to the program?
43	**R:** As I actually I said, when scholars join SINA, they just join when actually they have in mind that they want to become/ they want to have/ They want to learn and go and get jobs.
44	**I:** Mhm (affirming) Okay.
45	**R:** But when AL1 came, like any other scholar, now I'm just taking her as an example, she came, and she was able to understand immediately what SINA wants. And for her that's the/ She picked up the motivation to be like the changemaker in the world. That's why I say that she came actually, when she didn't know anything, only that for her, she found her passion, she found her passion of changing the world through what we teach, through what we are training them. Because we have, we have sessions about passion, the talents, the skills. So, she came to realize that. Then she moved away from job-seeking now to job-creation. And the way we observed her growth, is like she kept on changing from one idea to another idea. Like there's some people who/ gets one idea is not/ the mentor said this one will not support you to grow, maybe this one may not make you the kind of person. You can think more. So, AL1 is a person who would think more of alternatives, of changes in/ She remains with the purpose but changing the idea and modifying it. So, she kept on modifying her idea until she/ the mentor said this idea will support your purpose. So, that's one of the examples, that's how she kept on growing every day. She accepted feedback, she accepted to attend all sessions, she accepted to present, because presenting is one of the core, I can say core-factor that shows the growth of our scholars here.

46	By the way, every Friday they present. EVERY Friday! So, that's how we track their progress and that's how we track the progress of a scholar and especially AL1 She would not miss the presentation. She would not miss to meet a mentor; she would not miss to meet a trainer in her week. That's, it's the same time/ It's the same way like today we are seeing another lady who is coming up now, like currently coming today called SC1. That's the girl who has been disturbing trainers, mentors on daily basis because she wants to grow and actually her project was growing faster. So, that's how I've seen AL1.
47	**I:** Mhm (affirming)
48	**R:** Yes. I don't know if whether you still want us to talk about AL1 I would give you another lady who is, AM I can say is the founder of GWF. Actually, they focus mainly on supporting women, important skills and also, they tackle the @@problem## in schools and also in communities, supporting them, giving them @@products## at low cost but the high-quality @@products##. So, it's the same way. AL3 worked with much I, at least in the presentation I remember, in this house. We worked with AL3. how to present and how to gain the momentum, the confidence before people and she is the lad who kept on changing from one idea also to another idea like AL1. So, almost what AL1 did is what she did. All motivated and passionate scholars - they have made it. Those who never leave the fixed mindset, they have progressed and that's what we kept on as SINA working on. Working on the mindset of a scholar; that you can still be financially independent by creating an impact in the community. You're not working for yourself. You're working for people. When you work for people, you're working also for yourself. That is, it exactly.
49	**I:** Thank you.
50	**R:** You're welcome.
51	**I:** So, we were already/ you were already mentioning a few times indirectly this factor of so-called agency and I would like you just to read this definition here and tell me if you understand it and...
52	**R:** I will beg your pardon. You say, I read just this, agency?
53	**I:** Mhm, mhm (affirming).
54	**R:** '*Agency is the capacity of individuals to define aspirational goals and coordinate necessary knowledge and skills, attitude and resources to take action to achieve* uh stoled *goals.'*
55	**I:** So, regarding this, do you now after being a trainer for many years/ Would you say that this program here fosters this, which is mentioned, which is defined as agency and if yes, how so?
56	**R:** Wow! It has all elements that we are talking about.
57	**I:** Mhm (affirming)
58	**R:** Good enough even yesterday we had a session about attitude development, yes. How do you see the feelings that you have towards something. So, when you say 'd*efining aspirational goals and coordinating necessary knowledge and skills, attitudes and resources to take action to achieve stated goals'* for me, I, for me I will say yes it fits. Because you work with an aspirational person, a person who wants to be someone in the future and that's I say, not every scholar comes in.
59	Not every scholar comes in. There is a reason why we always say we work with scholars between 18 years to 30. Why 18 years and 30? These are the youth who are inspired to become the changemakers, the changemakers. And when we actually look at the age brackets, we look at the ease with which these people could change, the ease with which how we could change their mindset and become the kind of people they want to be. Yes, this kind of people they/ And some of them not even, I think many of them, they have no responsibilities, many of them. So, they have the room to change and to focus. When you bring people 35, 36 already these people have responsibilities, they feel like they cannot change immediately, immediately to the/ can I say to the program, change and become the kind of people you want to be. They feel like, they want money immediately, they want/ They have many things that are pulling them, they want school fees. But this person can create change. Those are people who are inspired to make change. The other people, they are

inspired to make money and they cannot create the change that maybe the world would love to see.

60 Well, I coordinate knowledge and this/ The people that we bring in, the people who love learning, they want to gain knowledge every day and they connect it to what they want to achieve. So, he/ I can say SINA will provide, like give them the skill and knowledge and then, the knowledge that they gain needs to inspire them to where they want to be. If really, I'm able to support you learn the entrepreneurship concept, you need, that knowledge I have given to you. You need to connect it to the inspiration that you have. You want to become an entrepreneur; you're inspired to be an entrepreneur. You/ These people, they ever and ever want to get more knowledge from mentors from trainers to become the kind of entrepreneurs in the world. So, that is some of the elements.

61 When I talk about attitude, I refer to negative and positive attitudes. This always wants to bring a scholar who's able to change the negative attitude into positive attitude. I love to see, when they are going to maybe create something like a product, maybe for marketing and a client, can I say a costumer does not like it. Many of them, sometimes they can speak ill about your product. What is the reaction about the people who want to change the world, to change the minds of people to what I've created can still create change in the community, in the world. The perception so that these people for them/ We support them to instill in them the positive attitude, so that it can be able to challenge the negative attitude the world has. They observe the negative. When they have more of positive, they will observe the negative and then they will be able to have the positive attitude always. So, I see these fits actually in what we are talking about - the definition.

62 **I:** Thank you.

63 **R:** You're welcome.

64 **I:** So, I think we are arriving at the end of our interview.

65 **R:** Ok.

66 **I:** And just to round up the whole thing. I would want to know if there is something that you would like to add to the interview, something that you find important to mention, that I haven't talked, that we haven't talked about yet. Or something that you want to go into deeper?

67 **R:** Mhm (thinking). I almost/ You have exhausted everything. The only thing is maybe defining the resources that will help you achieve the goal that you want to achieve in this study. Yes, and also defining, can I say the right concepts maybe/ Only is it this? Can it be in direction of character development only? Or be in the direction of maybe professional development only? What is it? Is it both and I think that could be of good support. But I think everything you have tackled then, I expect this depending on the interview now and then in future: Which kind of a person you'd love to see, yes, in the future. Who's that kind of person, you'd love to see? When it comes to SINA. I think that could be the first goal. Which kind of a person I would love to see, because now for us we firstly define the kind of scholar that would love, that would want this world to see, you as Carina. Whose kind of/ What kind of a person would we love to see in the world and then it will give you a format and a framework to lay very many resources, strategies, to support the project towards that kind of person you want to be. I think that could be my additional information about what you're carrying out.

68 **I:** But would you want to define what kind of person you want to see? Is this some/ something everyone has to find out for themselves? I'm not really sure if I understood this right, now.

69 **R:** No, some people they have never been able to find whom they want to be in the future.

70 **I:** Mhm (affirming)

71 **R:** Only some. Someone helps them to find who they are to be in the future. That's why some scholars here are called career masters, career guiders. Yes, some scholars here will help them to find their purpose. Actually, they don't know their purpose but they/ If we support them to find their purpose now they begin working towards their purpose. Because they (unintelligible), they didn't know about it. So, there are people who are like that. Someone will grow knowing that I want to become a doctor and actually when he used to

grow up, he find that he cannot even be a doctor. There's someone who doesn't know that he will be a doctor and the character, everything and what he does shows that he's going to be a doctor. Your work is to do what? To align him better. So, you just make it, help people to find themselves, where they fit in the world. And their purposes and the kind of version they want them to be in the future. Yes.

72	**I:** So, is that the answer of how you want the scholars to be after the empowerment program?
73	**R:** The empowerment program for us, we want to see a successful scholar, inspired, changemaker who's inspired and is able to change the world and that we determine it right away from the interview day. How quick he responds to some challenges, how quick he communicates, how quick he makes teamwork, I mean how, he works in the team, how we/ We determine from the interview, because we interview totally different from the interviews that other organizations give. We learn a scholar right away, from the beginning: This one will be this.
74	**I:** And how would you think, because now you are always talking about someone who is changing the world, who is making a difference and how would you think impacts this the wellbeing of the person themselves?
75	**R:** It starts with you. Before you change the community, you change yourself. We train them to fit in the community. You first change them here. They first see how / They first see themselves valued before they value the community. You know, the training so far, I have (attained?) experience. It shows them that the impact you want to create in the community, it comes back to you. So, before you are going to the community, you need to first/ you first learn to take away all the kind of beliefs that you have, I can say limiting beliefs actually. Will they accept me, will they accept only one, take the other. You first work on yourself. Actually, the empowerment structure first works on yourself, but then after you're working on yourself, you begin looking at others, in little knowing that others will bring you back. Because, when you look at yourself and align yourself, you know you're a great person, you look at what people need. What people need if you find that solution. That solution works for you and them. Yes, and that will look at that direction. Because if really/ I'm in this community and it doesn't have water and I will come up with a solution to make sure that they have water, I'll have impacted a 100 people I inclusive, because also I will drink on the same water. So, but now the designing and the thinking capacity, I'll have got it from this side of the empowerment structure, maybe like that one of SINA.
76	**I:** Mhm (affirming)
77	**R:** Yes.
78	**I:** Ok, thank you.
79	**R:** You're welcome.
80	**I:** So I'm just going to summarize what I have heard. So, the last thing we were talking about was what you wanted to add. If there was something additional and you gave some very interesting additional information and then we were talking about agency and if you think that agency can be developed here in the SINA process. And then you were also explaining more or less which factors contribute to the development of the scholars. You were telling about AL1 and, AL3. You told me about their stories.
81	**R:** AL3.
82	**I:** AL3.
83	**R:** AL1 and AL3.
84	**I:** AL1 and AL3. You told me about their stories, how they've developed throughout the process. And we were also talking about yourself, how you have developed due to SINA and the whole training here and how you've grown. And then in the beginning you were presenting yourself and what you do in life and yes, I think that's mostly it. Thank you very much for taking your time for the interview. We will have a very, very lot of nice insights just from this interview, that we will probably be able to use both for the research that I'm doing but also for SINA and for the development of SINA and then Jangu International. So, thank you very much.

85	**R:** Thank you, Carina, for sharing with me and I look forward to sharing more in the future and maybe to learn, to keep on learning. Every time you ask someone questions, it gives him a room of reflection, of the road maybe he or she has moved. So, I have been reflecting about very many things regarding your questions. Thank you.
86	**I:** That's great!
87	**R:** For being with you.
88	**I:** Thank you.
89	**R:** Welcome.

1	**Interview IE**
2	**I:** Good afternoon IE, welcome!
3	**R:** Thank you!
4	**I:** Thank you for accepting my invitation to the interview.
5	**R:** You're welcome.
6	**I:** I'm very happy to have you here and I would just like to know if you are fine the implications on the consent form.
7	**R:** Yes, I'm fine with it.
8	**I:** Thank you very much. So, I'm just gonna explain you the aim of the research that I am doing here. It is to find out which kinds of developments you have made here, since you've started with the SINA empowerment program, especially when it comes to certain aspects of your development but we will go into it when I'm asking you questions, more. So, for my first question I would just like you to introduce yourself, to tell me a little bit of the main things you're doing right now in your life. How is it going? What is important for you right now? Yeah.
9	**R:** Ok, thank you, Carina for inviting me. I'm called N.G. and I'm here at Jangu since 2021, in February. Mhm (thinking), the reason why I'm here is, I came to develop myself so that I become a good social entrepreneur and since I came, I'm growing almost every day and for now I have a project known as A. where we add value and life to fruits, like drying them, after we package and sell them to our customers. Yeah. That's where I am right now.
10	**I:** Ok.
11	**R:** And what matters to me is, right now, is my project. Yes, it means a lot to me. Yeah.
12	**I:** Do you maybe wanna explain why it means a lot to you?
13	**R:** What?
14	**I:** Do you want to explain why this project means so much to you?
15	**R:** Oh! The reason why it means so/ it means something to me is like, I came here when (laughs) I'm real about what? I even don't know. But I have developed myself and evolved. But the thing which can show someone that I have developed is that thing, a project, cause it can show you what am I doing and when you see where I came from, it does really mean something. Yeah.
16	**I:** Mhm. Do you also wanna talk a little bit about the place you came from.
17	**R:** The place?
18	**I:** Mhm.
19	**R:** Mhm (affirming). I came from town 2. We are used to depend on agriculture, with our mum who is a single mother and we have grown up with her. Yeah, and after I joined (unintelligible) and he told me so much in building me, even our/ my favorite (jazz?) was in

the club, known as/ It was a youth club, where we used to train others and I was among the trainers. They took us in Kampala and gave us a full training, then about half-way, then we went back and started teaching our fellow friends in the club. Then we was working, working, an opportunity came and some of the leaders told me: 'Are you willing to go and join SINA? They teach people about business.' I was: 'Oh, I really want to start a business, so I'm willing to go.' Then that's how I came here.

20	**I:** Mhm (affirming). And when did you join SINA?
21	**R:** I joined SINA on 8th of February 2021.
22	**I:** Ok, so it was last year.
23	**R:** Yes, last year.
24	**I:** Mhm (affirming), And, so, when you think back to that day when you came here first, can you describe a little bit the person you were back then?
25	**R:** Oh (sighs & laughs)
26	**I:** (laughs)
27	**R:** Mhm, the time I came, first of all I wasn't half (unintelligible) about speaking English, but it was easy for me to hear someone speaking it and I hear so well the things which were talking but the problem was about replying. It was not really so easy, and it affected me so much. And another thing was shyness. I was too shy.
28	**I:** Ok.
29	**R:** (Laughs) The people who was here can tell/ can explain to you whom I was. We used to have presentations but during the time of presenting, standing in front of people I started talking, it was not really easy. Yet, I was knowing everything which I can say, and I was having data of what I was supposed to speak, but the thing was turning the thing into English and I present it in front of people was really a big problem. But I got my one-on-one and a coach, but mainly my one-on-one is the one who helped me. He gave me hope: 'You'll learn, you'll learn, you'll end up this year, when you know English'. And I was like: 'Are you sure?' (laughs) But now I'm somewhere, I can at least speak some, even if it's not so good, but I can talk to someone and understand what I'm saying. Yeah.
30	**I:** For me I also think it's good enough.
31	**R:** Ok (laughs)
32	**I:** (Laughs) So, you said that now your English is better and you're not that shy anymore. Are there other things that you say have changed very much throughout this period you are here now?
33	**R:** Mhm, other things was the communication. I came here when I don't want (sighs)/ My communication was too bad and I was not, mhm (thinking) how can I call it? If I did mistreat you, it doesn't matter, I don't mind, I just continue. I can't even say sorry. I was like that. But we learned NVC, NVC. That is nonviolent communication and I said: 'Oh my communication was poor'. (laughs) Learning to communicate, yeah.
34	Another one was interacting with people; it was not easy for me and I was not having many friends during that time. I was having only one friend and she was S. But other people (sighs), I was not having that courage of making friendship with others, yeah.
35	And happiness. I was very tough the time I came, but when we stay with people like you (laughs)...
36	**I:** Oh, thank you (laughs).
37	**R:** We have to be happy, either I want or don't want. So even if you disappear, I stay happy.
38	**I:** Yeah, yeah, Ok. Oh, that's cute. I'm touched even (laughs).
39	**R:** (Laughs)

40	**I:** So, what do you think/ You were talking about, gaining more friends here. What do you think helped you in gaining more friends?
41	**R:** Mhm (thinking). Gaining friends, it helps me/ it helped me, so in building what, friendships? Cause/
42	**I:** No, I mean what helped you HERE, you think?
43	**R:** Oh, what helped me to build friendship with people?
44	**I:** Yeah, to be able to build more friendships. What was it? Do you maybe even remember a certain moment when it somehow changed?
45	**R:** Oh.
46	**I:** Or was there some tools you've learned in the program? Just everything that comes up.
47	**R:** First of all, what helped me, was my coach and one-on-one. I told that you share everything you want with your one-on-one and this person can give you knowledge about that. And another thing was sessions. We had sessions like NVC and other sessions like empathy. They helped me so much. If you have a session and they are used to give us examples, like for example we're either using a skit to watch and if you look in that skit you really see yourself there as a bad communicator, so after we shared and saw the feedbacks, they gave us even sessions about feedbacks - feedback-giving - and we gave feedbacks to ourselves. Like we got a paper and put it on our backs, everyone came and write: 'Who is G. here?' She is like this, she is behaving like this, and they used to put on the names of people who are behaving really badly, eh? Yeah, I/ That's how I got to change. Through feedbacks, sessions and coaches plus one-on-one.
48	**I:** Mhm, okay, thank you. Just have to look. So, the G. you are now, how is she different from the G. back then, when she came here?
49	**R:** Mhm, (thinking) right now G. is the one who is believing in herself, she's not shy anymore, she can even speak English either wrong or good (laughs). It doesn't matter. But the other time it was not easy for me to speak English with you as much and it was limiting me from doing some of the things, like a facilitator came and asked us a question. I was being quiet, yet I know the answer. And my mind was saying: 'No, that is wrong.' But another person gave the same answer and I felt bad. I knew the answer, but I kept quiet. Yeah. But now I can speak as long as I can. Yeah.
50	And I can present in front of people. Yes, people can fear but the other fear of mine was too much. But now they can call you and you start fearing, shaking, but within the time you pick the confidence and start presenting whatever I want, whatever I have. Yeah.
51	**I:** Mhm (affirming). So, you were just saying something very interesting right now (...) and I was thinking, it seems that you were not/ like that you were having a hard time in the beginning.
52	**R:** Yeah.
53	**I:** So, I was wondering what was that, that kept you going, because maybe other people would have said: 'No, you know what? I'm going back to where I was. you know, it's better. At least I'm comfortable there or at least I don't need to speak English there or whatever.' You know? So, I was wondering what kept you going even though it was very challenging?
54	**R:** What kept me going? In life you can look at some of the friends and say: 'I wish if I can be like that one.' So, I saw some of the people whom I came with, it was going so well, so well and the people whom I was studying with in the same class, there was/ some of them was speaking good English. I went to them and I talked about that thing and they gave me some of their knowledge like watching videos, studying books, reading books, yeah listening to audios and talking English every day, like talking to people who are speaking English, not speaking my own language, every time like when we were chatting, you chat in English, yeah. That kept me going. Practicing, sharing with others, asking for feedback like going to some of the people who saw you, like the way you came and say to them: 'How am I now?' They can tell you 'You were like this and continue like this'. Yeah.

55	**I:** Mhm. And are there any special parts of the empowerment program that you would say have helped you very much? Generally?
56	**R:** Like? I'm not getting you so well.
57	**I:** Mhm (affirming). So, you know what I mean when I say the empowerment program, the whole training you are still in. I think you're in linking stage, right now.
58	**R:** Yeah.
59	**I:** Mhm. So, do you think/ are there any parts or any sessions maybe, that you remember most, where you feel they have supported you very much in developing?
60	**R:** Mmh (thinking), what I can say is, mentors/ like, since I got a mentor in emerging up to now, I'm really moving so well, cause a mentor is the one to tell you that 'G. were like this and this, yet you are going in business. Please change from this and this, such that you build your business so well.' Yeah.
61	**I:** Ok. That's a new aspect for me, which is important. And when it comes to goals in life or in business would you/ how would you say has this changed? When it comes to setting a goal and then the process until you're achieving it? How has this changed? From before SINA to now.
62	**R:** Mhm (thinking). How is it changed? How has it changed before SINA and now?
63	**I:** Mhm (affirming), like before you came to SINA. How was it then with having goals, setting goals and achieving them? And compared to that, how is it now?
64	**R:** Before I joined SINA, I wasn't having that spirit of setting goals. Cause I was working to/ My main goal was getting money, that's what I/ I was working to get money to care for/ to give care to my parents and my sisters and brothers. I was helping other people who are not having money. That was the thing which was in my mind. But since I joined SINA, even got a session about goal setting and I know how to set a goal, yeah. And the thing which they told us about setting goals, that you have to be smart, yeah, in setting your goals. So, when I started setting goals things was moving so well, without the mindset of getting money only.
65	**I:** Mhm (affirming). And can you maybe mention what has changed about the goals themselves. Cause first the goal was only to get money and what is the goal now?
66	**R:** The goal now? Mhm (thinking), (laughs). My major goal now is to build a sustainable business which will help farmers to sustain their farms. Yeah, that is the major goal now.
67	**I:** And why did you choose that goal?
68	**R:** Cause I see where I came from, was depending on agriculture, yet farmers was not having market for their produce and I came here, researched, we ideated, after ideating we saw what we are passionate about and we looked at our purposes, so that's where I came up with an idea of providing market to the farmers produces. Yeah, and that is/ I think you know where the goals come from now (laughs). Cause I was looking on agriculture at home, yet it was not getting enough money for us to go/ to pay for our school fees and these things, yeah. And now, that's why I'm focusing on that one. Cause many farmers also find that.
69	**I:** Mhm. And (...) when it comes to these goals and what has changed about them (...). How can you say (...) has this changed your life?
70	**R:** The goal which has changed my life?
71	**I:** Mhm (affirming). How does it change your life to have another goal?
72	**R:** Oh, mhm (thinking). In goals, if you set a goal, it is supposed to be smart, realistic, attainable, achievable and yeah achievable and what? I forgot the name. But if you set that goal, when it is real, to achieve it, you break it down, after setting a goal, it is much too big. In general, you break it down, after breaking it down you got the key. Key things which you can do, to make it achievable. Then after achieving it, you are supposed to set another goal, cause life is continuing. That's what I can say.

73	**I:** And how/ So we were talking about you personally before and how you have changed. How would you say has your life changed, even the environment around you? What has changed there?
74	**R:** What has changed? First of all, when I came, I believed that I knew how I was and I said yes, this is G. now. What should I do to leave this situation and I turn to another situation? There were some happy people who was young (ladies?), they was having money, driving cars and I said I want to be like those ones. Then I sat down and set my goals that/ Carina (laughs), ahh, it's not coming out/
75	**I:** It's ok, we can wait.
76	**R:** Mhm (thinking). Yes, first of all you have to know who you are. After knowing who you are and you ask yourself again, where/ whom do I want to be. After knowing that, you set goals so that you can reach that person you want to be.
77	**I:** Mhm. And what helped you to find out who you are here?
78	**R:** Mhm (thinking) The sessions which we had, taught me to know who I am. And I was seeing myself, that G. that doesn't know how to speak English, she can't reply, she's shy, and the people was telling me. The time I was standing in the audience people were started laughing at me and I said: 'Ugh, what is this?' (laughs) Ah, it's amazing. Imagine you come and stand in front of the audience, you start, and it comes something, so you start shaking your head, you start looking down, dancing. People started laughing at me. If I make a mistake while presenting, I stopped from there and I moved out some, some days. When it came to those things of checking in and checking out, I wasn't wanting, and I was just moving out and people were like: 'This is the one moving out during the time we're checking in and checking out' (laughs). OR if someone asks a question, I make sure that he or she doesn't look at me and I am like this (laughs) or I move out. But now I can say: 'Yes, I can answer the question, or I can't'. Yeah. I have that confidence.
79	**I:** And do you think there is any special part of the program or anything special that helped you especially with this, apart from the mentors you said and the coaches and the one-on-one?
80	**R:** Mhm (thinking). What I can say is, I like the System Jangu is using, like giving freedom to everyone. We used to be in schools, (sighs) teachers was beating us, telling us 'Wait you did this mistake'. But they leave that space for you to know, who you are and whom you want to be and look at the people around you. So, you build yourself and you prepare yourself to become a good person, when you grow. It helps us to grow, like/ we're having like/ Our parents/ so the time/ mhm I don't know how I can say it, but I think you are getting it? It helps us to grow, that system. Like you train for yourself, you know that 'I'm supposed to do this, I'm not going to do this'. When you're the one telling yourself, but out there in schools the teachers want to decide for us. But here you decide for yourself what you want to be. Yeah.
81	**I:** Sounds good. And what you think about a life purpose or a purpose in life?
82	**R:** Mhm (asking?) What do you mean by that?
83	**I:** You know what it means. A purpose? Having a purpose?
84	**R:** Yeah.
85	**I:** Yeah, so what comes to your mind when I mention this term purpose?
86	**R:** Purpose. What comes in my mind? Mhm (thinking)
87	**I:** Connected to SINA here, maybe. What do you think?
88	**R:** Mhm (thinking) It's like the purpose of me?
89	**I:** (Nodding)
90	**R:** Yes, even SINA helped me to know my life purpose, cause during the other time I was just working to get money, but now I'm working for a purpose. And I know it. And if you connect your purpose with what you want to do, the things are really moving so well.

91	**I:** Is there something that has changed in your life that makes you feel more free than before?
92	**R:** Mhm (thinking) (...) More free than before. Yeah, what makes me more free than before is that challenges in life are supposed to happen either I want or don't want. But what we need is to fight/ is to not/ Yes; it has happened but what strategies can I use to solve this challenge? But not running away from it. And the other time I was fearing challenges and failing. Is it the same as failure?
93	**I:** Failing, yeah.
94	**R:** Yeah, I was fearing failure. But now, even if I fail in anything, I just continue cause now I know that people who will grow must fail. But if you fail don't give up, just continue, you will be/ you will meet your/ you will meet somewhere, just continue. Yeah.
95	**I:** Ok. And what to you see in your future? How do you see yourself, what do you see, whom do you see there?
96	**R:** Mhm. Oh. What am I seeing? In the future I see G. as a hard working (wretch?), a strong woman who's empowering others and someone who's a public speaker. I really want to be a public speaker and I will be. Yeah. And I want to move outside the country. I want to be with businesses such that I help other's also to get what to do. Yeah, and I don't want to be a bad person if I get money, people say that 'if G. gets money, you will behave so badly, you will not be caring about others'. But that I don't want that. I just want to get money and then start empowering others, such that they can become what they want. That Freesponsibility. Yeah, with knowing it.
97	**I:** Ok, good. I will remember you when you're rich (laughs).
98	**R:** Ok (laughs). Oooh.
99	**I:** But yeah, it's really interesting that now you want to become a public speaker. How come?
100	**R:** Mhm. How come?
101	**I:** Yeah.
102	**R:** Cause I am really passionate about public speaking and I like it so much.
103	**I:** Yeah. Because in the beginning you were really afraid of speaking in public. Right?
104	**R:** Yes. But then what I want is to take that mind, that thing, that thinking away from people, that G. can't speak. I want people to switch off that mindset.
105	**I:** Ok, so actually public speaking helped you in overcoming the fear of public speaking.
106	**R:** Yeah.
107	**I:** Wow, congratulations (laughs).
108	**R:** Thank you (laughs)
109	**I:** Yeah, so I have asked everything that I wanted to ask. Just want to know if there is anything you would like to add in the end? Something that you think is important to mention.
110	**R:** Mhm (thinking). I don't have many things but what I can say lastly is: I reached at a time, at a point where my team member is not believing in me anymore. During the bootcamp of emerging, when we was ending emerging, we had a bootcamp, but it was really so hard, even my team member was not believing in me, even everyone, mentors, coaches, everyone. But I sat down, and I said: 'G., no one is loving you here, you are/ what are you doing here? And I say: 'Ugh, am I nothing?' No. That it can't be. I have to sit down, and I fight that thing. I started meeting EVERYONE, whom I see that this one is having my support. I reached to everyone, like during the bootcamp I failed to present, yeah and it really hurt me a lot. I sat down and I say: 'Where is the cause come from? 'I started seeking for support everyone and during the last, the other Friday I presented alone and that was my first time to present here alone at SINA. That's why everyone was SO happy. And it gave me courage, that I can, I can, and I don't think that I'll go back in the times, which I

can't present, you know? I can't go back. And what I can say lastly: Even if everyone is not believing in you, just continue. You'll reach at the time, when they see you growing, they will turn back to you. Yeah. Now everyone/ Now no one can say that G. can't present. Cause I sat down and I worked about it and now I'm presenting. Yeah.

111 **I:** And what gives you the confidence that you are having right now?

112 **R:** The confidence? Mmh, I presented, and everyone was so happy. They gave me feedbacks, were all happy. That gave me a very, very big confidence.

113 **I:** Mhm. But I mean the confidence that what/ What did you say? That you just have to believe in yourself, and you can do it?

114 **R:** Yeah.

115 **I:** Where does it come from?

116 **R:** Where does it come from? Mhm (thinking), (laughs) Well, I got that things that I talked to my coach, and I told her everything, cause I was really dying and she told me that/ she gave me different stories of people, whom I seeing now and they are very successful and I say: 'Oh, I can be someone.' After her sharing the stories with me. I said: 'Oh, then I have to sit down, and I fight this thing.' I can, if this one is doing like this. Even my coach was like me. And I say: 'Ugh, and now you are like this?' No, which means I have to do, what you have told me, such that I reach where I want. Yeah.

117 **I:** Very nice. Thank you.

118 **R:** Welcome.

119 **I:** So, yeah we're at the end of the interview. I thank you very much for your time.

120 **R:** Welcome

121 **I:** And yeah, I wish you all the best for your further development of the project and/

122 **R:** Thank you.

123 **I:** In your life.

124 **R:** Ok, thank you.

1 <center>**Interview IF**</center>

2 **I:** Thank you, IF for having me today. I'm very happy that we can conduct this interview.

3 **R:** Yeah, thank you, too

4 **I:** And for a start I would just like to ask you if you're fine with everything that you read in this consent form? You're okay?

5 **R:** Yes, I'm very fine with it.

6 **I:** Thank you very much and then I would also like you to present yourself, to tell me who you are and what you're doing right now in your life. How is everything going?

7 **R:** Yeah. I'm IF, I'm 25 years old. Female, proud Ugandan (laughs) I'm an environmentalist, a fashion designer, also entrepreneur, a changemaker, a disability-activist and the founder of S3 that basically transforms the plastic waste crisis in Africa into an inclusive eco-fashion label, while providing employment opportunities for people with disabilities and the youth, returning plastic polyphan into durable, sustainable, waterproof garments and accessories like our beautiful raincoat jackets.

8 So, currently I'm working on our project. We are three empowered women, including our disabled woman on board. She can't hear and talk. She is called W1,W2 and W3. The three directors who are really working on, envisioning, we're building a recognized, inclusive and sustainable eco fashion label in Africa. And we have equal passions of fighting for full

inclusion of people with disabilities in Uganda or in Africa and also for environmental conservation. Yes.

9	And on top of that I personally myself soon I'm also becoming a mother. So this is a (laughs) great experience for me, you know, being a mother and pushing your dreams as an entrepreneur, impacting lives and conserving nature, more fighting for climate change. So, it's already a huge walk for me (laughs) but with experience I believe by the end of 2022, I have great experience to tell the world (laughs) that no matter what, you can do it. No matter being pregnant, no matter being a mother, you can still pass to your dreams and save lives. Yeah, thank you!
10	**I:** Thank you for the introduction! So, you were just saying that you think no matter what whou do, you can always achieve your dreams, your goals. Is that something that you have always thought that you were always convinced of or did it grow within you?
11	**R:** Mhm (thinking). I developed that at the academy. Before joining social innovation academy, I wasn't able to express myself, I didn't know what I wanted in life, you know. You go to school, you study, primary, secondary, and then maybe university, but you end up looking at, maybe looking for jobs. You haven't yet sat down to really look into yourself and see which other things can you create. Because when God created us, he created us with talents, you know. We have different talents; we have different abilities.
12	But when I joined the academy, I discovered myself through looking at my difficult background, growing up as a disability orphan with my single, poor grandma and I turned what seemed as challenges for me into opportunities of coming up with such a great brand.
13	**I:** So, you would say that the participation in the social innovation academy has made you what you have become now?
14	**R:** Of course.
15	**I:** And do you remember the young woman or maybe the girl that has come started/ that has come to SINA, that has started out as a scholar? Could you maybe describe her, you were back then, a little more in detail?
16	**R:** (Laughs) A very tiny, shy (laughs)/ Ok, in Luganda we call it 'falla' but someone is very shy, someone who doesn't know even what to do, someone who is disorganized, someone who thought that things couldn't happen in life, someone who had lost hope. I had lost hope, I'd even hated myself, because I passed through hardships with my grandma. Like, I thought it's the end of the world (laughs).
17	But where I am, I'm so grateful for what Etienne Salborn has contributed into my life and my mentors. I'm just grateful and proud.
18	**I:** Grateful and proud for what you are today?
19	**R:** Yeah.
20	**I:** And where you are today?
21	**R:** Yes.
22	**I:** So, can you maybe tell me, in comparison to this shy girl that came to the academy, like the woman that is now sitting in front of me. How would you describe yourself? How would you?
23	**R:** Currently? The woman?
24	**I:** Yes, yes.
25	**R:** I'm now an empowered leader, who was going through different stages in life, in what I do and also, I've been so exposed to different people that right now I'm very confident in what I'm doing. I am so passionate about what I do and where I'm going. And on top of that, the person who is sitting right in front of you, I've really impacted lives of marginalized youths, women, but especially people living with disabilities; women who can't hear and talk and people with physical impairments, and their lives have been changed, their lives have been impacted through just training them the skills of fashion and design and on how to turn

plastic waste into fashion. Right now, they are able to create their own employment. I have like five women who have created their own employment but just with the salaries they earn from S3. And also, that the woman who is sitting in front of you has really impacted nature, like environment through upcycling waste, turning it into durable, sustainable, waterproof garments and accessories that people are buying worldwide, people are wearing, people are using, so I'm so proud. Yeah (laughs)

26	**I:** And you can be (laughs).
27	**R:** And yeah, I can be. I have a big vision and mission and I believe in two years to come I'll be somewhere. I'm somewhere but I will be the big woman that I've dreamed about, yeah.
28	**I:** Ok. You, so you're always on a path you're saying
29	**R:** Yes.
30	**I:** Ok, thank you for the answers, so far. They were already very, very inspiring (laughs), I would say. So, maybe we want to go a little bit more into detail, into the program of SINA. So, when you look back, when you did the empowerment program, when you were participating and when you were living in the SINA community. Do you have certain memories, where you feel like this was a very important memory for my development, for/ like that caused very much me being where I am now?
31	**R:** Yeah. You know at SINA we have different stages and I remember, I was in concentration stage, that's one of the difficult stages, whereby our team, we could always present every Friday. And it was a must. So, we could have mentors, who could always mentor us and then on Friday we come as a team, and we present. So, I remember I had just come to SINA, I wasn't yet/ I had not yet developed much more into self-confidence, self-esteem, it was a process for me, and I could reach in front, I could present to the mentors our progress and then sometimes some of the mentors would laugh at you and even including your fellow mentor laughing at you. And on top of that your mentor could give you VERY negative feedback. So, you could cry, could feel down, you could feel depressed, because how could your mentor give you negative feedback?
32	But in actual sense, when I reached/ I reached at a point, and I was being invited in Germany. I went to Germany in 2017, I went to Leipzig, and I was being invited as a guest speaker to talk about upcycling in Africa. We were around three speakers, the one from US, Germany and me representing Africa, Uganda. I had to present, I had to showcase, what we were doing on a run with models and also that being a guest-speaker or a panelist. So, this was almost hard for me. My first time to travel, my first time to sit in a crowd of over 10.000 people (laughs) and all of them were whites from different nations. So, I reached in front, and I presented well, people clapped, people bought our products, people gave us connections. But then I came back and thanked my mentor, whom I used to call my 'enemy from the academy' (laughs) that if you weren't/ If these mentors weren't harsh on us and being so, let me call it, being rude and very serious on us, wouldn't make it. The same thing happens to us: They invite you going somewhere, present, you meet this, you meet this, journalists come here, like for example I've been interviewed by different media: CNN, BBC, CGTN, BBC world news, a lot. You know? So, there is no anywhere that someone is going to search for you, when they don't see your confidence. People will just see you from (unintelligible) and that is when BBC will come, because they are seeing that self-esteem in you, you know what you're doing, you love what you're doing, you know, and you're so passionate about what you're doing. That's why people will research for you, opportunities will search for you, donors will search for you, investors, and I'm grateful. However (claps) hard, harsh they were on us, but they have made us who we are right now.
33	**I:** Thank you. Thank you for that. Is there something else that you would remember, which was very stuck in your mind? Another experience maybe? Apart from that?
34	**R:** Another experience? Also, more about personal growth? (laughs)
35	**I:** Yeah (laughs).
36	**R:** Because even when you talk to the founder of SINA, I was kind of a very, very stubborn girl and I started getting experience being in SINA and then someone could piss me off and then I could attack them back (laughs) so rudely and one of my coaches was like: 'IF you say you work with people with disabilities and I think they are one of the *difficultest* people to

work with. So, just put yourself that the person who has attacked you, is a woman who cannot hear and talk and she's your employee. Is this the same way how you're going to attack her back?' (laughs) Because there is even a day, I poured food onto someone. We were on the line getting food and then that person refused to give me sauce. So, I was already hungry. I got the plate and poured back the food and Etienne was there, everyone was there. Everyone was like: IF, IF, IF! Personal growth: Zero, zero (laughs). So, and I could always seek for coaching sessions with my coach, and I started, you know, changing, growing slowly with feedback, taking in feedbacks and counselling myself and right now I'm okay. I can't do such stupid things (laughs) because working with the disabled people really taught me a lot, because they are not easy. They are never easy and really need to become sometimes stupid. You know, you're training, you're helping someone to become a better person but it's like you're begging the person. They are like kids. So, if you can't have that empathy towards them, then maybe you go to people who are abled, who are not/ who don't have any disability, you know? And that is not my line. My line is to empower mostly the disabled people according to what I went through with my father, seeing him disabled, ending up even losing his life. So, through working with my target audience, I've really developed a lot, I've changed a lot and have grown into a better woman (laughs), because I believe I will construct a workshop of employing over a hundred of people and how am I going to manage the hundreds of people if the five have even failed? If in the academy, I can't control my anger, I can't control, you know, my emotions, yeah.

37	**I:**	So, you were mentioning the word empowerment a few times.
38	**R:**	Mhm (affirming)
39	**I:**	Would you like to explain what it means to you when somebody is empowered?
40	**R:**	So, empowerment to me means a self-driven growth, maybe.
41	**I:**	There is no right or wrong answer. Just how you understand it.
42	**R:**	Yes, it's self-driven growth. So maybe turning your pain into becoming someone better. Yeah, I could maybe explain it like that.
43	**I:**	Ok and would you say that this empowerment process has also led you to live a life that is more according to your values, to your personal values and objectives?
44	**R:**	Yeah. Yes
45	**I:**	Ok and can you tell me a little bit how this life is according to your values and objectives right now? Like what to you feel can you implement, which values/ What can you implement in your life? Is that a very difficult questions? (laughs)
46	**R:**	Maybe what I can implement in my life for now, my values/ (...). Maybe more about personal growth, because as we grow, especially we entrepreneurs, we are going to find a lot of challenges, especially working with people, not only people whom I work with, but maybe our partners, our investors, you're going to find a lot of challenges. But you as a leader - how do you solve those challenges? How do you talk with them? How do you overcome them? So, it's one of the questions that always comes into my mind. Looking at Etienne himself what he has gone through, maybe, you see him, having certain challenges and you get inspired by how he handles his challenges, without even involving in people, but there is the way how he handles his challenges, he overcomes them and the organization keeps on moving. So, I always use Etienne as one of my role models because I copy a lot of things from him. His (comments?), the way how he handles his things, the way how he talks to people, the way how he understands people, regarding different situations that they are passing through. He tries to understand people and you see that he is really a good leader. So those are some of my values that I really want to implement and grow with as a leader.
47		I was been given a scholarship. I was attending a course from/ an Empowerment course from one of the organizations called 'M'. It's based in California, U.S. It was more about mentorship for my project and it's more coaching sessions and I completed, graduated, helped this (unintelligible) even give us founding and they want to give me a scholarship. But that scholarship I want to have it more onto leadership, but they want me to be going to the U.S., study from their Santa Clara University, come back like that. But I unfortunately have a baby soon. Have to wait for the baby to be like one to and a half year, then I can be going like three months, come back, like that or maybe go with my baby. Yes, why?

48	I want to become into a fully empowered leader. When it comes to leadership my employers can just look at me and be like: 'Yeah, in this part I want to be like you'. So, most of them tell me that, but still I'm seeing I'm lacking some things. I'm lacking some leadership skills (laughs), so I really want to develop more. As I'm developing, I can come back and empower my other team members, other directors, other workers to also become more better leaders. Because this is a company limited by (guarantee?) where there is no boss. We are all leaders; we all make decisions. So, we need those sessions, more knowledge onto leadership because it never ends. Yeah (laughs)
49	**I:** Yeah, very nice. Thank you. So, just one more question that I have is: There are always parts in your life, areas in your life where you are more independent than in others and for me, I would be very interested in/ In which areas do you feel being independent, free, like free in your choice, let's say, and in which areas do you think you are still dependent and not so free and also maybe you can include how this has changed over the years? Over the years since you've started with SINA.
50	**R:** Mhm (thinking). Dependent. First of all, we're depending on SINA, for the past four to five years and I reached at a time/ Because SINA there is where you reach and then they tell you, that you reach to mastery stage, you need to graduate and be independent (laughs). So, at first when we just come here for the first six months, we could find challenges, you know. We're not used to paying electricity, we're not used to paying this, we're not used to buying food, you know. SINA *spoon-feeded* us (laughs).
51	**I:** (laughs)
52	**R:** I call it spoon-feeding (laughs). In so many ways like giving us those free necessities and I believe every scholar who goes out for the first six months finds difficulties and challenges, because you're given everything for free .You're treated like babies, you're treated with love, you're (laughs)/ So, let me give you an example: you could put electricity and then we put like a 100 k (100.000), you know, a hundred k is going to be enough for one month and it is not enough, especially when you have a lot orders. These machines consume a lot of electricity, and I was like/ I wasn't/ S3 wasn't the only brand sewing at SINA, so how much electricity was SINA paying in a month? So, I put myself in SINA's shoes and I was like: 'Oh, they must have been paying a lot of money! This is a lot.' You know food, feeding a hundred of people, it's not easy. You know, you feed like four people, you're already tired (laughs). So, things weren't easy but as we've been here, we have been learning how to utilize resources well, how to put it in mind that we are already depending on ourselves, we're not depending on anyone. Cause we have to be very careful and use the resources well, work hard, you know, work very, very hard. You have a rent of/ You know every month you pay 500.000 shillings as rent. That is a lot of money. So, if you're not (claps) hard working they are going to throw your things outside. You have workers to pay, manifold salaries, those utility bills and other, they call it what? These costs, you know? So, it's a lot, but for now through being independent we've been able to empower ourselves more, first of all on how to work hard, very hard and also to think outside the box, always, for our organizations, for our lives, for our workers and to always/ We have been also putting it in our minds that, we are not depending on anyone. So, it's us either to make S3 fail or grow. Yes.
53	**I:** That's very/ It's very interesting what you say, because there already pops up another question, another follow-up-question. So, when we talk about being dependent and independent I'm wondering now do you think that it is also a question of attitude if you are dependent or independent from your surroundings? Do you think that this is something you can choose?
54	**R:** Yeah.
55	**I:** Sometimes?
56	**R:** Yes. I choose being independent because if SINA/ I had graduated from SINA like in two years, I would have been very far. Like when you're at SINA you don't think so much. You think everything is going to be given for you for free for so many years and I'm just so happy that right now they put a bound for people to stay within SINA. The other time they could not. They worked for you until you reached the mastery stage, and you know scholars could always play around. By the time they tell you to move out of SINA, when they don't see anything that you're really growing with, you know? But if, maybe they are seeing S3 is moving they could, you know spoon-feed S3, they leave them there, but in actual sense

when you're not growing well. But when, we're like, now it's a high time to go outside, we are really growing. So, I choose independent. So, I think SINA should even just put a time bound of any scholar that stays within SINA, a year, a year. Because we always have bootcamps for different acceleration projects, you know programs. You go for a bootcamp, they tell you to come up with an idea which is new. Remember this bootcamp, you're there for one week. You've gone to the communities, you've done surveys, you've seen what challenges are facing people, you've got the solution, you've implemented it (snaps), you've made money. One week and you've started making the project. So why are people staying in SINA for years? For three years, for two years, no, one year is enough for a scholar to come up with an idea, from an ideation into a project, into a company and then you graduate. It's enough and they can do it.

| 57 | **I:** And they will have to do it. |

| 58 | **R:** Yes! (laughs) and that is what if I see Etienne, I have to really convince that to Etienne. Yes! There is no any incubation program. I think it is SINA that I've seen first that make scholars to be there for two to three years. No, no, no, no that is the only one. Most incubation organizations, they give you a scholarship of one year and they expect you in that year to come up with something that is going to impact your lives, people, make money, leave and be independent. So, what is scholars doing there? (laughs) Yes, I'm talking this from my own experience, yeah. |

| 59 | **I:** So how long have you been/ have you stayed there then? |

| 60 | **R:** Five years! |

| 61 | **I:** Five years at SINA? |

| 62 | **R:** Yes. |

| 63 | **I:** Ok. Alright (laughs) |

| 64 | **R:** It's too much (laughs). It's too much, but I'm grateful. I really learned a lot and I'm just grateful for SINA. I don't have any complaint; I don't have anything. I'm just grateful and we are here to make SINA proud. One day they are going to be so, so proud of us. This year we have a lot of things that we don't want to utter out but a lot of progress and achievements that will be uttering out one by one, that our mentors will be like: 'wow, these are great scholars (laughs) that we had!' Yeah. |

| 65 | **I:** So I think that is a really nice last word for me unless you want to add something, something that you find very important to add? |

| 66 | **R:** Mhm (thinking). Maybe say my greetings to Etienne (laughs). Tell him I miss him so much, I love him so much and I'm so grateful for his support, because if he wasn't him, I wouldn't have made it, where I am and Z., she was also part of SINA. There is another one, she's called S. You'll be seeing our website; you'll see all our team-members there. So, she was also part of the empowerment stages. So, we are all very grateful, where we are, because of SINA, because of Etienne. And even our website talks about that, so we'll keep on spreading the word, people have to know about SINA, you know. I think that is the only thing we can give back to SINA; spreading the word, working hard, impacting lives, becoming better leaders, that is what SINA needs from us, not much. Seeing us growing and you know, expanding and becoming better leaders. Yeah. |

| 67 | **I:** I totally agree. |

| 68 | **R:** (Laughs) |

| 69 | **I:** And this is/ It's going to happen, yes. |

| 70 | **R:** Yeah. |

| 71 | **I:** So, thank you very much IF for the time! Thank you for the really nice answers. I have a lot of very beautiful answers that I can use. |

| 72 | **R:** Thank you, too. |

| 73 | **I:** And I'm. Yes, I will definitely talk to Etienne, I will definitely greet him from you. |

| 74 | **R:** Great. |

1	**Interview IG**
2	**I:** Good morning, IG.
3	**R:** Good morning, Carina.
4	**I:** Thank you for coming here. Welcome to the interview. I'm very happy that you're here right now and I hope that we will be having a nice interview together. Just one more time I would like to ask you if you're fine with the implications in the consent form.
5	**R:** Yes, I'm okay.
6	**I:** Mhm (affirming) Very well. So, I would just start with the first question, and it would be about you introducing yourself, telling us who you are, what you're doing right now in your life, what projects you are/ you're having and yeah, what is important to mention.
7	**R:** Ok. Yes. So, I'm IG I'm originally from Congo, so I'm a refugee in Uganda a currently I'm a partner in Jangu international and I'm a co-founder of a company called 'S2', where we are doing recycling of single use plastic, transforming them into wealth and mhm (thinking) what am I currently doing? Yeah, so I can consider myself as an environmentalist person, so I want to see the health and the environment green, by fighting the pollution and single use plastic into the environment. I'm also passionate about Empowerment, that's why I think, in Jangu International Empowerment of youth and supporting other people to also find and achieve/reach their potential.
8	**I:** Mhm (affirming) Thank you. And when you talk about empowerment, can you explain a little/ What do you understand, when you say Empowerment and then maybe how it is connected to SINA?
9	**R:** Yes, so what I understand about Empowerment/ Empowerment is (...)/ For me, I will get it into the way of changing your believes and perspectives to shape your mindset, like it's a mindset changing. If I can/ Yeah for me that's, what I consider about Empowerment in SINA. It's differently from what we get to learn from a school startup or from maybe the community where we are coming from. So, it's about mindset changing and trying to understand yourself as a person. So, finding your Why and your purpose in life. I know it's not something that you find in one session or something. It's a process, so it involves also yourself to work on yourself, to be a better you. So that's what i consider empowerment. So, you change your mindset and you try to work on yourself for a better you. Not only for yourself but also you try also to consider the community or the people around you. Yeah
10	**I:** Mhm. And can you describe how participating in SINA has changed your mindset?
11	**R:** Yes. I joined SINA in 2018. I think it just played a big role on, I will say, on my personal level, so, yeah. I (...) came across different people and different people from different backgrounds from different countries and having them, as teach me life in other perspectives. So, just changed my mind set in things that maybe I was told, or I was believing. They were right and nothing can change about them. But it has helped me to also having this questioning, I think it's kind of critical thinking. But about what is really happening around me, so, being present and being mindful about what is really happening around me and being more critical. So that has changed. I will say also my way of seeing the world around me and to see how things are moving around me. So, being more present and being more critical about what is really happening. Yeah.
12	**I:** Mhm (affirming). And apart from that changes on your personal development, let's say, have there been also any changes in your environment, in your life outside of this?
13	**R:** Yeah, yes. So yeah, apart from the personal, there is also the professional part of it. Yes, it has since I said that I'm one of the co-founders of S2. So, it has also supported me to, I want to say really what I am passionate about, but also what makes me move. I think that's why I joined the vision of S2, and we came up with something. So, on the professional level the part of SINA has helped me to maybe practice more what maybe I learned at school in a way that I can also practice it more and maybe also questioning also something that I learned, which was not really somehow useful to me. But now I can say, in case maybe S2

is not working, maybe I'm no longer in Jangu international. On a professional level I won't be someone who/ won't, miss something to do. So, I will definitely think first about the community, the environment or maybe any other/ So it's not about just me as a person. It's also about what impact I'm creating to the nature in general. So, the nature is including people and all other things.

14	**I:** Mhm (affirming).
15	**R:** Yeah.
16	**I:** Would you then also say that since you have done the SINA program, you are in certain aspects more independent?
17	**R:** Yeah, sure. Yeah, I will definitely say that I'm really independent, so I'm able to take decisions on my own and thinking that why am I really doing this. So, taking time to question my decisions even though maybe/ Ok, in Africa we have this family beliefs and stuff like that. So, there is something which can happen on your personal level of life, or more be professional and then you are not able to take a decision because some people are taking already a decision on your behalf. But with SINA and Jangu, the path I think I've been able to really think through before taking any decision. Is this really important for me? Is this really something that/ I will see an outcome out of the tunnel, something like that? So, now I'm able to take decision and be really independent. Yeah.
18	**I:** Mhm (affirming). And do you maybe remember the sessions or some parts of the program that would have helped you most in developing this?
19	**R:** Mhm (thinking)
20	**I:** Kind of independency?
21	**R:** Uhh. Sessions. Umm.
22	**I:** Or some memories that are especially stuck in your mind somehow, from the program?
23	**R:** Yes. I think we had some program when I was in applied. I think it was a session/ I think we had/ I don't know if she's a therapist or she's a psychologe. I don't remember but it was about/ I think it was about being true to yourself and the practice of mindfulness. So, not blaming whatever maybe person or circumstances which happen and then you didn't manage to achieve whatever you wanted to achieve. But to see/ what is that/ to see the/ to accept what has happened and to try to focus on what you can do by now. So, being/ I think she is/ I don't really remember her name, but that was also one of the sessions. And then there was also another one about conflict. Yeah, I think I used to be a conflict person, I can say. Ok, I don't know, (laughs) something like that. So, I think that session just taught me that everyone has his own battle and sometimes we blame people about how they do behave or do something. So/ And most of our conflict is usually triggered by something which happened way back in the past. So, are you really being triggered by what happened to you or are you trying also to bring in empathy to the other person and try to listen and try to understanding the person. Yeah, I think those, among the session, I can remember, yeah but/ And other things I think were just among, since we are living now in different environment, I think it was about also sharing in the community and life example with other people. That I can say/ That's why the major transformation came in and seeing the world in a different perspective. Yeah.
24	**I:** So, when we were talking about the aspect of independency you would also say that you are more making your own decisions, right now?
25	**R:** Mhm (affirming).
26	**I:** And so how did these parts of the program contribute to that?
27	**R:** I think I will bring in the Holocracy perspective of it.
28	**I:** Mhm (affirming).
29	**R:** I think it's something that has supported the independency part of it and also maybe the professional development, where you have to come up with something, some idea. So, the Holocracy by taking different roles, by being involved on what is happening in the

community. You have been able/ You are not just filling your role, because that is what you found there and then you have to follow everything to see, something like that. But you are able also to question what is happening and to face what is in the reality, in the community. So, you take decisions according to what you feel like it will support other people in the community, by the role filling. So, it's not just about/ So the role filling is not about you as a person, though they are not really completely separated, but you try to put yourself/ how can I say/ So you separate yourself from, I would say, the objective that you want to see. So, you are not taking things mostly personally, but you are taking things in a way that 'we want to push maybe this vision ahead and this is what's supposed to be done'. So, it's involving decision-making. Sometime some decisions are hard to take, but you have to take them because you want to see something different. And also, when it comes also, when you have your idea or your project idea, you have to take some decision for the things to move forward. Otherwise, if you don't take decisions you won't move. So, some, as I say, some are hard and some are really challenging and some, you have to sacrifice something like rather, this is what's supposed to be done, I have to take this. Yeah, some decisions are not usually perfect but you, you try to risk. Yeah.

30	**I:** Mhm. Ok. Then I was also wondering, you were/ In the beginning you were talking about your project.
31	**R:** Mhm.
32	**I:** And that you feel that you have found something valuable in your life maybe, that you are doing right now. Is that correct how I, how I'm summarizing it?
33	**R:** Uuuh, uh.
34	**I:** With that project?
35	**R:** Yeah, with the project I would say, yes, S2 has supported me achieve one of my dream and goal toward the environment and supporting the community and youth. Yeah, so it has supported me to achieve one of them and I know that it's not just the end because I need to seek to do more and see more toward different maybe visions, I'm having. So, yeah, so it has supported me seeing whatever I was thinking that was not possible. Yeah, and I think it has been also a learning process, because I had/ I have my co-founders and yeah, it was really an experience on a personal level and on a professional level. Yeah.
36	**I:** So, what are the values behind S2? Can you tell me a little bit about it?
37	**R:** Yeah, so. Sorry, S2, I think some of our values is, I won't say really hard work. What I will say, we are/ we want honesty and teamwork and clarity and transparency. And working towards the goal and the vision
38	**I:** Mhm (affirming).
39	**R:** Yes. So, I think that is something that has really pushed us forward and some time when things are not really okay, or things are not really moving the way we want to, we are like, we try to remember why did we started this thing. Otherwise, we were like: 'Ok this thing is not working, we can leave it. 'But usually we try to remind ourselves why did we start this thing, because we want to achieve this vision. That's, what brought us actually together. Because all of us we had different maybe ideas, but the vision brought us together. Apart from maybe the passion and stuff, but the vision was big, and we were like 'we need to bring the teamwork in this'. And the only thing, the transparency, to push this stuff.
40	**I:** Mhm. I would like to go a little bit deeper into this because it sounds very interesting. And I would like to connect the founding of S2 with SINA. I'm just not sure of how I should phrase the question. So (...) I think it's obvious that S2 was founded because you participated in the SINA program.
41	**R:** Mhm (affirming)
42	**I:** But I would be interested in this process of how it kind of came into creation. Can you maybe explain me a little how SINA, how the whole process here supported the creation of S2?
43	**R:** Yeah. So, how the process supported the creation of S2. I think it was through the mentorship process and the coaching process. Yeah, that was the big impact into the

creation of S2. In the coaching I would say, in the personal level of maybe the team members and on the mentorship on the professional level. So, we have been able to be challenged and also not only on the personal level, but also on the professional level and also being exposed and also be given access to opportunities. So, you either take it or you be lazy about it. So, it does not mean they have been doing things for us, but they have been really pushing us to do something about it and yeah, I think the process has supported us a lot. I think even my team would be really saying us passing through SINA has supported us to be who we are right now. And wherever we go and whatever people sometimes we meet, and there is usually a difference, because of what we have gained here, so, we/ I think S2 is actually grateful because we have seen what SINA has done to us and still doing to us. Yeah, we are human beings, and we won't say we are perfect and there is usually those times where there is the low and you complain about it, but still the support has been there, even though in the worst moment. And SINA I consider as a home. Sometimes you run away from it, but you are usually welcome, and you get that warmth, that home spirit when you are back in any area that you feel like you need support from. So, and that's how SINA and Jangu and everything involved around SINA has been in the journey, even up to now. Yes, so I won't say that it is something that has stopped, because maybe S2 is no longer on ground of Jangu International. Even though we are outside there, but still the support of SINA is still coming anytime we are looking for it.

| 44 | **I:** Mhm (affirming). You were just mentioning the people you are NOW, and I would be very interested in which ways you have changed from the person you were before SINA and the person you are now. |

| 45 | **R:** Mhm. Yeah, on which level? Ok. So the level of S2: Yes, I think S2 is now a brand and then it's now a big vision, so it just changes in the way, that there is maybe places or maybe people or maybe, I don't know, in the professional world where we, maybe before SINA we could not reach, but through the path and through S2 we are able to, to do something or to reach. And it has changed also our way of seeing things in general and I would say also on decision-making. So, yeah maybe from the family perspective, some of them maybe are not yet happy about what/ where they had envisioned us to be, but we are no longer where we were maybe two years or three years back. So, something has changed in a positive way. |

| 46 | So, I don't know how (laughs)/ I don't know the correct word to go there but, yeah, it has supported us to be exposed, not only exposing like not on the personal level but to expose the vision and to bring people who believes in this vision to again push more forward. |

| 47 | **I:** Very well. So, that sounds like, can I say, that it might be easier for you now to set a goal and achieve it, than before? |

| 48 | **R:** Yes. Yeah, it might be easier for me, to be really specific on the goal that I want to achieve, and easier, yeah. Because I would try at least to break it down in very, very small steps. Maybe before it was like 'I want to travel' and then they were like: 'What do you do about that?' How are you going to reach maybe Ruanda?' So for now, I know I want to travel, I want to travel away in September. How? By a bus. How much do I need to do that? And what am I doing about it right now? Am I saving money to make sure that I will reach in September and I'm having maybe that 300.000 to go to Ruanda and come back. So, it's more/ it's specific in most areas. So, I won't say it's really perfect in the goal settings, but it's more clear. So, you/ We want to launch maybe this new product on the market, but we don't have the machine. What do we do? We do research about maybe some people on ground or outside Uganda who are having access to the machine. Can we afford the machine? Yes, if not, how can we raise money, helping bring partnership and maybe we can purchase the product and sell them on our platform. So, it's, yeah, it's getting there (laughs) |

| 49 | **I:** (Laughs) Mhm. |

| 50 | **R:** Yeah, it's getting there. Yes, yeah. |

| 51 | **I:** Ok, is there something else that you've learned at SINA that you would say helps you achieve your goals other than this? |

| 52 | **R:** Mhm (thinking). I will say listening and try to bring in empathy. |

| 53 | **I:** Mhm (affirming). |

54	**R:** Yeah. It's something I've learned that we are different people, and no one is supposed to react or behave the way I'm seeing things, so everyone has his own time, and everyone has learned from his own pace. So, trying just to listen and to bring in empathy.
55	**I:** Mhm (affirming).
56	**R:** Yeah. Not just being quick into reacting or taking decisions on whatever happened around. Yeah. So, because it's something that is not just happening in the professional world but also in the everyday life. So, I think that has supported me personally.
57	**I:** Mhm(affirming). In achieving your goals?
58	**R:** Mhm (thinking), in achieving my goals (...) of being also more critical. The critical part of it. So, if I want this, I want to achieve this, also taking the risk. Yeah, sometimes you have to take them. If you want to see something, you have to take that risk. So, yeah taking risk and then being critical.
59	**I:** And that is something that you've learned here?
60	**R:** Yeah. I think, yeah. That is something that, yeah, I've learned it here. I will say in the past I was having it, but I was a bit very scared, because I will say/ Ok, you are usually scared of the unknown and I think we were/ The clarity, I think is different because I can see the person was scared. I could take risk, but I'm scared. But now I can take a risk, but I can maybe as we said, in the goal setting, I'm taking this risk, but this is how I will start with it. So, it's/ You can break it down. So, if things are not working this way, what is the plan B? Yeah.
61	**I:** Mhm (affirming). That sounds very good. Yeah, I think, I have all the answers to my questions. And I would just ask you, if there is anything you would like to add in the end, something you would like to say, you would like to mention?
62	**R:** Yeah. I think this is the first place where I ever had this much freedom, to take any kind of decision from myself personally and stuff. And sometimes, if you don't know how to manage that freedom, you either lose yourself on the way or find yourself. I think everything is about just the balance and also understanding your why and trying to usually to work on your purpose. Yeah.
63	So, you work on your purpose as much as possible, when you're on the journey of entrepreneurship and stuff and yeah, you find (laughs), anyway you will find something, even though it's not/ maybe it's something tangible but on your personal level or on your community level or wherever you are involved in. There is a change which will be there.
64	**I:** Mhm. That's a nice last word. Thank you very much (laughs)
65	**R:** Thank you, too.
66	**I:** And I wish you all the best!
67	**R:** Thank you
68	**I:** For your journey and yeah, see you around.
69	**R:** See you around. It was great!

1	**Interview IH**
2	**I:** Hello and welcome IH. I'm happy to have you here today.
3	**R:** Thank you!
4	**I:** Thank you for accepting my invitation to the interview. I just want to explain the purpose of the research really short. I'm trying to find out which personal development you have made since you started working together with SINA and the Social Innovation Academy here in Uganda. And I want to use this research findings for my own master thesis but also it is going to be used for SINA to further develop their program and also for donors to see that there is an impact on people's lives, on participants lives. So, I just wanna ask you one

	more time. You've read the consent form and are you okay with the implications on the consent form?
5	**R:** Sure, I'm okay.
6	**I:** Ok. Thank you very much.
7	**R:** You're welcome.
8	**I:** So, my first question will be a little bit about you generally. Maybe you can introduce yourself, what are you doing at the moment, what is your main activities in your life and just how is life going right now for you?
9	**R:** Oh, thank you, Carina. My name is IH. aka IH. of God, the community builder, yes. I call myself IH of God, because I believe in God and serving God and I call myself the community builder because my life is about building communities, especially through families. Right now, my life (clears throat)/ Currently I am a supervisor at a restaurant. It's called EK and as supervisor I oversee the management team, the waiters and waitresses and kitchen department, cleaners, security to ensure that they give the best costumer experience. Yeah, and the vision of EK is to inspire and strengthen connection of relations through tasty meals. Yes, I chose to work there because of the relationship part. They are so much into families, and they are so much into empowering young people, yeah, families, so that's why I work there.
10	Other than that, I'm a founder of an organization called N1 I just love the number @@one## (laughs). Yeah, so it's called N1, the community builders and our vision is to create safe, self-organized and sustainable neighborhoods through empowering local communities. So, right now because of this work that I took up at time, so sometimes I'm at work, sometimes I'm in the field visiting families, doing trainings, yeah, basically that's what I'm doing right now with my life.
11	**I:** Mhm (affirming). Ok, so you have a few activities in your life.
12	**R:** Activities (critical)?
13	**I:** Activities. No, please, maybe it's not the right word. How would you call it? Work?
14	**R:** Work. Isn't that what I've shared? Like the supervisor work and then the N1 organization work.
15	**I:** Yes, maybe it was a bad term for what you're doing but I'm just trying to summarize that you have many activities in your life that you're doing.
16	**R:** Oh (surprised)
17	**I:** Activities, work-activities. I'm not trying to say it's nothing.
18	**R:** Oh, I get you.
19	**I:** Yeah, yeah. Do you have a lot to do?
20	**R:** Yeah. Sure.
21	**I:** Yeah, you're very busy. That's what I was trying to say.
22	**R:** Oh yeah sure. Quite busy. Right now, since I took on this work in just February recently, just a month being there, the supervisor work. So, this past month has been so much about trying to understand the place, do trainings with staff members, team-building activities, trying to use the knowledge I got from SINA (laughs) to see, because at SINA we have that element of creating self-organized spaces where people are broken into small teams, they take up roles, so I really did that at our place (laughs). So, I'm organizing these small meetings and engagements and I'm always, I sit down trying to revisit N1 works, see what we need to adjust because Covid hit us so bad as an organization. So, like since towards end of last year into this year I've been doing a lot of like sitting down to think through, what do I need to adjust on how we work with families and communities, so we can do better. Yeah, so most of the time I'm either reading something, writing something, having a meeting somewhere, doing a training somewhere, because I got a lot of skills to do with personal development trainings, still from SINA and so sometimes, you know, like yesterday

I was somewhere doing a training, doing a training on self-awareness. Yeah, things I learned from SINA. So, yeah, basically, that's how my life is right now.

23	**I:** Ok, so one more time I'm going to try to say what I'm going to say. So, you seem very busy at the moment, and I wonder/ and very involved in things?
24	**R:** Mhm (affirming)
25	**I:** Maybe I can formulate as a question: In things that you like doing? Is that right?
26	**R:** Yeah, sure! I don't give time to things I don't like (laughs) unless otherwise.
27	**I:** Ok, so there is maybe the idea that many people have, that they would like to, to lead a life with purpose.
28	**R:** Mhm (affirming)
29	**I:** And would you say that right now, you, you are there? Do you?
30	**R:** Sure. I think that one of the things that I thank God for is, my eyes were opened to the importance of having a vision and a purpose at a very young age. Very young age I mean when I was around 16, 17 years and for me purpose means, there is something bigger beyond what you see and what you're doing right now and that something bigger must have an end of transforming a life, making a person better, making the world better. You get? Making the kingdom of God better. So, yeah, I'm living a very purpose-driven life. Yeah, that's why I don't do certain things that are off my values that define my purpose. Yeah.
31	**I:** And how would you say does or has SINA, being part of Social Innovation Academy contributed to that?
32	**R:** Wow! (laughs) Now. Before I joined SINA I had been through (...) I had been through (...) Yeah, before I joined SINA, I had informally been awakened to the idea of self- awareness through church settings, church programs. But (...) I think maybe sometimes the church programs keep it very religious and people are not really supported to explore beyond their confines or religious beliefs that people have. So, when I got to SINA, I had a lot of ideas in my head of who I am and what I want to do. You get? You're like how you have too much that is scattered and disorganized. So, that's how I was. Before I joined SINA, I knew I had a lot of potential, but my potential was scattered. You get?
33	**I:** Mhm, mhm (affirming)
34	**R:** I had tried doing very, very, very many things. You get, eh? Trying to do very many different jobs. Trying to do very many community projects. Actually, why I decided to join SINA was because I tried to do very many things and they are/ and they had all not worked (laughs). So, one day after I visited a friend called who did some training with secondary school scholars; it was in December, I was like: 'But why don't I join this place also?' Because I told myself, I think I've figured out a number of things about my life but the hard way. Yet, I want to support people to figure out their life, to have purpose, to have vison, to have inspiration, to have values, to have something bigger than they are working towards; but I don't know how to. So, I was like: 'I think if I go through this'. Because the time I was there I saw they had like people from refugee camps, people from war zones, orphans, people from streets, school dropouts, former drug addicts. They had different kinds of people that related with the kind of people I wanted to empower but didn't know how to. Or with the kind of people that I tried empowering over the years but kept failing (laughs).
35	Yeah, so, one thing I would say that SINA helped me above all other things, is to have clarity of my vision and my purpose and how to achieve it. Because it's a journey itself to know what you want. But it's also another journey to know HOW to achieve it. But again, it's another journey to achieve it. You get my point?
36	**I:** Mhm (affirming)
37	**R:** So, there is the knowing what, there is the knowing how and then the what and the how have to transition into the real thing being done. Yeah, so SINA has helped me to put together the what and the how into practical steps, where right now I can say; in the past one to two years, we have done this in this community, we have done this in this

community. I've defined what I want to do and how I want to it. Things that I didn't have before I joined SINA. Yes

38	And because I love training. I can't forget this. Because I love training and teaching, I found SINA having a very unique way of classroom sessions. Because we are used to these things of being in a learning institution, where you have write a lot of notes, you have exams, you're marked, there is the first, the best student and the worst student. So, I came with some of those ideas and then you get there, and they are like: 'We don't do exams here. Your life is the real exam.' I'm like: 'Okay, mhm!'
39	**I:** (Laughs)
40	**R:** And then they are like: 'This is a free space. We tell you what to do but there is no one going to be on your neck. It's up to you, you know what you want. and you know why you want it. No one is going to push you around.' I was like: 'Okay, time for me to step up and take responsibility of what I want to do.'
41	Then there come's the self-organization, you get, where you don't have to do everything. You just have to know the next step. I remember every time I would have a meeting with Etienne. After the meeting he would be like: 'So what are the next steps?' I was like: 'Okay'. (laughs) Because I had come from a world where you have to define the WHOLE thing, write down a LOT of things, but after the meeting with Etienne we would just be like: 'So what are the next steps?' Like, he's trying to keep you on point with what needs to be done right the next minute. And after you've done it, now let's talk about the next hour. After you've done it, you get? And through that discipline right now, everywhere I go after a meeting, I don't close the people before asking people: 'So what are the next possible action steps?'
42	Because I learned that people can talk for two hours and after the two hours, they go away and nothing is done. And then after a month they have another meeting, and they rewind the same things they talked about again and again. So, there are really many things I've (laughs) learned from SINA.
43	Yesterday I was somewhere, doing a training on self-awareness. I learned that from SINA. The guys were excited about how I did the training. It had a lot of activities, drawing, talking, questions, papers, games and it was nice, and I couldn't do that before I joined SINA. It's something I learned through the way we do our sessions there. So, yeah.
44	**I:** Can you go a little bit more into detail about the self-awareness training, like what is the purpose of it?
45	**R:** Like, you hear the word self-awareness; the training was intended to support people be more conscious of who they are, what they can do with who they are and then the commitment. So, I remember at some point I asked them to draw 12 different parts of their body that are very, very important to them. And then after I told them: 'What do you think you're doing with that particular part of your body?' I gave them examples of people that are using their eyes, using their hands to do things, using their mind, using writing skills, using their physical energy and then after I told them: 'So, what are you doing?' You get? So, after I told them: 'Take time, to research, find out what can I do with my/ what do people do with their ears, that I'm not using my ears to do? What do people do with their hands that I'm not using my hands to do? What do people do with their talent that I'm not using? What do people do with their gifts, their public speaking skills, their singing skills?' And then after I told them to write sentences beginning with 'I can'/ with 'I am' first write sentences beginning with 'I am' because 'I am' speaks of your identity and then I told them to write another 12 sentences beginning with 'I can' because I can speaks of your ability, your potential, after I told them: 'write 12 sentences beginning with I shall' because 'I shall' speaks of your commitment and willingness to do. Those are things I learned from SINA, from some trainings T1 gave us (laughs). You get? Of course, I mix up different things because I have also learned the aspect of being creative. I helped them understand, because at SINA when a session was beginning, they would, they would always bring questions for us to interact and find out: 'What is this, what you understand by self-awareness for example.' Then people share. Then I asked them: 'So what happens when someone doesn't have self-awareness?' Then people share. 'What happens when someone has self-awareness?' Then people share.

46	So, those are things I learned. Because before SINA we came from schools where a teacher comes, talks for two hours and you're just listening and writing. Then maybe at the end is like: 'Any questions?' You get? But I learned that all through the session has to be interactive. You don't have to dominate the space. You let people talk. Because they have real examples that relate with THEM, and people learn best from each other from their own examples. Not from the examples you come with, that you've created in your head, that are for other people. So, I've really learned a lot from SINA (laughs). It's really a lot up to now.
47	Projects! People are doing projects that are inspiring. That's something else. Because, you know there are moments in life where you're not sure you can go on. Things have gotten tight and all that, but at SINA I got into this network of people. You get, eh? People who will ask you questions and you're sure: No can't be an answer. Giving up can't be an answer. So that sense of accountability. Because at SINA we have this thing of accountability partners. I went through the training for being a life coach. I went through the training for being a trainer of trainers. So, like, sometimes, even when you want to give up, questions pop in your mind, that you would ask another person during a coaching session. You start to ask yourself those questions and you're like: 'No, I can't give up. There's a big picture I'm seeing. There are people benefitting.' I remember during life coaching they used to ask us questions like: 'Who is going to benefit from this?' Then you speak, you speak, you speak. They are like: 'Who else?' Then you speak, you speak. So, like, sometimes for example in my project N1., things get challenging sometimes, then you remember someone has to benefit and other people and other people and other people and then you're like: 'No, I can't give up.' Cause many people are going to benefit from this.
48	Also, SINA itself, like, it's some inspiration, like when you hear the vision like how everything started, from an orphanage into a small idea of empowering young people to create solutions to their own problems through enterprises, to now it's becoming SINA global where different people planting different SINAs across the world and that's my dream, you get, that's my dream. To do something that can go beyond me. So, when I got to SINA and I saw that, I was like: 'It's possible!' I remember telling my friends: 'I'm sure that's why God brought me to SINA.' Because I always told myself, I want to develop a model for empowering communities, where this model can be taken to different parts of the world to empower communities. Because we have very many broken communities across the world. In Africa of course it's worse, but also in other/ even in developed countries there are those Ghettos, there are slums.
49	And sometimes the problem is not resources, the problem is HOW. It's not the what. Because some countries, they have a lot of resources. Some communities, they have a lot of resources. I learned from SINA that you begin with what you have. I remember there is a session we had where they told us to make money from nothing. They tell you: 'This week form two groups and do something that will generate income but make sure you don't put in even a coin.' I was like: 'Ok, how do I make money without starting with any money?' You get? But now those are things that I've learned.
50	I remember the time we were doing there some project in town 5 with twelve community residents. I took them through something like that and some of them started projects. You get? They realized they can teach. There's a community space where I can get permission to teach. They started teaching English to refugees. You get? I can write.
51	So, SINA gave me a lot of ideas on how to do the things I always wanted to do but was stuck. That's what I can say. Not to speak endlessly (laughs).
52	**I:** No, it's very valuable insights that you just gave me. So, I'm happy about that. But we want to talk about you personally a little bit more. About how you have grown. So, I would be very interested in how you've changed lets's say since 2020 you said you started the program?
53	**R:** Yes. Yeah, 2020.
54	**I:** Yeah. Do you remember how you were back then? Like can you describe the person you were back then and then shifting to the person you are today, now?
55	**R:** Wow! Like I've said, back then I would say, I was stuck. Because I had tried to do many things, the way I knew how to. And it was not working, and there was no tangible success that inspired me. I was scattered. Every time I would be talking to people they'd be like: 'Man you have so many ideas!' Sometimes they would tell me: 'It's unrealistic, you can't do

all those things.' You get? But now I can say, I have clarity. You get? Like, I can share my vision in one sentence. You get? I can share my life-plan in one paragraph. You get? Yet then I would speak for two hours, and you still have not understood exactly what I'm talking about (laughs). You get?

56	Yeah, so for me, I think the biggest thing that has changed from 2020 to now has been having that clarity of vision and that clarity of purpose. And of course, where there is focus, even productivity is more. Like I've told you between 2020 and now we've done prototypes in two communities. You get? Because for me/ I don't know, maybe it may get a bit confusing when you're asking me about me and I'm speaking a lot about what I'm doing.
57	It's because like (...) my life is defined by three/ of three values. My first value is God. I believe in God. My second value is love; my third value is service. Those are the primary core-things that define ME. So, when I'm talking about me, I'm talking about God, I'm talking about love, I'm talking about service. You get? That's why you realize as you ask me, I kind of go back into what my life has done. Because for me life on earth is so much about doing what you're supposed to do, for mother earth like we call it. Because once you get out of this physical body, regardless of how much wealth you had, how much knowledge you had, you can't function anymore. Yeah, so for me life on earth is so much about doing the things I believe my creator sent me to do on earth. So, every time I'm looking at me on earth my question is always: 'What am I doing? Why am I here?' I remember they used to ask us those questions: 'Why do you exist? Where are you going? Where do you come from?' You get? 'What inspires you? What drives your life?' So, for me, my biggest inspiration in life has always been to see lives of people better. I feel so broken when I see people suffering. Like (...) there's so much pain around us and I always feel very bad when I'm not contributing to solving those pains. You get?
58	I remember, still a little bit about me. Before I joined SINA, I used to do travelling missionary work. And I was doing travelling missionary work. I remember when I was starting to be like a preacher, a preacher of the gospel Jesus Christ, people told me: 'Start a church, start a church!' And I used to tell people: 'But we have very many churches!' Because in Uganda you can go to a small community and they have 50 churches, 50! Just a small community. So, I told: 'Guys, I don't think what we need is another church somewhere. What we need is someone who knows how to bring together these churches to transform their community.' Because we have very many churches, but the communities are broken. You get? We have single mothers, we have orphans, we have widows, the roads are dirty, a lot of plastic, a lot of (unintelligible), a lot of bad things, eh? So that was my pain. So, I told myself, let me work with different local churches in different places and help, and together with them let's transform the communities we are in. So, I did that for around eight years. But then after, I felt like every time I would go back to those communities, I felt like: 'This is not what I want.' And then after I realized that I was spreading myself so thin - you know that language of - like you're spreading yourself so thin, so white but so thin, because I realized this month you are in Gulu for two weeks; after Gulu you are in (unintelligible) in the eastern region. Then you are in (unintelligible). You get? So, by the end of the year, you've been to (...) ten different local communities engaging with local churches but all those communities are still struggling and suffering. That's when I got the idea of: I think it's better to focus on one particular community until it is fully transformed. And then together with those people you've empowered from that community, you take the same to another community. Then I started to do that. You get?
59	And now when I got challenges with that, it's around that time that I joined SINA. You get my point? So, for me all my life is so much about loving people and serving them to become better. That's why when you ask about me, I will tell you about people (laughs) and what I've been able to do by the grace of God to make the lives of people better. So, I was saying between 2020 and 2022 right now, we've done two prototypes in two different communities. The first prototype we put it in town 4 We worked with twelve different residents of a community, and I was glad that in just that four months (...) program of regular trainings, weekly trainings, visits to their families, we were able to support some people discover their purpose. And now you meet them, and life is more meaningful, their marriages are better, their businesses are better, because of simple things that you would think, that you told them. You get? Then still in this space we've worked with twelve different families in local communities.
60	And you know sometimes what we don't notice, is sometimes people have not progressed much physically in terms of like money, but inwardly. That's why you see right now, I've /

One of the things I've done in community, together with some organization is a mental health program. And I learned that we have very, very high cases of mental health. Yet, mental health is an invisible thing and it's funny that even those who have a lot of money are suffering from mental health. So, when I started to do those trainings in local communities that I learned from SINA, I realized that sometimes you may not be able to support someone physically so much. But you'll be able to support them emotionally. For example, the people of K: Of course, at some point we did with them work for them to begin small businesses, which projects didn't go so well because of the Covid but as glad that every time I did those/ I used to call them success-storyline where I'd interviewed them to find out 'From the time I started engaging with you, how is your life better?' There's a lot of inward-transformation, things like confidence, self-awareness, having a vision, having goals, knowing how to plan your day, knowing how to plan your week. So, those are things that happened in town 3. So, I credit all that to these two years of being at SINA, because it's at SINA that I learned these things and then I started to go out and do them, in the communities. So, something like that. Has it kind of answered your question?

61	**I:** It has, and it has answered even more.
62	**R:** Ok. Sure. Great.
63	**I:** Yeah, thank you.
64	**R:** You're welcome.
65	**I:** I just want to go a little more into the aspect of (...) let's say (...) being/ There is this term of dependency or independency
66	**R:** Mhm (affirming)
67	**I:** And I will not explain right now for you what it means, because I think it's better if you could explain what is dependency, what is independency for you and then also maybe connect it to the life you are living now, because of the SINA program. Is that a clear question?
68	**R:** I think it is.
69	**I:** Yeah? Ok.
70	**R:** Yes. We will so how/
71	**I:** Go ahead (laughs)
72	**R:** I will answer. So, for me dependency is when you're in a state where you can't do anything on your own and you keep counting on other people to do things for you, and at the end of the day you blame/ you're putting your success or your failure on other people. Now that you're successful because of so and so and so, or you're failing because of so and so and so. Commonly I think we have it in government spaces where people keep saying: 'Our nation is like this because of government.' When there's something bad, they're like: 'Would have been better but government. Would have been better but government, but government, but government.' That's dependency. Now that's you're not able to look at YOU and what you can do with yourself. You're looking at what OTHER people can do for you, that's dependency.
73	Then Independency is WHEN you have the willingness and the ability to BE who you want to be, to DO what you want to do, like: WITH or WITHOUT I know what I want and I'm gonna get it. That's being independent for me. You get?
74	**I:** That's being an agent of your life.
75	**R:** Yeah, like I know what I want and I'm going to get it.
76	**I:** Mhm (affirming)
77	**R:** Of course, there's this thing of 'no man is an island'. It doesn't take away the fact that you'll need people along the way. You need the interdependency along the way. But it doesn't rob you of your potential, you get? Of your potential.

78	That's why at SINA we have this word *Freesponsibility.* We have the Freesponsibility where they tell you, you have the freedom but be responsible how you use your freedom. You get? Like they want to show you, that you're in charge of your life, in charge of your life. So, when I was at SINA like I told you earlier, they would tell you: 'No one is going to be on your neck, pushing you around.' You get? 'You'll have the timetable of the sessions, you'll know what time is breakfast, what time is lunch, what time are the sessions and it's up to you. For us, every after a few weeks and months we shall look at you and we shall tell whether the program is benefitting you or not. By whom you're becoming through the program, not by chasing you around every day.'
79	Because one of the problems we have in Uganda is (...) that dependency thing, especially in the education system for example, since we're talking about learning. People are used to doing things because they have been told to. But now that means, when there is no one to tell you to, you won't. People will read, will read and revise to pass exams. You get?
80	The biggest part of my academic life before SINA, I used to be among the best students. It's only at one stage when I did very hard science, things that overwhelmed me and I passed badly. But, before and after that, before my A-Level and after my A-Level, I used to be among the best students, up to now. Most places I've been to, I've been recognized as one of the best performers. Recently there's a program I went through, and I was the best participant of the year. When they combined the three codes that they have taught in a space of two years I was the over-all-best participant. However, I was not the overall-best-participant because someone kept pushing me all the time.
81	I remember there is a program I attended at some point, while I was still at SINA. It was a weekend-program. But I would travel from Mpigi every Saturday, come for this program, go back to Mpigi, without complaining. There's a time during Covid when I was doing some project in a community, the prototypes we did and every weekend I would travel from Mpigi, go to the community, do trainings, go back to Mpigi, attend the sessions throughout the week, on weekend go back to the community. You get? Once in a while I would meet Etienne, share him what I'm doing, he gives me ideas, advise, encourage me and then I'd SHOOT back continue doing, continue doing. Like, I was in charge.
82	That time even transport had been put very high, you would spend like 30.000 just from Mpigi to Kampala, delivered and back. But and I didn't have the money, but I told myself I have networks of friends, let me tell them, because they told us that impact drives income. So, I was like: 'Ok, I've done some impact over the years. People believe in me, as a community builder, they trust my values, integrity, loyalty.' You know those values that cut across - the ethical values. I was like: 'I have this.' So, I was like: 'I'm going to use my impact'. So, I send an email to a few of my friends. I told them, I'm doing a prototype program in this community, and I have to be there every weekend and it costs me around 30, 40.000 every weekend to go and come back and I don't want to stop it and the costs are high. Are you willing to (stand?) with me, so that I carry on? And people started sending me money! I would have a lot of money on mobile money for transport and that with the integration to not use it for other things, but what it's supposed to do. So, at the end of the day, like I was independent, I was depending on people but I was independent, because I had that thing of 'I have to do this, whether it's Covid, whether costs are high, whether I am in Mpigi, I have to do it'. So, for me that's independency. And when you bring it to the SINA perspective, that's independency. You get?
83	Where they show you/ I remember when you're beginning SINA there is something we do, it's called comfort zone challenge. Where you do things, you're not used to and during comfort zone challenge they always told us, this is meant to show you that you can get whatever you want. I remember there's an activity we did where you would, you would ask a stranger for money. A STRANGER, someone just passing by, and you have to stop them and convince them to give you money, big money. After he would give you the money, you would tell them: 'Well, I'm just a scholar, we're doing a training to increase our confidence', and then you give them back their money. So that thing taught me, like when I need something, I can always get it. I can always get it. Just like you see right now (clears throat). It got to a point where I realized my project is not going well the way I want, it was affected greatly by Covid. But I don't want to stop it! I was like: 'Ok, let me get a job that will give me some income and enable me to continue with my project.' I didn't say: 'I give up, things are hard, I can't do it anymore.' No, you get? So, for me that's what I would call dependency and independence and how the two work together in a *freesponsible* environment.

84	**I:** Mhm (affirming). So, that was a very wide answer. Thank you.
85	**R:** Oh (claps)
86	**I:** No, I'm very content about it. And that actually leaves us with the last question, cause you've already answered all the others.
87	**R:** Oh, ok.
88	**I:** Which is great. So, we were already talking before a little bit about it, but I would like to ask you again how do you think could the SINA empowerment program be improved?
89	**R:** Oh, how could the SINA empowerment program be improved? I will talk about like two or three things. Probably in order of the importance.
90	**I:** Yes, good.
91	**R:** The first of course, talking about the improvement, like the word goes improvement, it means they're already doing great work but there are gaps that we need to fill so we can do bigger and better. First, I would like to appreciate the people that do that program. It's really amazing. Etienne and the entire team that has gotten up aboard over the years, they are doing a lot of great work.
92	Now, the first gap I've noticed that needs to be filled: I believe it's important that each project that comes up is attached to a mentor within that field. You get my point? For example, if I am doing/ if my project is to do N1, the community builders, we are looking at building and transforming communities through empowering families and residents in that community. Can SINA by making use of their networks, an influence across the world, find me a mentor who's using empowering families to transform a community? You get? Rather than me having just one of the trainers within SINA for a mentor. You get? Like I would have that trainers, the immediate mentor on ground, but I need an external mentor whose project also relates with empowering and transforming communities through families. You get? I believe I can make a lot of progress in a short time, if I had that, you get? That's the first area of improvement. If your project is in line with maybe health, can we find a mentor, who is doing something closely related to what I'm doing? And they've gone ahead of me, so I can learn from them and do even better. You get? That's the first area that really needs improvement.
93	The second area: Sometimes I feel like three months for applied program is a lot. Why? Number one: Personal development is a life-time-journey. Even if you give it two years, after the two years, you will still need personal development. Why? For example, there are scholars I've noticed at SINA who would come and they are willing to commit one year to being on ground. You get? But remember that one year it has three months of applied program, it has a break for like two weeks, then it has 'Emerging', which is an average of six months to nine months maximum, then concentration, the camp and all that stuff. And because of a lot of time being stretched through these trainings on ground, that one year may end, when someone has not transitioned into a project, that is really doing stuff: But they have been on ground for a full year. Yet, if we can design the program in such a way that within one to three months someone has acquainted themselves with the keys to personal growth and development, that they can run with, so that by the end of the three months someone is actually starting a project and they are attached to an internal mentor and an external mentor. That means by the time we make one year, there is a lot of progress. But if we are going to spend the biggest part of the program, doing personal development, doing this sessions, then we may miss out on something and by the time we get to it someone feels like: 'I've spent a lot' Because I've met many scholars who feel like: 'I've been here for so long, I need to move on.' You get? So, me, I think, if the program is designed in such a way that you see learning never ends. That's why there are trainings on how to learn. So, it's someone just needs to learn, how do they learn. When you understand how to learn, you become a life-time student. So, we need to/ I encourage us as SINA to think of ways, whereby the end of the first three months someone has identified who they are and what they want to do, so that the remaining part is on the how, where the mentors come in. Of course, learning is always ongoing. You get? Because I've also heard a number of scholars saying, when you get out in the field it's very different than when you're just a scholar, having sessions on entrepreneurship and what.

94	And in line with that I also encourage us as SINA, let us make us of the technology we have. There's a lot of learning online for someone who really desires to learn. You get? There are a lot of tools online that can support, that we can make use of and save time. You get? So, me, I believe, right now for example across the world some people are building programs online, well-organized programs, but they're doing them from online. So, it means, when someone comes at SINA they can have/ they can be grounded in the core-things that define SINA within these three months. And then the remaining time they're up and about with implementing their project with the support of mentors, with online resources, with online sessions sometimes, so that by the time someone makes one year, there is really something that is big and tangible. Because like I told you earlier on while chatting, for me as a person, one of my biggest pains about SINA is how many scholars we take out versus how many scholars come in. Because you see at SINA, every year we have three intakes. Of course, I accept the Covid, yeah where stuff was different. But every year we have three intakes. Those intakes always bring in I would say an average of ten, twelve scholars, on average. Sometimes there are slightly more, sometimes there are slightly less, around I'd say, an average of twelve. That means every year we have around 20 to like 35 scholars going through our program. But how many social enterprises are we producing every year? Yet.
95	**I:** Yes, I agree but can I just say something about this?
96	**R:** (Nodding head)
97	You can measure success in material outcome like in a social enterprise, in money, in different ways but then you can also measure success in other outcomes like for example what we were talking about. How much more freedom, independency do you enjoy right now. And I don't think it's only the people who have an enterprise who enjoy more independency but also people who have done the program and are working maybe in a project right now that makes much more sense to them.
98	**R:** Mhm (affirming)
99	**I:** For example. So, yeah, I just wanna put that in, but it's an interview so I shouldn't talk too much about it.
100	**R:** Ok.
101	**I:** But yeah, thank you for that information. That will definitely help SINA for their further development.
102	**R:** Oh, add one more thing, I didn't mention.
103	**I:** Ok.
104	**R:** I, cause I said there are three. One, the mentors, two, being more flexible around the program especially the time someone spends on ground before they begin to prototype their project. The third one was funds. You get? If we can have a way to have a certain amount of money, that is always available to kickstart projects, not to keep them going. People need to find ways of making their own money for self-sustainability. But because I've noticed very many projects, they get overwhelmed and some of them give up at the beginning. So, if we can have a certain fund that helps someone to get on track with making their own money, that could be another thing that can support us to do bigger and better at SINA.
105	**I:** Mhm (affirming)
106	**R:** Yeah, that's all I wanted.
107	**I:** Ok, thank you. Yeah, so we're through with all the important questions unless you would like to add something in the end, something very short you find very important.
108	**R:** Something I could add. I just want to encourage young people. For example, in Uganda we are one of the world's largest populations of young people and it's painful when we're not seeing these young people in different spaces. Yet, they are the majority, and my other concern would be: As the young people, let's think of ways we can impact other age groups. You get? Because if we had programs, like for example what SINA has for the young adults, 18 to 30, if we had the same programs for children. You get? It means we'll

have bought time, something like that. We'll have redeemed time. So, me, my encouragement, it's something I'm trying to do in my project, where we have empowerment programs for different age groups and for different sectors. So, that's something I would encourage SINA and other empowerment programs to take on. Let's think of how can we have a program like what SINA has but focusing on children, focusing on adults. You get? Because everyone in their age bracket, they can do something great. You get? So, it's easy if we can, if we, the Youths can come up with programs that cut across different age groups. That way we shall be doing holistic transformation.

| 109 | The last thing I will say is, I've noticed through my work that most of the time, what you don't pay attention to suffocates what you've invested in a lot. That's why it's important that we do programs that are holistic, that are holistic. Someone can do a project and it makes a lot of money but because their character is failing, money will spoil them instead of money being a good thing to them. That's just one example. So, let's think of empowerment programs that cut across different age groups, cut across different spheres of influence and cut across, let me say spirit, soul, and body. You get? That way we shall do things that are self-sustainable, because we've catered for the entire human-being and for the entire community. Yeah, something like that. And also thank you very much, Carina, for, yeah for taking on this journey, yeah of supporting the idea of social entrepreneurship through your Master's Program and all the things you're doing. Yeah, it's something worth and yeah I encourage you, regardless of the challenges, keep pushing. It's worth it. It's what the world needs today. |

| 110 | **I:** Thank you very much. Yes, I will keep pushing and I hope you'll also keep pushing. |

| 111 | **R:** Sure! |

| 112 | **I:** And we bring some projects into this world which are benefitting a lot of people. |

| 113 | **R:** Sure. |

| 114 | **I:** Thank you very much for the interview and all the best. |

| 115 | **R:** Thank you, all the best! |

| 1 | **Interview II** |

| 2 | **I:** Good morning, II. |

| 3 | **R:** Good morning, Carina. |

| 4 | **I:** Nice that you're here. Thank you for taking your time. |

| 5 | **R:** You're welcome. |

| 6 | **I:** I welcome you to this interview. I just want to make sure that everything that you have read on the consent form is fine for you. Do you agree with the implications there? |

| 7 | **R:** Yeah, sure, sure. |

| 8 | **I:** Fine, that's very nice and just to explain one more time what I'm doing here. I'm trying to find out which kinds of developments the alumni from SINA have made in the last years since SINA has been founded. And for that I would like to interview you as an alumni of the SINA empowerment program. And I would start with a short introduction question. So, maybe you want to introduce yourself, what you're doing right now in your life and maybe explain a little bit the last few years of your life, how it has been going, explain, yeah, your life path after SINA. |

| 9 | **R:** Ah, thank you. So, I go by the names of E. and then I have the name of O. as one of my nicknames but now it's like my real name, cause this is the commonly name used. And then I was in SINA from around 2016 up to around 2018 and after I've always been associating with SINA, because of the line of my program, which is tourism, safaris and travel. So, when I was in SINA, this is the path I took, because it was aligning with my passion and my love for travel and when I came to SINA, I got this opportunity to express this passion of mine and then I was trying to start up different programs in line with the tourism. So, I started a |

project. It was called 'HT' and was an exploration project whereby I would take travelers around my country, the country I know best, because of my experience in the country and how I know the different cultures, the different wild-life and everything. So, I was taking people around and the project was moving on well in the early stages and with the global pandemic we had a very big setback. We had almost two years of no operations at all. So, this was a very big setback for us, but we are very hopeful that now that the pandemic is done, and the world is becoming more stable/ We are sure that we shall bounce back stronger and then carry on what we like to do. Yeah.

10	**I:** And right now, what is your major employment at the moment?
11	**R:** Yeah, right now my major employment, first of all, I had ventured now in agriculture, in subsistence agriculture and that's what I've been doing during this Covid-period, because it was one of the alternatives at my disposal and something I could also do very well. So, I was into agriculture, into rearing animals and plantation agriculture. So, I had gone back to the farm in the meantime, as well as doing some normal casual labor, yeah, that don't need a lot of professionalism. So, I have been surviving like that as I cross my fingers to wait for the industry to bounce back and with now, what's going on I'm very hopeful that we shall bounce back stronger. Yeah.
12	**I:** So, right now it seems that you're kind of waiting, for the pandemic to be like, be resolved and what is/ What would you say, like when you look back to when you started SINA. You started 2016 you said?
13	**R:** Yeah.
14	**I:** Mhm. So, when you look back, what would you say are your major achievements since then in your life?
15	**R:** Yeah. My major achievements were that I was able at least to start something, because one of my biggest fears before that was to make that baby step of starting something. Because I always thought that I was not good enough. I was always fearing to take that big step. And to me that was, simple as it may sound, but it was one of the biggest achievements: is to get that believe that I can start something, I can start a project. So, that was one of the biggest achievements and I had started also to engage different stakeholders and now at least I'm connected to very many stakeholders in the tourism industry, like in the hotel department, in the car hire, in the destinations, at least I'm connected. I have this social capital and I've been working with different people. So, to me that social capital, I've gained, is something I can call an achievement and the ability to start is also one of the biggest achievements I can talk about now. Yeah.
16	**I:** Mhm. Ok, that sounds really interesting. I wanna go a little bit deeper into that.
17	**R:** Sure, sure.
18	**I:** Because I sense that when you say that starting this business and also networking and having this social capital is somehow giving you more freedom in your life. Is somehow giving you more opportunities maybe also to develop further, to develop further your business. Is that so?
19	**R:** Yeah, sure. Because I realize that/ Through the program at SINA you realize that in this world we have different types of capital, though okay, we focus more on the financial capital but there's also this aspect of the social capital and the intellectual capital. There are very many different capitals. But I want to talk about more of the social capital.
20	**I:** Mhm (affirming).
21	**R:** Yeah, that this social capital. It's very important. That, it can push you further, in almost every aspect fo your life. Because we need people to always do anything. I think you also agree with me that when, when you want to go fast, you can always go alone, but when you want to go far, you have to go with someone, you have to go together. So, in that line, I feel like this social capital is a big element of going far in life.
22	**I:** Mhm (affirming)
23	**R:** And it's one of the things I believe in so much. Yeah.

24	**I:** Mhm, mhm. So, you would say that this is one of the most important capitals in, let's say the social entrepreneurship?
25	**R:** I would say that is one of the biggest capitals. Without the social capital for sure/ It is one of the biggest capitals according to me, that will be priority. Yeah, the social capital.
26	**I:** And how would you say has SINA, has participating in this program here helped you to gain the social capital?
27	**R:** Yeah. Through the SINA programs you realize that there are different empowerments throughout the system that help you to get the ability and the skills to acquire the social capital. I'm talking about things like nonviolent communication, things like working together, things like engaging other people into win-win-scenarios. So, the association, part of it, is something very important and is something that, I would say that I learned a lot from the SINA programs. So, it helped me to engage more with the other people, knowing and understanding the feelings of other people. Understanding there's what we call *the '7 habits* of the highly effective people'. Yeah, things like thinking win-win, things like seeking first to understand the other person before you're understood. So this has been very important in this gaining of the social capital, because then you can interact with different people without knocking heads or without colliding in any way. Because you're having this kind of training that enables you to associate with someone on levelled grounds. Yeah.
28	**I:** And what would you say, apart from this social capital, that you have gained with the program? Which other skills, competencies, abilities have you gained with SINA?
29	**R:** Yeah sure. I then, I would call/ I would categorize that in what we call intellectual capital.
30	**I:** Mhm (affirming).
31	**R:** Whereby, it's now the technical know-how of the project work. And through the program you realize that the projects go through stages and in these stages, from one stage to the other there, there's a set of skills you need to be acquiring in the process and one of them is the knowledge into the field you, you're entering into and then this knowledge is the one that you use to then move out there and then engage into the real business. Yeah, so, I would say that also grated that to SINA, to give me that push and let me do the research, led me to do finding outs, to know how to do it and something like this. Yeah.
32	**I:** Mhm. Is there anything else?
33	**R:** Anything like?
34	**I:** Like what you feel, you personally have gained here in SINA for yourself to grow, to become a more developed person, which you can benefit from in your life?
35	**R:** Yeah, I think the/ I'll talk about something like Self-Belief. That is something that I think many people who have not come to the SINA structures may want to come and find: the self-belief. Whereby I believe that even if things are not working out, the way I'm expecting them to work out, but still, it's possible. That 'It's-Possible-Belief'. It's possible, it's never/ Impossible is not part of it. So, that belief is something, I would say that is something very important.
36	**I:** Mhm. And so, we're always talking about the empowerment program, I'm mostly talking about the empowerment program here but of course there's also other aspects like living in the community here. Are there some memories that you always think back to when you think of the time living here, training here, you would like to share? Some very important memories for you?
37	**R:** Yeah, sure. There are very many (laughs) depending on which kind of memories you would like to know.
38	**I:** Something that has like/ Something that maybe (...) you always like to look back at, which gives you like a good feeling, which gives you hope, which, you know, let's you develop further, let's you, if you're feeling down, let's you stand up again and go on.
39	**R:** Yeah sure. There are very many. But I'll just share a few. When I'd just come to SINA I, I phoned a, there was a phrase being used.

40	**I:** A phrase?
41	**R:** Yes. And it was called 'Freesponsibility' and they used to explain to us that this comes from two words. The one word is free and the other one was responsibility. So, when you put these words together, then it becomes free, Freesponsibility, whereby we were free to do everything you wanted to do, but again you're responsible about everything that you're doing. So, to me this was something very new, as I come from a background of not being able to be as free as you would like to be. A lot of/ Lots of rules and lots of people telling you what to do, but then when I was at SINA, it was different whereby you're free to do everything you wanted to do, but then you're responsible. So, this brought in an aspect of being responsible, so you could anything. If you wanted to play loud music, you could play loud music, but then you're responsible or should take responsibility that you're not affecting some other person. So, this was a very interesting aspect, and it really helped me to be more responsible and to make decisions that are well-informed and actually to be free in this decision-making-part of life and it was very interesting for me. Yeah.
42	**I:** So, you're talking about being free. Do you feel that now after you've finished and after you, like after there have gone a few years now, that have passed a few years, you're a more free individual in the world?
43	**R:** I would say yes, because right now my ability to make decisions was highly influenced. Before I could just wait for someone, let me say, older than me, someone depending on the social rankings then, you wait for them to tell you something to do, then you do that something, maybe you don't even want to do it but because you've been told to do it, then you don't ask any questions. But now, currently I have the ability to make any decision I want to make. So, it's easier for me and I only make sure that whatever I'm doing, I'm a hundred percent responsible for it. So, I'm ready for the consequences. So, this makes me to be more free and able to make decisions without fear of contradiction or anything. Yeah, so I think, that is actually something going on.
44	**I:** And in which other aspects would you say has your life changed in the last years, since let's say 2014?
45	**R:** Mhm (thinking). There are very many aspects. I think I've talked about the association part of the aspect and then the ability to make decisions on my own. And the ability to be practical and to always try out the waters and to always think win-win and to have these different aspects that can make me as effective as possible. So, there are very many different aspects that have changed for sure. Yeah.
46	**I:** Can you name some more?
47	**R:** Some more aspects?
48	**I:** Mhm (affirming)
49	**R:** Yeah, I've talked about the decision-making ability, I've talked about the association with other people, I've talked about the ability to be responsible in every decision I make and yeah there are quite many. Yeah, I don't know (laughs) yeah. I have time (laughs).
50	**I:** Well, if some come to your mind, you can say them. If not, we just go/
51	**R:** Anytime.
52	**I:** To the further question.
53	**R:** Sure.
54	**I:** Ok. So, I think it's also very important for someone to be happy, that they can lead a life, or they can change their life according to their personal values. So, I was wondering if now, you think that you're leading a life that is expressing your values and would you like to explain maybe some or one value that you can express better now since you've started the program?
55	**R:** Yeah, sure. And that is being self-independent and self-reliant and it's one with the biggest values; that I don't have to wait for someone or something. I can actually do anything I want to do by myself. And that is one of the values, I think is right now

happening, and the ability to make the decision, that one has also been happening since the SINA. And then, yeah.

56	**I:** Do you/ Can you maybe give an example of this value and how it expresses/ how it finds expression in your life, this self-independency?
57	**R:** Yeah. One of the things I value most in my life, is being happy. Yeah, I like being happy and because I know that people have different things that make them happy, but to me, this is one of my biggest values. Anything that doesn't bring happiness to my life, I always try to avoid it or to move away from it. But now, before it was really hard to move away from some things, because we are attached to them, because of the, let me say, the society perspective and all these things. But right now, I'm more free and I can do what makes me happy. Yeah, this is something very important to me.
58	**I:** And how has the empowerment program or how has the program here contributed to that?
59	**R:** Yeah, I think I talked about the aspect of being freeresponsible, whereby you're free to do everything you want as long as you're responsible and to me that was like: 'Bang (flips) that is my thing.' Yeah, so I'm free to do everything I want to do and I'm responsible for it and since most of my values are not colliding with the comfort of other people, then I'm doing it for myself sometimes. Then for sure it helped me a lot. Yeah.
60	**I:** Ok. I think I'm getting it (laughs). So, I think what you've already mentioned is, that SINA has helped you to kind of find your purpose or become able to live your purpose in life. Is that, is that how it is?
61	**R:** Yeah.
62	**I:** Mhm. And how would you say do you/ How would you say do you live this right now?
63	**R:** Yeah. I live it in a way that I don't give up on my goals, I have a focus and I don't give up on it, even like I told you earlier that right now our industry is not doing well, but still I have a reason to smile. It's now two years without business I would say. I think in the general terms because the whole world was under lockdown. But at least I have the ability to stick on and to find a room to smile about whatever is going on, because I know that there is light at the end of the tunnel. So, this keeps me in a good shape and happy for sure.
64	**I:** And what makes you think that there is light at the end of the tunnel?
65	**R:** I believe so.
66	**I:** And is this a belief that you already had before you came here or was it developed throughout the process here?
67	**R:** It was developed throughout the process. And this was through the element of always having belief, having faith and yeah something like this. It makes you think that for sure, maybe things are not working out right now, but it doesn't mean that this is the end of it. Yeah. There's always that aspect whereby things will get better. Because also it's what we call thinking outside the box and always not thinking within the box or always think outside the box and this is one of the elements that made me believe, yeah. Maybe things may not turn out like they are right now but for sure, they will turn out in a different way, and this will be the way. Yeah.
68	**I:** That sounds very nice.
69	**R:** Thank you.
70	**I:** Then I would just like to ask you: When you look back to the day maybe you arrived here, or the first few days you arrived here in 2014 to this young man/boy who came here. Would you like to describe how this person was at the beginning of the program?
71	**R:** At the beginning of the program?
72	**I:** Mhm (affirming).
73	**R:** (Laughs) Yeah, it was/ That was some few years back and it was something I remember. Then I laugh at myself.

74	**I:** (Laughs)

| 75 | **R:** Because I came here after going through our education system, the one we're having in the country, whereby it's highly theoretical. So you believe that you go to school, study, then get a job, then you work on the job, then what next? So you go to school, you expect to get a job, then you make thousands of applications and then be an employee, work, work, work, let me say sometimes on the job you don't even want to do (laughs) and yeah, maybe die later. |

| 76 | But then, when I came to SINA, I realized that there is another way to approach life and this other way was not thinking as an employee, as someone to be someone's worker but also thinking as a job-creator. So, this thing of a job-creator of it, was also very important, because I never had it, yeah. Because I/ I don't want to speak for the whole education system but according to me, our education system creates more jobseekers than actually job-creators, because you are taught only the theory part of it and then only wait to be employed somewhere. So, it is the setup I grew up in and the education system I went through. |

| 77 | So, when I came to SINA then, there was another dimension that shows you the other side of the coin, that tells you that you can be/ you can have this education but also there's this option of being a job-creator and then when I saw that, I was like: 'This is my thing!' Yeah, this is my thing. Because this job-seeking part of it was actually too much for me. As you may know that with the employment structures in Uganda, it doesn't look so good. Very many/ There's high, high, high unemployment rates in the country and I will attribute that to the education system, whereby the system creates very many jobseekers and there are no jobs out there. So, when you come to SINA there's this adult alternative of job-creation. So, you just create your own job. So, to me that was something very important. Yeah. |

| 78 | **I:** Ok. And what would you say, like, because now I'm sitting here with, you have like become a little bit older now and/ |

| 79 | **R:** Yeah (laughs) |

| 80 | **I:** And also, a little bit more grown up of course for the whole/ like within those years and what would you say are the major differences between these two people - between this young man that started the program and this still young man sitting in front of me? (laughs) |

| 81 | **R:** (Laughs) Getting older. |

| 82 | **I:** (Laughs) Yeah physically, yeah. But other things? |

| 83 | **R:** Yeah, there are very many big differences now. Yeah, because even the values changed a little bit, and the mindset also changed a little bit and there are very many things at change, because for sure if you've gone through both systems, you realize how different they are. The system that creates you to be like a (robotery?) machine to go and work for someone or to go and work for some company, and then this other system that is showing you that: 'Know you can be, you can start your own job that you want to do'. So, these two aspects are very different. For sure it's something very interesting how different they are. Because this one helps you to follow your passions, the one of the job-creation part of it. So, you follow your passion and this one gives you fairly limited options. |

| 84 | Because just a little story back: Most of our parents here, that older generation that have gone through the system of/ the education system that we're having in currently. They believe that to be successful in life, you should go to school and then become, say an Engineer, a doctor or these other high-profile, high society jobs. And then you realize that, sometimes as a child this is not what you want. Yeah. To me, this is not what I wanted but my parents maybe wanted me to be an Engineer, a doctor, because it's a high society, high profile job. But me, I just wanted to travel. I just enjoyed being outside in the nature, just enjoy meeting different people and cultures, and that was not my thing. But because you have no option, you have to go through the system for very many years and then after, you start then to apply for jobs which are not there. So, then you spend another very many years on the streets, looking for the jobs and everything becomes a mess. So, even if you get the job, you're doing the job you don't want, to impress the people you hate, so it becomes something, your life becomes somehow (laughs) miserable. Yeah. |

85	And then on this site of the coin whereby you can start your own thing. Maybe there's not a lot of status this side as compared to this side. Maybe even sometimes money, there's less money on this side then on the other side but the most important part on this side is your personal happiness and doing something you like to do. So, I think this is very important. It is very important. Yeah.
86	**I:** Mhm and one more time, again coming back to the difference between this boy and the man right now. Like when you try to describe the person, with some adjectives maybe. Like how was the boy, I'm just gonna call him boy, because he was less mature.
87	**R:** Call him boy (laughs). He was a boy, for sure.
88	**I:** (Laughs) Yeah. And how would you describe the man, right now?
89	**R:** Yeah, the boy thought always that he should put on ties and suits, he should sit in an office, he should/ I should be formal, he should do everything like what you, your math teacher that you had, told you to do. So, this was the boy.
90	**I:** Ok
91	**R:** Following rules set by society and everything and right now you're sitting with someone, who has a different perspective, who follows their passion, who's free to do what they want. Who is responsible, who takes their own decisions. Who is in control of their own life and their happiness. Yeah, it's something I would give on a rough scale. How the different people are, were. Yeah.
92	**I:** Mhm. That sounds like a big difference to me.
93	**R:** Very big difference. Yeah, I wish you could see the pictures of the boy (laughs)
94	**I:** (Laughs)
95	**R:** And the man. Yeah.
96	**I:** Oh yeah. That would be amazing. But maybe for the years to come, maybe I will be able to see a few developments of the people here.
97	**R:** Yeah, for sure. For sure.
98	**I:** (Laughs) Ok, so I think all the other questions have been answered very well and unless there is something you would like to add, something that, you feel is important?
99	**R:** To add?
100	**I:** To add yes. Something that I haven't asked you yet.
101	**R:** There are very many things, but maybe you tell me in which line do you want.
102	**I:** Just something that you find very important, that you would like to add.
103	**R:** To add.
104	**I:** In the end, not too much.
105	**R:** Mhm (thinking). What can I say? That I'm excited to be here (laughs), having an interview with you and I would be much, much happy to see more of these spaces like SINA, such (let it around?), ok, let be selfish a little bit around Uganda (laughs). Uganda, then the different parts of Africa and probably the/ in the whole world, because for sure this is something that will bring more happiness to people und this bring/ for sure it will make the world a better place, because a world where people do/ where people are happy, for sure it's a better place. And I would encourage people, listening to this interview that, if possible, they should try out the SINA model. It is something that is/ that I'd wish for everyone: following my life story and the transformation and everything and how I am right now. I think this is something I'd recommend for everyone, when it comes to the education part of life. Yeah.
106	**I:** So, would you say that also within the western countries it would be beneficial for people?

107	**R:** Very much, very much. Because when you study the global trends/ I was doing some research about travelers and I realized that there are very many people in the western world that are actually doing things, they don't actually want to do. So, people are stuck in their jobs, people hate their bosses, they hate Mondays, they hate everything, and I think this is highly because of what I shared earlier, about the society, set up rules whereby you're supposed to do particular things, society thinks are high paying, high profile. So, people are stuck in there. They're actually making money, but they are not happy, and they are very big, the trends are very big. And when you even check the suicide rates, they are even very high, because people are actually miserable. Then you ask yourself: 'Why would someone having this kind of life in the western world maybe even earning very well. Why are they committing suicide? Why are they not happy? And then you realize that it's in line with what they're doing. So, they don't find purpose in what they are doing. They hate what they are doing. But they still have to do it, so then they hate everything. So, when you have this kind of education, can I call it education?
108	**I:** Mhm (affirming)
109	**R:** Of the SINA structure, then you're doing what you want and then when you do what you want, being happy is automatic. Yeah, that's very automatic. For example, like me: Let me say I'm not earning like a doctor or an engineer but I'm much, much happy because just doing what I'm doing, that's enough, that's enough payment. Yeah. Because I think of/ You've come across a quote that says that '*there are very many people, but some people are very poor, that all they have is money.*' I think I've come across something like this. So, this is something that explains how much sometimes the money aspect doesn't fulfill the lives of people. So, doing what you want, to me, I think would be something the western world also need it. For sure.
110	**I:** Thank you very much. I think this is a very good final word/
111	**R:** Yeah (laughs).
112	**I:** For us to take/ for me to take back to Europe, also.
113	**R:** Yeah, sure.
114	**I:** And well, thank you very much for the interview.
115	**R:** Oh, you're welcome.
116	**I:** I'm sure I will have a lot very nice findings there to work with.
117	**R:** I hope so.
118	**I:** To implement in my research and also to make it available for SINA.
119	**R:** I hope so.
120	**I:** There's gonna be a lot of beautiful quotes in there (laughs).
121	**R:** (Laughs) I hope so.
122	**I:** Yes. And yeah. I think we're done for now.
123	**R:** We're done?
124	**I:** Yes, we are.
125	**R:** Oh, it was still interesting.
126	**I:** Aha. Well, you can still say something, if you would like to.
127	**R:** (Laugh) Yeah. If you ask me.
128	**I:** Ok. I can ask you. I can give you; I can give you a quote to read.
129	**R:** A quote?
130	**I:** A quote, yes. So maybe you wanna read this and tell me what you think about it and what associations you have with it.

131	**R:** Ok. '*Agency is the capacity of individuals to define aspirational goals and coordinate necessary knowledge and skills, attitude and resources to take action, to achieve stated goals.'* Mhm (thinking). Sounds interesting.
132	**I:** What do you think about it? What comes to your mind when you read this?
133	**R:** About the *agency being the capacity of individuals to define the aspirational goals and coordinate necessary knowledge and skills, attitude and/* Ah! Wow! It makes my mind go wild.
134	**I:** (Laughs)
135	**R:** (Laughs) Yeah. Well with different ideas and different perspectives, first of all something to do with agency.
136	**I:** Agency, this is a definition of agency.
137	**R:** Ok.
138	**I:** Agency is not important, cause this is what it is. You know? You forget about agency, and it is '*the capacity of individuals to define aspirational goals',* that's the first step and then '*coordinate the necessary knowledge and skills, attitude and resources to take action, to achieve'* those goals. So, it's more or less saying that you define a goal that you want to achieve and then you gain or you have the capacity of coordinating your skills, your competences, your abilities so you can reach that goal.
139	**R:** Ahhh! Because agency would you/ will be something like/ Does it come from being urgent?
140	**I:** An agent, yes. An agent.
141	**R:** Oh, urgent, something which is urgent?
142	**I:** No, no, it's not urgent. It's an agent.
143	**R:** An agent?
144	**I:** An agent. Yes.
145	**R:** Like an FBI agent?
146	**I:** No, like agent of your life.
147	**R:** Ahh, uhso, (laughs) Ahh!
148	**I:** So, but let's put this back also, ok? So, if I explain it one more time. So, it's basically about you being able to set a goal that you want to achieve/
149	**R:** Mhm (affirming)
150	**I:** And you choose it, because of your freedom. We were talking about this already.
151	**R:** Aaah, yeah.
152	**I:** So, you choose the goal because you want to achieve it and then you have the capacity of using your skills, your competences, your knowledge, your resources to achieve this goal.
153	**R:** Ahhh!
154	**I:** So, like my question is: How would you connect this to your life?
155	**R:** Mhm.
156	**I:** Or and to SINA?
157	**R:** Ah, maybe I need some time to think about it, because like I told you, it gets my mind very wild.
158	**I:** (Laughs) Ok.

159	**R:** And very wild.
160	**I:** It's a definition (laughs)
161	**R:** Yeah (laughs). Because normally sometimes we understand these aspects in a different way. I think you've seen something to do with the six and the nine, whereby when I'm this side it's a six and when I'm that side it's the nine. Have you seen something like this? You've not seen it?
162	**I:** Ah, the 69, yeah, I know 69, the number.
163	**R:** No, not 69. The six and nine.
164	**I:** Six and nine?
165	**R:** Yeah. When you write a six here
166	**I:** Yeah, you can write here.
167	**R:** You don't write?
168	**I:** Yeah.
169	**R:** (Writing) So, what number do you see there?
170	**I:** Yeah, it's nine.
171	**R:** And to me it's six.
172	**I:** Mhm.
173	**R:** Yeah. Something like that.
174	**I:** Yeah ok.
175	**R:** To me it's a nine. And do you it's a six. Yeah, so just to connect it to what I'm trying to point at. Yeah. I'll need some time to think about it.
176	**I:** Ok, you can give me the answer later.
177	**R:** Yeah, sure (laughs) Any time, any time.
178	**I:** Alright. So maybe one last question would be, if there/ If you think when you/ Also again when you look back to the empowerment program and the whole process here: Which parts of the program were the most important parts for your development, would you say?
179	**R:** The parts of the program?
180	**I:** Mhm (affirming).
181	**R:** Well, what's most important in my life and development/ I would say the part whereby you go through the what's called 'the seven habits of highly effective people'. This is something that I'm glad I came across throughout the program. And when you realize these aspects and when you put them into practice, the seven habits of highly effective people, you realize that very many aspects of your life will change, and I recommend these for everyone, these seven habits. And in the program, it is one of the/ ok, there are very many others but to me, I would single out this aspect of the seven habits.
182	**I:** Mhm. (affirming)
183	**R:** Have you come across them at some point?
184	**I:** Not yet.
185	**R:** Not yet?
186	**I:** No.
187	**R:** Aha, so you have some homework to do? (laughs)

188	**I:** Yes, I have. I have a lot of homework to do currently (laughs).
189	**R:** Yeah so, the seven habits are something very interesting and I would recommend them even for you as well.
190	**I:** Ok.
191	**R:** Yeah, when you take time/ Take time and find them and then go through them and then implement them. For sure you'll/ there will be less conflicts in your life with other people, you'll be much happier, you will be/ in fact you'll attract more people to associate with. You'll be friendly, you'll be understanding, like very many aspects of your life will change, without you even realizing, but for the better.
192	**I:** Mhm. Ok.
193	**R:** Yeah (laughs)
194	**I:** Now I have something to do (laughs).
195	**R:** Yeah, for sure.
196	**I:** Alright. Well, thank you one more time O. I think we also arrived at the end of our time now, and I hope it's fine for you. But we can talk outside of this interview any time.
197	**R:** Yeah, sure.
198	**I:** And yes, I wish you all the best.
199	**R:** Oh, thank you.
200	**I:** And best for your life path.

1	**Interview IJ**
2	**I:** Good morning, IJ.
3	**R:** Good morning, Carina.
4	**I:** Thank you for coming, thank you for accepting for my invitation.
5	**R:** Thank you for having me.
6	**I:** You're very welcome (laughs) and yeah, I would like to ask you if you're fine with the implications in the consent form?
7	**R:** Yes, I am.
8	**I:** Very good. Thank you very much. And then I would just like to inform you that the research what I'm doing here is mostly about the development that you have made as a scholar here at SINA, but also the development that you have observed from other scholars while working here and we are going to highlight a few aspects about this development and then also see which parts of the program are maybe most responsible for your development. But we'll go into that. You'll see about that when I'll ask you the questions.
9	**R:** Okay.
10	**I:** So my first question would be, I would be very interested in your life at the moment. What are your roles, what are your/ what is your work, what are you doing? Maybe you can tell me a little bit about how your life looks right now.
11	**R:** At SINA?
12	**I:** (Nodding head)
13	**R:** Ok. So currently, I think since 2021 I'm consulting for SINA global as a coordinator and a facilitator or trainer for a Canadian program called H. And for H. what I'm doing. I'm just training rural women into social innovations where they can actually create social

innovations that solve their every-day-problems and challenges. And I've got an extra mile to also create another program after identifying another challenge that is coming out of my consultancy, is that women are lacking, rural women are lacking digital, digitalization skills, reading and writing skills, even online and all that and yet that is very vital for their business growth and development. So, currently I also started another organization to bridge that gap, that big gap where I've trained 300 women last year to social innovation but I feel that there are certain things that are dragging them behind for them to fully realize their fullest potential and also for their businesses not to stop at the local level, but to be felt by the whole world. So, I started an organization called S9 where I am going to different rural communities, just digitalizing women and young girls, also who dropped out of school, to become, to be more digital. Also, with Covid, I think the world went a different way. People started working differently and most people are online and imagine, I'm here telling women to start social businesses and we're not giving them that other skill which I think can also be vital for their social enterprise development if I really want them to grow. Yes.

14	**I:** Mhm (affirming). And apart from being a partner with SINA what are you doing?
15	**R:** I also volunteer certain times here at Jangu international for anything (laughs). Like last time IL was calling me if I had time to do a session for the applied people, for the applied guys, the ones in confusion stage. So, if I have time for that and I'm available, I can do volunteer my time. I'm also able to bring guests which I have in my own network to SINA, for them to experience our model itself and also to question it, and also to ask more questions. And I also use that opportunity to take them to rural women communities and girls and all that so that they can also have another experience away from SINA or Jangu Int. overall. Yes.
16	**I:** Maybe let's go back a little bit to your starting point with SINA. Do you remember that day or those days when you just arrived here, and you were all new and you started with the program?
17	**R:** (Laughs) Yeah, so for me, my start actually starts even before we come here.
18	**I:** Mhm (affirming)
19	**R:** So, in 2013 Etienne comes to Uganda after having been sent by a friend of mine in Canada to come and volunteer at my own organization for three weeks. So, that's the first time I meet Etienne and he's telling me about starting something of this kind and in my head, I have something completely different. I'm like: 'It's going to be a school, I'm looking at windows', I'm like: 'It's a school, okay.' Something like that and then he goes back to Germany. I go to London to do my internship in events and programs and then we come back, both of us. He comes from Germany in November, I come back from UK in November. Then we start the process of now doing all these things. So, we even, we just had many, many ways, we just had some other names I don't even remember, you know things weren't really in order, but for me in my head I was like: 'Okay, so we are going to have a school. Ok, how is that going to look like?' And so we have this concept and then we would also be having meetings at a certain hotel and then later on someone else from Germany, P., joined us and then we started having also some other people from Kampala. They were gentlemen, I think I was the only woman who was in the team (laughs) and then you know we are having meetings in a certain hotel in Kampala, I think it's P. And then things are starting to evolve, you know? Things are starting to make sense. We are having budgets of what we are going to buy, we are having plans of people we are going to talk to, we are now ready set that's for interviews, we started now, you know having actually plans but still for me in my head, I didn't know what we are going to have. Because the focus that time was for us to focus on young people from (unintelligible) an orphanage that Etienne had volunteered with many years ago. So, yes we knew we were going to work with orphans, former orphans where blablabla/ So for me in my head I'm like: 'Okay, let's see how this is going to look like.' (laughs) and then we set dates for/
20	**I:** Can I just ask you a little bit more about YOU personally. How you remember yourself at that stage, at that point.
21	**R:** I think, I was in confusion stage.
22	**I:** You were in confusion stage?
23	**R:** Yes, confusion stage (laughs)

24	**I:** Can you explain?
25	**R:** Yeah, I think we're talking about a place where people are going to create their own jobs and for me in my head, I'm like, I had something different in my head at that time. I'm like: 'Is this possible, I don't think this, hmm, I don't know how this is going to work out' and really, I was in confusion stage. I also maybe might have heard some limiting beliefs from my perspective that maybe this 'Mmm, I don't think this will work out for us', but then I'm seeing things are evolving, we are buying stuff, because I think I'm the first person who bought, who procured most of the equipment we used at SINA the first time. Even before scholars came, I had already procured beds, I had procured mattresses like everything was set here in our old government house.
26	**I:** And what did you like/ Ok you look back to that initial confusion state and you are (...) at that place of your life, how would you describe where you were at. Do you understand what I mean? Like in which place where you at that time. Because it seems that you were already in a very, very good place back then.
27	**R:** Mhm (affirming)
28	**I:** But how would you say (...) would you have felt about yourself and about/ You told me about this project and that's very important but how did feel in terms of, maybe let's say, your chances in life or your possibilities or your opportunities?
29	**R:** Mhm (affirming) Okay, maybe for me, having had an organization before and then I come back to Uganda and then I'm starting this (knocking on table) all (conversation?). Somehow, I didn't actually think at that time, I would close my organization down. I knew I'm supporting this process to kickstart and then after some time I would withdraw. I think like how some other people did, cause all the people we were within those meetings, initial meetings, they didn't come to join us.
30	**I:** Mhm (affirming)
31	**R:** To be part of this initially. So, for me at that time I'm like: 'I think I'm privileged already. And maybe me coming to support this process, I'm also giving back to, to my community.' You know I've just come back from London; I'm speaking very good English (laughs), you know I'm full of (unintelligible) and I'm like: 'Okay, let me, let me support the process.' Actually, I came back also very heavily pregnant.
32	**I:** Yeah, yeah, ok.
33	**R:** And I'm like: 'Oh, I think, no, let me do this, I think, I can do this.' And I think, I gave birth in March, on March second to E. and then Etienne comes back the next week.
34	**I:** Ok, ok.
35	**R:** From Germany and I'm/ and he says: 'IJ, we have to start off, ok?' I'm like: 'Ok.' So, I leave my baby at home one week and then we start the process. So, for me, I think in my head I'm like: 'Ok, let me give back, let me do what I can.' This German guy has come from Germany because he told me: 'IJ, I'm now selling sweets, I'm now fundraising money. And I'm like: 'Ok, interesting.' And I'm like 'Ok so this guy is coming all the way from Germany, he's leaving his comfort, you know, he's leaving all that behind to come here and change a situation for orphans'.
36	**I:** Mhm (affirming)
37	**R:** Then what am I doing to support the process? So, for me in my head I'm like: 'Let me also support the process. I don't know where this is going.' I didn't even know for sure where this would lead but I'm like: 'No, let me support the process, because other people are supporting the process.' And there are no coincidences, you know? Yeah.
38	**I:** Ok. Ok, now I understand that you were actually, when you came to SINA, you were actually already a very active, very engaged, very, maybe even empowered woman?
39	**R:** Somehow.

40	**I:** You were already? Good, because than my question is, if/ No my question is how or in which ways you think that working together with SINA, co-creating it has made or has promoted your development up until now?
41	**R:** Yeah, so, I would consider myself, prior that years I had travelled, I was exposed, cause I had really gone to Europe many times. I started travelling to Europe when I was like 21.
42	**I:** Ok.
43	**R:** So, I was really okay, had been in national, Ugandan national delegates like to UN, like three times already, so I was doing well (laughs) and then for SINA//
44	**I:** Mhm.
45	**R:** It was a completely different experience, I could say. So, my level of development also needed me to unlearn, to relearn, because I think everyone was going through that process at SINA. We didn't know what was happening, even Etienne. We didn't know, every time would be changing things. We would do this, then we are changing something else after and I remember even for our scholars, first scholars, they also would complain about that a lot.
46	You guys you're always changing the system!' and I think for me that was also a part of my own development; that I was able to see things in that with that. You can unlearn, do, rechange things and it was absolutely ok.
47	**I:** Mhm(affirming)
48	**R:** For the development of this but also for my own development, I/ This was a new space, I had never been before and I think most of the lessons, the way I am right now, I don't know where I would have been if I didn't come here, if I had been better off. But I think also different these days, also maybe because of my being part of this process. I'm now more open-minded, I ask MANY questions, I ask WHY and then, I think most people have, especially in Africa, I don't know why - but most people fear talking to people from other countries (laughs) But for me, I don't/ I see them as people like me, like if I have something to talk, we shall talk. If I don't have, I mind my own business and that's ok. Like I don't fear asking the why (clapping), the why, the WHY. Why is this happening? And I think I've developed that more from here, because also the system here gives us that opportunity to question things than maybe in other places. Maybe in my former organization people would not ask why, they wouldn't question, because I was the boss, and (laughs) then here everyone is free to actually become something different or even better or worse. Like worse, I mean like, I mean that maybe you were better off before and then you become worse here because of the new things you've learned and maybe you for the other world, when you go back home, people see you different in a negative way, because they don't understand the evolution that happens in this place for you as a person. Yeah.
49	**I:** Ok, and maybe we go a little bit to the observations you have made through all these years regarding the scholars here. Because I've learned that there were people coming here who have had very bad experiences in their lives and they were at a point where they wouldn't know maybe what they want, you know? They were in a confusion stage already before they went into confusion stage, right?
50	**R:** Yes (laughs)
51	**I:** So, for me it would be very interesting if you could share some memories of the scholars you have met here and how they have developed over the process.
52	**R:** Yes, so I think my first one, the one I really cannot forget: We were doing scholar selection for scholars, I think a certain year, 2015, 2016. And there is this girl called IF. She is the one from S3. And the people who are in that scholar selection, they were in the living room and literally I had to tell them: 'Please say something, please, say something! Don't keep quiet!' Like I'm cheating for them, you know?
53	**I:** Mhm (affirming)
54	**R:** 'Be active! Please!' And then (laughs) still they wouldn't! (laughs). They wouldn't say anything and I'm like: 'Oh my God, these girls! Really?' Even when I'm telling them, come on, the things to do! And I had never met them and what was surprising for that scholar

selection, when we are having, when we are selecting in the evening, Etienne says that: 'I think today guys, we have/ we can change something about the system. We take people who have been very active and those who have not been very active.' And I remember that day because usually most boys are here at SINA and I'm among those people selecting and everyone, I remember everyone was against that and I'm like: 'Yes guys, I'm going to differ, sorry to differ from all of you but I think I'm agreeing with Etienne. Let's change this.' Maybe those girls are not talking because they are timid. They are scared! The English is too much (laughs) and you know it's a different space. They are used to interviews of a certain kind, even they have never gone for interviews. Maybe we take these girls on, and we took the girls on. And then the girls we took on and the girls here now for example, she became different, she became confident, she became outspoken, her business grew. And for me that is a perfect example that you can see development even throughout the process.

55	**I:** Mhm (affirming)
56	**R:** Though certain times at scholar selections (...)
57	**I:** No, please go ahead.
58	**R:** Though at certain times you see act scholars on the selection day. People you think can fit into this program and then (clears throat) when they get in, it's like the system shuts them down. So, I don't know what that is and I can't explain it, because I'm not/ maybe those people but something happens and something changes in them that is not what I saw at the beginning. In the beginning I see this vibrant, active, open people, open-minded, and then later on, somehow the system, there's a way it starts to change them in another way and maybe that is also a good way that they are also able to self-realize, maybe to unlearn, maybe to relearn. And of course, the inner them, that activeness could maybe stay there but with confusion and whatever is going on in this place, in the academy, I think there's some switch to their brains and it changes to another thing.
59	**I:** Mhm (affirming)
60	**R:** Yeah, some later on leave and go, some stay but you feel they're STRUGGLING a lot and I don't know what that is, but I feel they stay but they're really, really struggling to be here. And over the years, I think that has happened to many, many, many girls especially girls, but I don't know what I can say (laughs) for that, and I don't know why that happens but yeah it has happened before.
61	**I:** So, thank you for that answer and now I would like you to have a look at this definition of *Agency.*
62	**R:** Mhm (affirming)
63	**I:** Since you're a very educated woman I think I can ask you at least to have a look at it. Maybe you also wanna read it out loud and/
64	**R:** '*Agency is the capacity of individuals to define aspirational goals and coordinate necessary knowledge and skills, attitudes and resources to take action to achieve stated goals.*' Mhm. So, what is the question?
65	**I:** The question is: How would you connect this definition to what is SINA doing here?
66	**R:** Mhm (contemplating)
67	**I:** (Laughs)
68	**R:** Ok. So, when it comes to the capacity of individuals, especially to define aspirational goals, I think in the beginning, when people come for scholar selection especially there is promise - even if it's not a verbal promise - but there is that promise for a brighter future and there is that yearning for life to be better without even knowing HOW better. But for us I think we've/ Even in our scholar selection forms, that positive attitude towards life is a bonus plus for someone to come to SINA but maybe we can't define for an individual they/ their own aspirational goals actually, individually, but at least for the start as long as we see positivity, towards a better life. We don't know which better life that means, I think for us, that is okay.

69	And when they come here things could change. Maybe for some people they could set their own goals, you know, and for some, maybe they don't and since it's individual (...) sometimes magic happens, especially these days, that you're able to see from other people at SINA what is happening in their lives, and you can picture for yourself that MAYBE my life could change because of being part of this institution. And for some people it has worked, for others, especially girls, maybe it scares them away. Because apparently, I think over the years we've had a high turnover for girls. Yet, girls who stay in the program actually became successful. They really become very successful. So (laughs) I don't know. That's what I could say about that.
70	But personally (...) I'm, maybe my act-type also/ I'm that person who is aware that either way I'm going to be successful. I know, I'm going to be successful, and I know even right now I'm not yet successful, I'm having this mindset that I'm not yet there and I have to keep setting more goals to actually be the best I can be, and I think SINA contributes a lot to that. Also, when I see my scholars, sometimes in being better than I am in certain things, and there are many times when I have gone to them. Maybe because I think for me, before when I'm here I'm a friend to both boys and girls. I think I'm that person who can connect both people and I have very great conversations with all of them. So, for me, I reached that extent where I'm not ashamed, that when I'm having a competition for 50.000 Euros, I call AL1 of S6 I'm like: 'AL1, would you like to be my mentor? I'm going for this and last year, when we were in your support team for mentoring, I think you did a great job, so I need a mentor right now, to push me.' And they are like: 'IJ, I know you're already smart, IJ, you're bright!' And I'm like: 'Wait until you see my work, it's full of (laughs) bullshit.'
71	**I:** (Laughs)
72	**R:** So, they look at/ (laughs) So, I think last year, she looks at my work, she's like: 'IJ really? This is what you're going to give for 50.000? You're not winning this!' I'm like: 'So that's why I'm here. Please let's do this.' And then she's about to mentor me through the process and every time she would be like: 'Umm this one you will, you will just explain it, you're already smart.' You know? So, I think I can be better than even I am right now. Of course, without thinking that I have it all but also to relearn and learn and also consult even those I've taught through the process I've facilitated before, I've mentored and it's a good thing. Yes. Hoping I've answered this (laughs).
73	**I:** Thank you, yes you have, but I still want to go a little bit deeper.
74	**R:** Ok.
75	**I:** So, you said that SINA has helped you very much in this of setting a goal and achieving it. Can you explain how SINA has helped you doing that?
76	**R:** Yeah, so (clears throat) before coming to SINA I would do my own things of course. I would be selected for different things, like if they need someone; if Sweden needs someone from the global south to represent Africa they'll be like: 'IJ, would you like to represent Africa?' And I'm like: 'Okay, yes.' Things would happen magically; I don't know how (laughs). If there's an opportunity to do a course for poverty reduction: 'Ah, IJ, there is a course. Would you like to apply for it?' Somehow magic would happen for me. So, I didn't really have a lot of time/ a lot of work to create my own, to set my own goals (laughs). Everything was being done for me, somehow. Maybe/ Like for example, if I would go for a workshop in Tanzania, the facilitators there would be the ones to recommend me for my next trip. They'll be like: 'IJ, have you visited Europe before? Uhh, not yet. Ok, that's good to know.' Before you know it, something has happened for you. So, maybe that was my personality. Maybe that was something about me then, but it didn't have anything for me to visualize up there and I'm like: 'I want to be that IJ. I want to be that person.' Like the ladder was smooth, but I didn't know where I was going. But I think being part of SINA has made me set for myself certain goals and standards of where I want to be and that also involves supporting other people in the process more. You know? Even if I am creating, even if I want to be a successful woman, social entrepreneur in Africa. Okay, before I become that person, how many women have I been able to support? You know? So, it's not about me achieving my own goals this time around, it's also about me supporting other women who are less (disadvantaged?) than me, to actually also goes/ reaches a certain level, they didn't imagine could happen to them. So, maybe that is something that has changed for me, I would say. Yeah.

77	Now I'm, still I'm among those confused people by the way. Etienne will tell you: 'IJ has a thousand ideas' like I could have so many ideas, but I also need some people to implement them, you know? Maybe I'm good at that but someone else is not good at creating ideas in their heads, but they are good at executing them. That's ok. Maybe, I think SINA, that is SINA.
78	**I:** Mhm (affirming)
79	**R:** Yeah.
80	**I:** And do you maybe remember some elements of the program or some certain tools that you've learned for especially this?
81	**R:** The goal setting? Especially?
82	**I:** Mhm (affirming)
83	**R:** Uhhh.
84	**I:** Goal setting and then also not only setting, because setting is easy, but achieving it.
85	**R:** Achieving them? For me, my best tool personally, not even the SINA tool is seeing from other people what they've been able to achieve, looking at their journeys before and then within a span (flips) of time things have happened for them. So, I try also sometimes to/ I don't know if I compare my bar but I'm like: 'Ok, so this girl was from an orphanage and within a time, with the support we've been able to give her, she's here.' And how do I reach there even, I even surpass all that. I remember, before I created S8, the previous year I had supported a certain scholar called SC2 into his application I think for ideas, *World bank ideas for action,* and I remember the session he would write/ we could ask the question, then he gives the answer, then I would be like: 'Ok, you're not getting 50.000 with that answer.' And then I would even ask SC2: 'Uh, imagine someone give you this answer for this question. Would you give them 50.000?' And I think we spent like two days in this, in that office working through that, and then after he's successful, uh, because he's saying: 'Thank you to my mentors, thank you bla bla bla'/ And then after some time we got into a roar, into some conflict. I don't know what had happened, it was some, I don't know, stupid things (laughs) we used to get into those days. And then he's like: 'IJ, you know what, you're going to continue mentoring us to be the best we can be, to become rich, to become billionaires and guess what, you're the only remaining mentor.' I'm like: 'You don't know IJ, you don't know me, SC2, (laughs) you do not know me.' Immediately (flips) I was challenged. I'm like: 'Ok, so how do, I think this boy is right, so I'm going to be a mentor and then what in the end, how can I be a good mentor, a business mentor, when I don't know even how to handle business things?' And that's when I'd have a business on my own, I don't wanna have a social enterprise. So, only that challenge, I started thinking, I became (flips) creative. Before I knew it, I was running to Etienne and I'm like: 'Etienne, I think I have an innovation. I'm coming to show you.' And then he waits for me to come from Kampala and then I'm like: 'Yeah, I have drinking straws, natural.' He's like: 'Where did you get this from?' And then remember seeing his eyes change, his whole face changed color. His eyes sparkled. I'm like: 'Wow, ok. I think this i s a good thing.' And then that's how S8 was born. I told him, I think I need people to work with. He's like: 'So who are you going to choose?' I'm like: 'I'm going to choose, I think P1 and P2, I think. I think I'm going to work with those guys.' And just that challenge for me, seeing other people setting the bar so high for themselves and then ME, I'm just here enabling the environment, enabling them, I think, for me gave me a challenge.
86	**I:** Mhm(affirming)
87	**R:** Yes, and now I have S8, I have now S9, so I'm doing business while I'm also doing impact, impact-wise.
88	**I:** Sounds nice. Really.
89	**R:** Thank you.
90	**I:** And how does SINA, the social innovation academy support you in that?

91	**R:** For me, I think for SINA, as long you're willing to learn and UNLEARN, ask questions, don't ask for permission, because when you start asking for permission to do something, it won't come true. For me as long as you do those things, SINA will always support you.
92	**I:** I mean how does it support you in having the environment where you can set your, how did you say, set your/
93	**R:** Your bar?
94	**I:** Your bar higher?
95	**R:** Okay, first when we're having interactions together as a community, already there's some people who are willing to support others in different things, even through mentorship, even through coaching, even through, even daily conversations, but then there is also a time when you, yourself, you look within yourself and you question your capability as a person and where you could go. And after you're able to determine that for yourself, you look at other people, what they are doing, you ask for support from them in case you need anything from them. I think, that is already support, even if, there would be no concrete tools apart from in sessions and facilitations and mentoring sessions. Friday/ What is Friday, Friday, what is Friday called, where projects come and present? Friday presentations!
96	**I:** Yeah, they have a special name for it. What was it? I don't know now.
97	**R:** Yeah, (laughs) we used to call it presentation days.
98	**I:** Yeah, yeah.
99	**R:** So, you know all those are small, simple tools that you can use as a person to set your own bar. Yeah.
100	**I:** And we're talking about bars now, but I would also/
101	**R:** (Laughs)
102	**I:** (Laughs) Getting hungry.
103	**R:** (Laughs)
104	**I:** No (laughs)
105	**R:** We could get a drink (laughs) in a bar. Yeah.
106	**I:** (Laughs) Yeah! That could be another association (laughs).
107	**R:** Interesting (laughs). We should stop here with work and go to the bar. Ok. Mhm.
108	**I:** No, I was wondering if/ Let's say, I was wondering how your values have changed over the years, collaborating with SINA.
109	**R:** Mhm (affirming) Ha, that's my very complicated question, so far (laughs).
110	**I:** Yes (laughs) but take your time.
111	**R:** (Laughs) Yeah. So, before SINA I didn't really even think about values. I had/ Maybe I did have values, but I didn't take them seriously before. But recently over the years, there's some values I've also taken on. I don't know if that is possible, but I think for me that has happened. There are some things I didn't consider. Now, I consider them more like the environment is a very good aspect of mine, supporting - I don't know how to define that - but supporting other people is also like among my top list things that I find very important from another human being. And over the years I've also realized that life is vanity, it's nothing at the end of the day. And even if you become so successful, you have all the money in the world, I feel that the connection and the engagement and the interactions and the experiences we have with our fellow human-beings, I think those memories; I think we are suspecting we go with them when we die somewhere than anything else like material things, we leave them here. But yeah, those simple, yet so important things to me that really, have really become important and they also/ I also use them to gauge my bar for success in the world and also how other people maybe look at life in a different way and I

don't judge them. But for me, I feel that I don't know how to give them specific names as values, but I don't know. But environment is one of them, because I know that we won't be here for long, our children will be here to enjoy the good environment. I know, we won't be here for long, but our children will be able to go through whatever we're going through in terms of education, in terms of money, success, but whatever we'll leave for them really matter and also how we leave them prepared for tomorrow will also really determine how they leave the world for their children. So, I don't know how to say those words in specific things, specific small terms, but mhm (finishing).

112	**I:** I think that's already enough.
113	**R:** Ok.
114	**I:** Sometimes it is better to give a definition than just mention a word.
115	**R:** Mhm, yeah.
116	**I:** But I would also be interested, like you said, that these values, they have kind of started becoming important for you and WHY did they start and maybe not why, but/
117	**R:** Even why.
118	**I:** Why and why then in the process with SINA maybe. Yeah.
119	**R:** Yeah. Why and why? Ok (laughs)
120	**I:** Yeah. (Laughs)
121	**R:** So, maybe before and I never even/ When I would travel by plane, I never used to mind the footprint, my footprint. I'd be like 'oh let me enjoy this, ohhh.' But now I even want to reduce my travel footprint. I'm like: 'oh in and out, I have to travel two times' maybe versus when before I joined SINA I would, ugh, I don't care. I would be like: 'Aaaaah Europe here I come!' You know? So, but now, I really being part of the system maybe and also being a part to develop social businesses that impact the environment positively, has also given me a paradigm shift. That I think THIS is important. And also, maybe growing up in Africa before also somehow, I didn't know, I took many things for granted and then I got to Europe. Europe has all the good, necessary things: good travel, good roads, everything is so nice (laughs), hot water, you know all those nice things, trains. And then, when I was in Europe for six months, and longer periods, I started actually appreciating the African culture. I started appreciating potholes in the wall, I started missing those simple stupid things that before I never knew were important. Because when I got to Europe before, I would spend a week. Two weeks I would be back here. But I even started missing stupid things, you know? And that made me realize that somehow, we already have everything here, but before we know it, we are going to lose everything within a matter of time.
122	And then I also read one time, I think also what made me change about my perception, especially in the environment thing, that by 2025, 2050 Africa will be the leading polluter on the planet. And I'm like: 'Wow, that cannot happen! We don't, we can't pollute that much. How?' And then I realized that the small simple things we do UNKNOWINGLY are going to contribute to that. You know? Also, because the community is not aware of those dangers. When people are using plastic, single use plastic and throw it away, they don't know, they're not even aware, like of the effects. Even when people are talking about it on radio, my people, most of my people do not understand what that means for them. They're like: 'Aah, I think China is doing a lot of that. They are having very many industries' and yet, you know, those simple steps we do unknowingly that affect the environment, are going to make us the leading polluter because European countries are trying so much, you know, to mitigate their environmental behavior ways and us we are (laughs) not doing enough to mitigate because we already still lucky we have good oxygen I could say (laughs). We have those local/ We haven't yet industrialized so much but then/
123	**I:** I just wanna stop you right here, cause we are going a little bit too far from the question.
124	**R:** (whispering) What was the question?
125	**I:** The question was how the SINA process has led you to these realizations.

126	**R:** Yeah, I think the projects we do here, the sessions we do regarding the environment, the awareness we create among each other, the learnings, the videos we watch, sometimes also. How about saying those things?
127	**I:** Mhm. Ok.
128	**R:** Shut now.
129	**I:** (Laughs) No, it's very interesting, it is just that for this question it is not relevant. Let's talk about it later (laughs).
130	**R:** Yeah.
131	**I:** So, the values, (...) what is their role in your life right now. Where is their place?
132	**R:** In terms of what? Like are they priority?
133	**I:** Maybe, yeah.
134	**R:** Yes, I think, recently over the years I think, I stick, I'm trying to stick to them, somehow and I think at the end of the day I feel more comfortable and when I put my values into play, I think I also feel more happy and I feel not pressured into something that does not resonate well with me. And I usually also speak my mind about things, and I do not/ I do care how people feel about that, but not so much than before. But maybe when I fully respect my values, if I put them into play and maybe the other person is not seeing the same values, i would feel so terrible the other/ Those days, I would want you to, I would want you to be happy, so I would maybe try to sympathize, to compromise with you so much. But now I feel. I'm alive when I practice or when I implement, when I'm at bar (laughs) with my values, though I respect others people's values and boundaries and lines and everything but I'm also putting my (need?) to play a lot. Yeah, if something doesn't resonate so well with my values or if someone doesn't really put my values into consideration, which is not bad/ I know where to cross the line and I know somehow to handle that. In most cases I pronounce it, that 'yes, our values are different, but this and this and this, I'm not telling you to accept mine, but this is my point of view and that is my opinion, and you can take it or not.' Mhm. Yes, we can continue.
135	**I:** Seems like a nice development process.
136	**R:** Yeah, it's not easy. I used to struggling with that, but let's see.
137	**I:** And which experiences would you say, have led you to that? To you knowing your values and then also prioritizing them and sticking to them in your life?
138	**R:** Okay, first of all I can (unintelligible) a personality problem challenge.
139	**I:** (Laughs) Ok.
140	**R:** That usually I speak my mind and some people, they don't like it and those who like it, like me so much.
141	**I:** Yeah (laughs)
142	**R:** And I value both parties (laughs) but I think for me, my SINA experience, I would say that there are times when things are happening here at SINA and sometimes decisions have to be made and SOME people choose to make decision because of other things at play. Sometimes this, you know, like/ Not every decision that everyone is saying 'It's true, it's true' is actually the right one, even if majority is saying it's the right decision, it's the good decision. So, for me in such instances I've realized, that when I decide to put my values at play and I don't compromise them, I inform also everyone that: 'Look here, most of you have said this and this and I'm not saying you're wrong, but this is my opinion into this meeting we're having, whatever we are discussing about. Because of these reasons and this reasons and it's okay guys, your opinions are, they matter but because of this, I feel this is, what is, it is (claps) for my opinion.' And in most cases, what has happened, is, either the meeting changes to MY side or (laughs) the meeting goes the other way. But also, there/ Sometimes when I choose to stick to mine, the consequences happen for the other side and in most cases i try to, even outside the meetings, I try to find out why. 'Ok, so you, all of you voted for so and so to go out of SINA and most of you were men.' Why? No, something

is not right. So, I would go an extra mile. I would interview people behind everyone's back and I would get what is going on in my head and I'm like: 'Ok, so that is the reason.' So, when the time comes for another incidence like that, first of all when I get the exact scenario in my head, I'm like: 'I was right. That wasn't right. The, whatever is happening is not a good thing. It would affect blabla' and then in the next meeting, when we're having another meeting, I would be like: 'So, guys here are my findings. I'm sorry for us to go back the other side but I think you outvoted the other girl because of this. This is what happened. She/ Maybe, you wanted to have Sex with her, and she refused.' Actually those things used to happen very many years ago. 'And now you want her to be voted out, and ok, so can this not happen again?' But somehow in my head I'm like: Ok, so I think, I wish I had stood on my ground, I wish, I knew this, this what I know now, so that maybe the girl would not have gone. Maybe I would have actually asked those questions before, but I would not know. So, I don't know, something like that. Such scenarios, I think for me, have happened before. Either way sometimes people CHANGE, and they go with whatever I'm talking about. So, E of SINA global has told me many times that, when I come to a meeting, I keep quiet, and everyone is talking and I feel things are not okay with me. When I choose to speak, he says, I disorganize the meeting (laughs) because I tend to speak my opinion and, in most cases, somehow people change their minds and yeah, we/ they go some other way, simply because I think, I stick to, yeah, to my values. I'm not saying that I'm always right.

| 143 | **I:** And how/ Can you give a name to this certain scenario. Maybe one word for it? |

144 **R:** Like for example? Like how?

145 **I:** Mhm (thinking), that's a good question. For example, you were talking about meetings now. Do you feel that this development of you sticking to your values, from where has it arisen? From those maybe kind of conflicts, inner conflicts that you were having? Dilemma?

146 **R:** Yeah, maybe Dilemma.

147 **I:** How would you call it? You, yourself, not me (laughs)

148 **R:** I don't know because such issues have arisen, arosen? Ok, English. Such issues have come usually when we are making decisions about many things, but I don't know that kind of state/ I don't know how I can define that.

149 **I:** But they have, especially those situations, that have kind of shaped you.

150 **R:** Mhm(affirming), maybe.

151 **I:** To being who you are about your values. Those came up especially in SINA here.

152 **R:** Mhm (affirming)

153 **I:** Mhm. And what do you think made it possible for you here in SINA to speak your mind like this?

154 **R:** Mhm (thinking). I think at first, I would speak with my face, like when someone is talking, even in the first year, I wouldn't really say what I'm thinking. I would be like (making a face).

155 **I:** Ah, ok (laughs)

156 **R:** You know? And people would/ Cause if you're facilitating and you're saying something and you're looking at my face, you would read. I'm like: 'What, that's what you're saying?' And then after some time, I started saying what I thought. I think some time/ After some time I became not scared anymore to really speak my mind and I think for me the freedom came from stopping to fear really talking, speaking my mind. I think most people at SINA, I would say fear to speak their mind, maybe because of the consequences. I think most/ Maybe because most of us come from marginalized backgrounds and we feel, like people somehow maybe are doing us a favor to be here, like maybe if we are against the system, if we say, ask many questions, people will be like: 'why are you not grateful?' You know? Maybe for some people like what we have interacted with, maybe that could be the problem. But for me, it's like, I have nothing to lose, like/

157 **I:** Yeah, mhm.

158 **R:** It's not that, I don't know. Maybe.

| 159 | **I:** But are there any factors, do you think, that are here in SINA, in this environment that are different from factors outside? Or would you say that this is mostly a personal a thing, that you've decided? |

| 160 | **R:** I think it's mostly a personal thing. |

| 161 | **I:** Ok. |

| 162 | **R:** That I've decided but also the incidences here have also made me to make that decision. |

| 163 | **I:** Mhm, ok, mhm (affirming) |

| 164 | **R:** Yeah, many things have happened, and I realize that ok, if/ So instead of being like, maybe if I had said what was in my head, maybe, you know, it would have been a different, something. I think, yeah, it could be a personal decision, but I think it's also attributed to incidences here at SINA, that have happened. Yeah. |

| 165 | **I:** Alright, that's a good point. |

| 166 | **R:** Mhm (affirming) |

| 167 | **I:** And/ |

| 168 | **R:** But I also think, it's also maybe coming from my home. Yeah, maybe my father makes us fearless, because he has six girls, so (laughs) it can be on his case. Arguing with him, when we want so and we make sure he doesn't win, reason him and he can't think anymore. |

| 169 | **I:** (Laughts) Ok! So, we are at the end of our interview. |

| 170 | **R:** Mhm. |

| 171 | **I:** Mhm. Un/ |

| 172 | **R:** Thank you. |

| 173 | **I:** Unless you would like to add something important that hasn't been mentioned up until now? |

| 174 | **R:** Mhm (thinking). Yeah, I don't know. Maybe I could add that SINA could be a great place for some people. But as long as you make personal decisions for yourself about how you want things to be for you. How you/ DECISIONS, personal decisions about your life - I think that's where the magic happens and that's where the power lies. That we can create all the programs/ They can create all the/ They can use all the tools from all over the world and still if I do not make my personal decision to actually be the change, I want to see in me, it won't change anything. So, maybe we need more inspirational people at SINA, successful people and success is overrated here. Maybe at SINA what we look at as success is different from the world, you know? But if such people, more people are around us and SINA creates a certain kind of spirit, and we all start believing in such a spirit, we feel it, we start being a certain way, while at SINA, I'm thinking maybe, that's where the power of empowerment would actually be magical. |

| 175 | **I:** Mhm (affirming). You've just mentioned success right now and you said that SINA might see it differently. Can you explain? |

| 176 | **R:** Maybe what we see as success, is: Our scholar comes through the program from confusion to linking, to mastery and maybe before, they couldn't speak confidently, maybe now they are able to speak, present themselves well. Maybe before they didn't have money to do things in their lives, to support their families. Now they are able to do that. Before they never used to fly, now they are going to different countries, making presentations. On Women's Day, I think, International Women's day yesterday, I think I could say, we had like maybe five women from SINA who are really speaking at global events, including myself. So, maybe that for us could be, how we think about success. Maybe how many impacts: How many women and girls and environment, how are we impacting those things. Maybe for us at SINA that is our impact of success. That is our version of success. But maybe for other people out in the world success would mean something else. Maybe success would |

mean having five billion USD, maybe success would mean just being happy, you know? No stress in the world. Maybe success would mean having nothing material on yourself. Maybe, I don't know, success is different for everyone.

177	**I:** And would you say that SINA contributes a lot to this definition of success or how/ Let's say you can give a number. How much?
178	**R:** Maybe I do, from ten?
179	I: Mhm (affirming)
180	I would say maybe five.
181	**I:** Five? Ok
182	**R:** Mhm (affirming)
183	**I:** Why is that?
184	**R:** Uhh (laughs). Because maybe out there success is different and for us in our Cocoon of SINA, we also look at success differently. So, I wanted to be in the middle where there is also a space for us to explore other/
185	**I:** But let's say we just take into consideration this definition you've just made right now about success? How many points would SINA get if it's about personal development about this?
186	**R:** Aah, ok. I would say seven.
187	**I:** Seven. And what are those three missing points?
188	**R:** Uhh. Missing points would be attributed to how many, first of all, projects are able to come out of SINA, every year. When we look also at more impact, actual impact, not just spoken impact, how does that look like? Are we able to go in Mpigi, even Mpigi only and we say that, okay, so we have impacted 50.000 people in Mpigi by our projects. I think we haven't realized that at SINA so much, maybe with us where we are going but, I think the more projects we create, the more impact we shall be able, to feel. And then also for me, it would also go back to Women Empowerment. How many women have really been able to go through our system and they've come out of the other side more confident, more assertive, more able to pass on the skills to other people? And I think we are still lacking somehow there. Maybe if we reach there, we would get those other three.
189	**I:** Mhm (affirming)
190	**R:** And also, when people leave SINA, how do they feel connected to this system? And how/ I don't know how that would look like for me, but I feel that, if we created this movement, like how you see the girls scouts and girl guides all over the world - their movement is so strong, it's felt by everyone, you feel, you can live it. You know? So, maybe if we reached there and we have all, because we're creating all these different SINAs but how we're connected to each other, to grow the movement together, I think, that would be the other three points for me.
191	**I:** Mhm. Okay and lastly how would you define maybe in a few sentences those seven points?
192	**R:** Mhm (thinking). For my experience, also what I've seen, that is happening: The magic that has happened in lives of scholars here. When I saw them coming and then when I see them after some years, I think: 'Oh that is much core.' The personal development also. I think that is all something we are struggling with, somehow, like we have all this magical personal development tools but until people make their own personal decisions to do things without anyone else influencing, I think. The personal development is also doing something to an extent and then the community aspect, I think, somehow also adds to the seven points. Yeah, how we do things at SINA. Currently when you/ When we go to events, pitching-events in other Ugandan ecosystems, the Ugandan ecosystem with other stakeholders our scholars are different, and you can feel that and really (unintelligible). People have given us feedback regarding that, so seven I could say.

193	**I:** And how are the SINA scholars different?
194	**R:** Oh, they are different, because for us, we take on scholars who the society thought would not make it and then we make them into beautiful butterflies.
195	**I:** (Laughs)
196	**R:** So, others/ Other hubs take on people from maybe at a certain level, who have developed projects blabla, but us, we take you on with/ We lay a bet on you, when we don't even know what will ever come out of that and I think they are different. Yeah.
197	**I:** You give me so nice pictures and I always want you to speak out, what you think about it (laughs). That's why I can't stop.
198	**R:** (Laughs) Haha! Please stop!
199	**I:** So now, you were talking about butterflies. What makes butterflies fly? (laughs)
200	**R:** Yeah, (laughs) because I think the process of the butterfly itself: Like it's first a caterpillar, it's not looking nice and then after it blossoms into this other beautiful, colorful butterfly. I think it's something, it's a good concept.
201	**I:** Yeah, but you can you explain a little bit how a human butterfly would look like in his life, in her life?
202	**R:** Yeah. Maybe for/ Especially for SINA, ok? So, a scholar comes from a marginalized background. Let me say, she's a refugee, she has just left war in Congo and she's now in Uganda, living in a refugee camp, having all those challenges refugees go through and then she joins our program. She doesn't even know what we're doing; sometimes we also don't know what we're doing.
203	**I:** (Laughs)
204	**R:** So, (laughs) it's understandable. So, she comes here, we are telling her all those things, she's confused and then she starts to somehow emerge, she's in emerging. You know she's still a caterpillar, then she starts looking at her problems at home, in her community, how came, sustainable development goals, how can she contribute to that, how can she be a solution? You know? She's looking at all those things; she's still cocooning as a caterpillar. Then after she goes into concentration. Now it's a lot of work, she's (flips) starting to actually feel this thing, if it's really real, if she can actually start to create change. She's going through many tests, if she's able to create/generate revenue, is it a viable business model? And she's still there, and then later she has managed to go through that. She goes to linking stage; she goes for acceleration (flips), things are not working out, you know, but she has (flips) to ensure that things are working cause she's almost there. And then (...) the business starts working. She (flips) gets stakeholders, people are coming her way (flips), she's (sighs). She's starting to fly.
205	**I:** (Laughs) and what other factors make her fly? What else is there in their live especially from the success at a professional level?
206	**R:** I think the pushing, the constant reminder that she can actually make it, the constant awareness of what is out there for her, if she chooses to actually try and shell herself into flying; the promises of other people who have flown before from SINA, i think. Mhm (affirming).
207	**I:** And that's it?
208	**R:** Mhm (affirming). Yeah, for me I think that is it. And also, the general supporting environment, yeah.
209	**I:** Ok, thank you. I think now we can really stop here.
210	**R:** (Laughs)
211	**I:** I've got a lot of nice/
212	**R:** A lot!

213	**I:** Things out of you (laughs). Thank you very much!
214	**R:** No, thank you for having me! Thank you very much!
215	**I:** Yes, and I hope/ I wish you all the best.
216	**R:** Yes, I didn't actually know what I was going to say.

1	**Interview IK**
2	**I:** Good morning IK.
3	**R:** Oh, God morning, Carina.
4	**I:** Welcome to my interview. Thank you for being here, and I'm just gonna explain very shortly what we're gonna do here today. We are going to talk about your development with the Social Innovation Academy here in Uganda. And I will ask you a few questions about the latest things that have developed in your life and just point out a few aspects of your personal development and maybe also the development around you. And you've already read the consent form and I would like to ask you if you are ok with the implications in it?
5	**R:** Yeah surely. Actually, I take it as a pleasure to be interviewed by you, so I'm really very hopeful that all that I've read is really good and that's why I've signed on that. So, I'm good to go.
6	**I:** Ok, thank you very much!
7	**R:** Welcome.
8	**I:** Then let's start with the first question. Just tell me a little bit about your life at the moment. How is it going, what are you doing? What are your main tasks in the day? What is interesting about it? Where are you right now?
9	**R:** Right now, I'm working on my project, so it's basically on project work. So, the day is so good. I have an application to write, actually at around midday. So, life is quite moving on well and I'm really, really happy. So, I made an appointment and since it's working out well, I'm really grateful, so I'm working on plan, just like I plan the day. Yeah.
10	**I:** Would you like to explain a little bit what you're doing in your project?
11	**R:** Ok. I'm doing a project, it's called 'EO' and we produce (immunoboost?) organic fertilizer that 99 percent replaces harmful microorganisms in the soils. So, by that we create an impact on the soils by/ It is proven by the use that you get and actually also the growth of the plant. So, basically that's what the project is on about and we're having a very good traction at least. We've got some good achievements at the project for now, everything is moving on well. The feedback from our customers, feedback from our persona, feedback from our mentors, it's all good. So, we are really grateful for the project and things are moving on well. Yeah.
12	**I:** Thank you very much and the next question would be: You're being part, of the empowerment program of SINA right now and for me, I would be interested why you decided to apply for SINA.
13	**R:** Ok. Well as a youth I finalized my education in 20, 21. So, that was on a degree program. But when I got done with the degree program, I started some work somewhere. But it so happened that I was getting so little for the time that I spent in school and for the that money we spent in school. It was really hurting that I just earned 300.000 Ugandan shillings. That is some little money that can be paid for a graduate. But all of sudden/ Ok, actually it was so fortunate for me, that I joined SINA and actually it is SINA that showed me that it doesn't need so much education for you to become somebody. Even with the education that I had, like the background I had, it was really important for me as a person, but again when it came to earnings and the impact created on me, it was really, really very little.
14	But I don't regret joining SINA and for the few months that I've spent in SINA, actually I counted like they are better than the three years that I spent at university. So, I'm really

impacted, and I've made a lot of connections; The project is moving on well and I've got everything that it takes or that it needs for me to become an entrepreneur. So, I'm enjoying my entrepreneur journey. Actually, it's really, really, really interesting and very good. And when it comes to work, my project expired and I don't even ever wish to resign it again, cause we have that ability or we have that potential of extending the program or extending the project. But again, I wouldn't even want to resign that document. I just want to concentrate on my project here at SINA, because I see a lot of potential in it, basing on the things I'm seeing at the moment. So, I'm really, really empowered, and I like the community. I like everything about SINA, and I believe with SINA my goals, all my life-time goals will be achieved. That's it.

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15   **I:** Wow. That's a very, very long and good answer. Thank you very much (laughs).

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16   **R:** You're welcome.

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17   **I:** So, when you look back, let's say, from the start, like when you started SINA up until now. How much time have you like spent since then and what would you say are the major changes that happened in your life in that period?

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18   **R:** Ok, the major changes apparently, they are about my mindset. Little did I know that even someone who is marginalized can be someone very important in the future. Like I've seen or I've witnessed a lot of good, ok, like a lot of let me call them testimonies. I've seen a lot of testimonies coming from SINA, people from marginalized homes, people from very poor families. They have really, really, really made it in life. So, they have joined big/ They have participated on big platforms, and they have pitched, they have done what. So, everything about SINA ist just good. So, my mindset was like coming from a family where we valued education a lot. Like everyone, you have to go to primary, secondary, you have to join University, do a bachelor's or even go for Masters. So, that's the family that I came from and all I knew is that for you to become a successful person, it needed you to go to university, to become successful. So, that was my mindset. But when I joined SINA, I really saw it very different. And actually, sometimes I feel like even the three years I wasted at university, were not worth to be wasted. The few months that I've spent at SINA, actually I value them more than the five, than the three years I spent at university for that bachelor's degree. So, I really have a positive mind about SINA, because it changed my mindset completely. The entrepreneur mind, it wasn't all that much, because of the mindset I had initially, like we have to go to school. But again, when I came here, I felt like everything is so, so, so different. With just a simple touch in you, things change in your life. So, personally it's about the mindset. Yeah.

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19   **I:** And can you explain which elements of the program or what exactly have changed your mindset so much?

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20   **R:** Ok. Basically, like in the morning, every time like on Monday to Friday on a daily basis, we have what we call morning meetings and these morning meetings, they bring you together as a community. Like in the society, even where I come from, not even in our home's that we do have morning meetings. All that you do is wake up in the morning, 'Good morning, Dad, good morning, Mum, good morning, Sis'. So, you come to the background that I come from like university, you go, like it's your own room, you sleep there alone and not even in a hostel do you have that chance of having those morning meetings. But now here, you meet, you great each other: 'How did you sleep, how did you do this?' So, that is kinda, it unites you together. Yeah?

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21   Then they also have what you call a unity time. The unity time is also another platform that unites the whole community together. So, it becomes like one family when you are at SINA rather than being an independent person. So, even the programs in/ Even the programs actually: We have coaches, we have mentors, we have the one-on-one. So, there is no way that you can be so selfish to an extent that you can even commit suicide or do something weird. At least there's one, one or two people that you can always talk to about your problems, about your challenges and they can really help you on that. So, I like those aspects in SINA. Like the way they gather us together and we solve problems as a community, not an individual. So, I find that really, really, really very interesting and hopeful.

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22   **I:** Mhm (affirming). And (...)- now you've just mentioned the community life and are there any other aspects that you would say are very much stuck in your mind, where you feel this has really helped you develop personally?

23	**R:** The aspects are basically mentorship. You know, mentorship is one thing that I didn't know it is so good, to this extent. Cause, like I'm going to relate this from the background I come from. We have lectures at university but a lecturer can't be on your neck every time. It is you and your work, basically. For him, his role is to come, teach and he goes away. So, here when it comes to mentorship, you feel like there is someone who is responsible for you, that, even when you have challenges, like in your project work, they are always there. So, they guide you a lot and they give you all it takes. Even they can send you links maybe for your project, like they can send you videos to watch, they can guide you. We have/ It can be on a daily basis; it can be on a weekly basis that you meet with you mentor. So, that mentorship thing is kind of very good, because sometimes we lose directions. Yeah. You might lose a direction because you don't know where you're going to and you don't have someone to guide you. But again, with the mentors it really makes it so easy for you at least to follow the path that you have taken. So, I really like that aspect.
24	**I:** Mhm (affirming). So, before you were talking more about your personal development, the development that you have done, and how do you feel, or do you feel that also your environment has changed throughout these past few months?
25	**R:** Oh, the environment/ Please try to expound about the environment thing. Is it the environment in SINA? The environment where I come from, the like?
26	**I:** Yeah, I would say in general the social environment your relationships maybe with people here, outside, just stay in general.
27	**R:** Ok, the environment has really changed cause every time I talk to Mum and Dad about, actually plus the sister or siblings, every time I tell them about the progress of the project, they really, really feel/ they are like very proud of me and they like me so much because of the projects that I'm doing and because of the milestones that I'm gaining as a person, and also the project. It was kinda different when it came to the work I was doing/ earning 300.000. You call a parent and he or she is expecting literally nothing from you. So, it makes them feel like: 'Ugh, our son studied but maybe things are not yet so good.' But at least right now they see a very big potential in me. So, I can really help my parents in things like in the future. Because the project is really, really, really so promising and I believe with the project I'll have a very, very, very big future ahead of me.
28	Also, the connections personally, like I've met a lot of new friends, that I never had. So, it makes my environment very safe, because I know, even when I get a challenge right now, at least I will have a shoulder to lean on, at least I'll have people to say maybe sorry or if I get a very big achievement, I have people to cheer me up. I have people to say that: 'Yeah, we saw him like when he wasn't there but now, he's there'. I feel like I have people to motivate. I feel like I have people that will be inspired by my works, and I feel like, I have people that will really enjoy my success. So, the environment around me is really, really good, like the friends, you know? Yeah, basically, basically there's a people connection. I've liked that about SINA. Yeah.
29	**I:** You were just mentioning very shortly your future and I would like to know what you see there.
30	**R:** Ok. Right now, even at the initial stages of the program or of the project, we have started seeing some big success in terms of deals and partnerships. Like on Friday, just this last Friday, when we were presenting or pitching our idea to the judges, since they are online, and they are from Europe. So, they saw a very big potential in our project, and they gave us a deal of conducting some sessions with a different partnership. It is an organization, based in UK. So, with this really shows me that people have embraced our project and people have like our project. We also have a possible partnership that we might close this very week. So, that also gives me a lot of success. We also have a deal, that we lost maybe, because we are not yet registered as an enterprise, because what we are doing it needs some registration and certification for someone to really believe in your product. More so for an organization. But again, we believe by the end of/ It is our target for the next three months, that is by June, at least, we want to be registered. So, we believe if we register, we can still catch up with the deal, because it is not yet closed.
31	So, if at the initial stages of the project we can get such big milestones than how about if we scale up and register as an enterprise? So, I really see a very, very big and bright future ahead of me with the project I'm doing cause agriculture actually, when it comes to Africa,

Africa continent wise, it accounts for two thirds of the continents working population. Then for Uganda it accounts for 70 percent of the country's working population. So, this is a very big industry or sector with a lot of potential and since we are exploring the dynamics like how we can change the agricultural sector, so I think we have a very nice project that is good to go. So, I see a lot and a lot of potential in the project. Basically, I feel like my future is secured with the project.

32	**I:** Mhm (affirming). So, you feel very optimistic about your future, I hear, and I would like to know if you also feel, after you've been through all these stages now in the empowerment program and after you have come to where you are now, do you feel that you are more independent (...) now than before and of course also with your understanding of dependency and independency. How do you feel about it?
33	**R:** Oh yeah. Basically, at the moment I feel like I'm quite dependent.
34	**I:** Mhm (affirming).
35	**R:** I'm also basing on the SINA-like setting. Because we are given accommodation, we are given food and we are given drinks. So, I feel like it is more of being dependent, but still, that is by the setting. So, it is not maybe by choice or maybe by force but still I feel like I'm a bit dependent on SINA. Yeah, it is quite different from where I was. Like you have a room that you rent, that you pay your monthly subscription, you know? By then I think, I was independent cause I used to cater for my accommodation, cater for my food, cater for my basic needs as an individual, but here the society gives you that privilege of being a dependent, yes. So, I would say I'm a dependent for now but very optimistic that I'm soon getting out of there, yeah.
36	**I:** Ok, so, your understanding of dependency or independency is by being in a financial way independent or dependent.
37	**R:** Mhm (affirming)
38	**I:** But maybe there is another understanding of dependency, saying that you are dependent when you have to do what other people tell you to do, or independency you can do what you want to do, and you do it. So, in that sense, do you feel that you're more/ How do you feel about it now? How has it changed? Has it changed?
39	**R:** Ok, well for being dependent, I would say still that I'm a dependent on SINA for now, because in most cases we are/ We do what our mentors tell us to do and, in most cases, we also apply for programs that our mentors have told us to do our maybe the community. So, it kinda feels like, I'm still, let me call it a boy, I'm still a boy under SINA.
40	**I:** (Laughs) Mhm (affirming)
41	**R:** Yeah, so, a boy that needs to be given direction, a boy that needs to be caught on the hand to move somewhere. Well, we can still have some more maybe application that we apply for, but again, you don't really feel that attachment, you feel like/ Like personally at the moment I pay a license to SINA based on what they have planned for me. So, I don't have any problems being a dependent on SINA because they are like my foster parents. They have really brought me where I am, and they have showed me direction. So, there's no way I can become independent at the moment, when they have not yet laid their hands off me. So, I feel like I'm a dependent for now.
42	**I:** You're independent or dependent?
43	**R:** I'm a dependent.
44	**I:** Dependent?
45	**R:** Mhm (affirming)
46	**I:** Why?
47	**R:** Yeah, because literally I can do nothing for myself when it's not SINA that has done it for me. Like I've told you about the accommodation and things. But again, even in decision-making as an individual, it is mainly influenced by SINA. Because like I have a program under SINA that I applied for, it is a cohort five. So, there's no way I can go and apply for

maybe some other projects, or some other cohorts and I leave this one here. So, as I've said, I pay a license to SINA cause personally I would really like it so much if I appreciate the people that have groomed me. The people that have showed me the light and the people that have mothered and catered for me. So, I feel like, I have a lot to pay for SINA indirectly, like maybe talking about SINA on all networking events for all that they have done for me, because I feel like they have brought my future nearer to me than it was initially. So, I still say I'm a dependent on SINA.

48	**I:** Mhm. And still you are free in the choice that you've come here and that you actually are in line with what you want to do? Can you say that?
49	**R:** I would beg your pardon on that.
50	**I:** I'm trying to rephrase it. So, let's say we have two spheres of dependency: There is one sphere that is the financial world, the organization, all of this, even the program, how it develops and everything - that's one sphere. And the other sphere is your values, your purpose, your goals, like something that actually lies beyond that. Beyond the whole circumstances. So, would you say that on that level, on the organizational level, on the level of your activities, on everything that is happening outside, there you are dependent, but when it comes to your values, when it comes to your personal purpose, when it comes to being in line what you feel you want to do, how about that? Do you also feel dependent, do you also feel that there is someone taking the decision for you or is it your decision?
51	**R:** Well, basically when I joined University, my dream was to become a diplomat or a career-diplomat one time. So, this forced me to go for a course called 'International relations and diplomacy' or 'Diplomatic studies.' So, with this course here, I really felt like I needed white collar jobs or a white-collar job, like working in the ministry of maybe foreign affairs, intern affairs, such kind of ministries. So, my lifetime goal or dream was to become a career diplomat or maybe a PR of a very big organization in government or something of this sort. So, I really felt like I needed to work in government to serve my country like one day. But when I joined SINA things seemed quite different. So, the dynamics tried to change a bit cause this entrepreneur world is quite different from the other world of maybe diplomats like diplomatic studies. You know? White collar jobs. So, it made it a bit different. Like here, what we do is going to farmer groups, you know, train farmers about agriculture, train farmers about better production methods. So, it kinda changed a bit and my lifetime goal actually has changed for now and I have a different purpose for now as an individual and I think that decision-making was influenced by SINA. So, I would say that my purpose changed in life. It is no longer in the life of the education that I attained as an individual, and it has changed to this sector. Yeah, basically that's it. I don't know whether I said it well, like you wanted. Mhm.
52	**I:** There is no right or wrong. So, yes you have answered ok (laughs)
53	**R:** Okay (laughs)
54	**I:** Just going back to purpose. So, do you feel that you have found the purpose or a purpose? How would you explain it?
55	**R:** The purpose at the moment: It changed, and it is about still my project. And our purpose is to produce a fertilizer that we share and supply to farmers and by that we shall be creating originative power to soil fertility. So, basically that is our purpose: to look at/ to create soil fertility because this is the root cause of maybe, the reasons why you have low production, the reasons why farmers get low yields, and when they get low yields, it makes them vulnerable and unable to cater for their families' basic needs and also education for their children. So, with that purpose I see a lot and a lot of impact that we shall be creating to the society at large and also Uganda as a country. So, it doesn't end on serving the country, serving the country as a diplomat just like I had, but I think actually even here, I can serve my country better than I would have served it initially. Looking at the potential of the agriculture sector, just as I said, the sector accounts for 70 percent of the countries working population. So, it means there's a lot of jobs created by the sector. There's a lot of demand created by the sector, because on a daily basis everyone needs something to eat. So, it means that the sector is so important for our economy, even I think better than some of the ministries that I once wanted to work in. So, my purpose is to look at the agriculture sector and create an impact in the agriculture sector. By that probably one day, the country will remember me as someone who was worked for the sector and maybe I can even go in the

wall of fame for that. Yeah, so basically my purpose literally changed from the aspect to better the agriculture sector. Yeah, basically that's it.

56	**I:** But can we say maybe that your purpose hasn't really changed because you still want to make a change in Uganda, in the political sphere or maybe in the social sphere?
57	**R:** Mhm (affirming)
58	**I:** But your role has changed.
59	**R:** Yeah, the role has changed, that's right.
60	**I:** But still, it's the same purpose, right?
61	**R:** The purpose, yeah. The purpose, the main purpose is to serve my mother land, serve my country. I love it so much. Let me (affirm?) that it is even called the pearl of Africa. It shows the beauty of the land that we're in. So, it changed from the political sphere to now being to a social sphere because agriculture, I regard it as a social maybe and economical, yeah, social and economic sphere. So, we don't have much politics this side. So, I think I diverged from politics to social and economical sphere, which is in agriculture. Yeah, basically that's it.
62	**I:** Mhm (affirming). And when you look at your daily life right now and how you work and how you want to achieve things, did you learn to set goals more easily and then also achieve them more easily?
63	**R:** Ok. This is one of the main things that I've liked and embraced about the Social Innovation Academy. You know, it's very easy for someone to say goal, but again, if you don't really know what it means, like deeply, you just end it like that, that it's a goal. So, a goal is something that everyone needs to have in life. Unfortunately, personally I never had those goals, like I couldn't even sit down, and I say: 'Maybe I want to achieve this goal and this goal and this goal.' Even when I did, like in my education, my goal was to get a first-class degree. Unfortunately, I failed, and I got a second class (apa?) which is still okay, yeah. So, I set it as a goal, but when I set, I just left it there. But when I came to SINA, they taught us how to set goals, like you set a goal let me say: 'I want our project to be certified and registered by maybe three months from now." When it comes to there, you need to look for means of how you can achieve the goals. So, this is where I went from. Like in my former life, I didn't know that when you set goals, you also need to set parameters or different dynamics of how you can achieve those goals. So, that has really impacted my life, like personally. I can now set goals and I achieve them, and I have a scale that/ I can say that, maybe I have achieved it; On a scale of maybe ten, I can say that I've achieved it, maybe eight out of ten. So, it has really/ That's why I said mindset change has really changed in my life. So, when it comes goals, I can set a goal right now and I achieve it. Even when I fail to achieve it, I can know the reasons why I failed to achieve it. So, that has really impacted my life and my growth, like personal development as a person and individual and also the project itself. So, I can know that I'm on the right track or wrong track. I have a tracker that says that: 'No, today, you didn't do your assignments, you haven't done your tasks' You know? It's kinda easy for me to set a goal and I achieve it thanks to Social Innovation Academy.
64	**I:** Ok. Now we've talked about all the positive aspects about SINA. And now I would be very interested in your ideas how the Social Innovation Academy could improve maybe? Do you have some?
65	**R:** Well, Social Innovation Academy, I think where they need to improve is, I think to provide more opportunities to scholars, because you find that in one intake they bring in like, let me say from ten to 25 scholars. So, if there's a possibility of them adding on the number of scholars, that would be really very interesting, because for sure this is an opportunity that everyone would like to have in life. Personally, when we had scholar selection I called upon my former classmates, former course mates and former colleagues from the University to come and attain this program, because it's really, really, really very beautiful and I think Social Innovation Academy can change the status quo of the entrepreneur world in Uganda. Because with the programs they have and they mindset they do, the impact in your life, the connections you get, you know, it kinda makes it very, very, very easy for you to become a successful person rather than wasting all the years in, in school. I'm not saying that the school is bad but still the curriculum and the academic sector in Uganda, it is really not so good, because you don't have a guarantee that when you study hard, you will gain. It

becomes kinda difficult with the setting in schools, you know? A lot of bureaucratic tendencies in school, a lot of what? So, when it comes to *Holocracy* here at SINA, it makes it so easy for someone to achieve, you know? Even someone that seems to have higher grades or someone who is a bit higher than you, you treat him just like your fellow. Fellow, like agemens or a fellow human being. So, SINA really, I think they should give more chances to people. Yeah? To different scholars. I don't know how it's supposed to be done, but I think that is one aspect, I would like for SINA to look into, because they really have all it takes for one to become a successful person. So, they can guarantee you a very big future or a very bright future. So, if they can guarantee bright futures to different people from all over, that would be really, really, really nice. Yeah, basically that's it.

66 **I:** Mhm. You were mentioning successful person twice. Then I would be interested in how you define a successful person.

67 **R:** Okay. A successful person like in Ugandan setting, even just the word success it guarantees someone's happiness. Because it's really very difficult for someone to be in a country like Uganda when you are jobless. So, being a jobless person is something that really hurts because at least I've been there for some few months. I know what it takes and what it means for someone to be jobless. So, when it comes to getting work, you get work but, but still, you can't guarantee your success, because it is not your work, it is not your job, it isn't your mothers or father's job. So, you don't have a security on the job and perhaps you're getting or you're earning little on the job. So, that also doesn't guarantee success, because maybe one day, one time things might happen and you lose the (unintelligible).

68 So, what I mean by success, when it comes to the SINA setting, is because here you OWN, like you create your own, yeah? You have a project, it is registered in your names, it is yours. Like you become successful even in a way that you inspire others. You know? It kinda makes it very easy for you to become successful, when you have something of your own like something you can call your own and you as an individual, you also have that attachment on yourself that: 'This is my project, this is something that I need to look after for me to become a successful person.' So, at least SINA gives you a reason not to lose something. Every time you have like nothing to lose, you become so reluctant, and you don't feel like (sighs) there's much impact you can create. But if you have something to lose, like right now my project, I wouldn't like to lose my project, cause I see a lot of future in it. So, it gives me that moral to work hard and become successful as a person, because a lot of people have hopes in me. The SINA community have a lot of hopes in me, SINA itself, they have hopes in me, like I have something to lose. So, I will fight very hard in order not to lose my enterprise or not to lose my stand in the enterprise unlike the other world that we come from. You know? People even fail to go to work or people delegate. People, they call it injections, like someone doesn't go to work and they delegate someone to do this and this and by the end of the day maybe you don't even do what you were meant to do. So, here it becomes quite different. You have that attachment in you, that 'I have to do this'. So, with the empowerment you get, with something to lose, you really work hard to become a successful person. So, that's how I guarantee/ That's how I gauge success, like becoming self-employed, like you earn, you become maybe a board member, you become a shareholder, you become a consultant. So, that's how I get success. It is in maybe two aspects, it can be social that people talk about you, people feel so proud of you, people like you, people maybe this and this and this. But again, it also comes in the economic aspect as well. You know, when you own, still you can't get or you can't earn little like maybe your employee, yeah? So, it becomes quite different. Yeah, so, that's how I gauge success and that's how I say, that's why I say SINA guarantees success to a person.

69 **I:** And would you say that right now in terms of happiness, you are a successful person?

70 **R:** Aaah (laughs) Surely. At least every day I get some good news about the project. So, every day at least I get a smile about the project. So, the project really inspires me a lot and it gives me happiness. Not even/ Actually I have not yet started earning from the project like maybe a salary or a wage, but still I feel very happy than I was where, like I was at the job I was working from. Like you work, you expect very little and still even the little comes in very late. So, you've been like 'I'm working but I don't have that happiness'. You know, the landlord is on your door, you need what to eat, like friends are calling you, they have problems, Mum is calling you, that she has a debt to pay. That is like (sighs) your sister is being just from school. So, it really/ You be like: 'I'm working but I'm not gaining, so what am I helping my family, what am I helping my friends with?' So, it gives you that demotivation and you be like: 'Ugh, why am I working?' So, it is instead stressful at the workplace. But

again, when it comes to Social Innovation Academy and with the project, like you're not earning, you're not earning yet, you're not getting some good money but the dynamics in the project and everything that comes, it really puts a smile on you. People are like: 'Ugh, but you're going to make it, you're going to make it.' So, that thing really motivates and inspires, so it puts a smile on your face. So, happiness has really been created and I really like, even right now I'm smiling because of the project, so happiness (claps) is guaranteed by this.

71	**I:** Very, very nice. So, we are at the end of our interview now.

72	**R:** Oh (laughs)

73	**I:** Unless you would like to add something, something you think is very important to add to the interview? Something we haven't talked about yet.

74	**R:** Well, I would say that first of all thank you for the interview. You know, it's a pleasure. It's/ Perhaps you have different reasons why you've chosen me out of maybe the others. Probably you might go to others as well, which is very okay. But I'm really, really, really interested in what you're doing cause research is also part of my world. I really like a lot of research and on my project, on the project that we're working on, I'm the project researcher. So, I like it so very much when someone is doing something that is really very instrumental and developmental to the community. You know? And you interviewing me is something that is nice to me, but also, it is also good to you. So, I think it's a win-win-situation for the both of us. And I would really like it so much if maybe this interview, I hope someone to build maybe momentum or help someone to get the courage or be inspired in one way or the other and I wouldn't find it so much problematic if it's published or it's maybe put somewhere. I don't have any problem as long as I create impact in one way or the other. So, I would really thank you as well. Thanks for, maybe choosing me for now, because it's me seated here, so I'm really, really, really grateful for that. And the social interactions that we have had so far and now this one also, it really makes me feel like I have a friend. Like I have a friend, so I like it so much when I create new friends. Yeah, basically that's it.

75	And maybe one thing I would say, like for school going children maybe in Uganda. Education is very good and really no one would say education is bad, cause hadn't it been in education, perhaps I wouldn't have been where I am today, but also if you get some opportunities or if you get chances of joining the entrepreneur world, it is really a very interesting world with a very big platform for you to unleash your inner potential and ability. So, you can join the entrepreneur world because like in Uganda we have the saying that in the end of the day all we need is money. So sometimes people don't care about degree, people don't care about what you studied, people don't care about maybe your social status, when it comes to academic excellence. So, at the end of the day all of us need money. And really if the entrepreneur world can give you that guarantee or can give you that assurance then why not? So, you should choose wisely because the education system really doesn't give you that guarantee of you becoming a successful person and basing on the bureaucratic tendencies in Uganda also, like in the job-seeking world, it makes it very, very, very difficult for you to get a job in Uganda. Apparently, the unemployment rate stands at between 60 to 75 percent in Uganda. That is really worrying and if you look at the school fees or the tuition fees that we spend at university, like let me say personally, I used to spend approximately 3.5 million Ugandan Shillings per semester. That is tuition, accommodation and maybe some feeding. So, if just a semester you can spend that, it means at the end of the three years that is minimum 18 million. So, if you look at the 18 million being wasted like that and someone studies and they get a job earning 300.000 Ugandan Shillings - that is really so touching and you feel like: 'Why did I study?' So, it makes it very, very difficult for you to get the happiness that you ought to have, because at least you studied and, you know, you need to achieve, you need to work and earn. So, it makes it very difficult in that angle.

76	But the entrepreneur world, even within just the few months that you spend in, in the projects or in the academies or in the entrepreneur world at least you start seeing a very bright future. So, actually there is one day that I told my mentor that: 'Had I known that SINA exists, I wouldn't have joined University.' I really feel like I wasted the three years in university, maybe, I won't say that doing nothing cause I achieved, like I almost even met my goal, but still haven't achieved in this world of ours. Perhaps maybe it's not even my chance. But I've just spent/ It's less than a year at SINA, but I feel like I have a guarantee of my future. So, it's something that I would really recommend someone else to do and that's why, when I/ In my maybe quest, I was like SINA should bring in more scholars to join the program because it's

really helpful. It helps both a girl- and a boychild, so the environment is really very cool. So, I would say people should embrace the entrepreneur world because it gives you at least a guarantee. Yeah, and with the entrepreneur world, I think with the empowerment as well from Jangu, from SINA, it really gives you an upper hand in your life to achieve than someone who has gone for education. So, on a scale of maybe a 100, let me end by this, on a scale of a 100, if I'm to rate the entrepreneur world when it comes to SINA, and the education system in Uganda, even when someone attains a degree: I would say that someone who has joined SINA has 70 percent chances of becoming successful in the future or becoming a successful person or an important person in the community and the education sector in Uganda gives you just 30 percent guarantee of you becoming someone that you really want to be. So, let's all embrace the entrepreneur world. Thank you.

77	**I:** Thank you very much, IJ. That was a very nice ending. And yes, I'm glad that we had the interview, too and I would be really glad to stay in touch with you and share my research in the end, but I will do anyway because it's going to be available for SINA, for the whole community to read. And yes, I wish you all the best and a nice and successful day.
78	**R:** Wow. Thank you so much. A nice and successful day as well and better days ahead of you.
79	**I:** Thank you.
80	**R:** You're welcome.

1	**Interview IL**
2	**I:** Hello IL, welcome to the interview. Thanks for coming and accepting my invitation.
3	**R:** Yeah. Thank you, I'm also glad to be here.
4	**I:** Thank you. Just one more time I want to ask you, if you're fine with the implications in the consent form?
5	**R:** Yes, I've read every part of the consent form and yeah, I consent to proceed with the interview.
6	**I:** Thank you. Thank you very much. Ok, then let's start with the first question. I would be very interested in how your life looks right now, at the moment, what are your roles at SINA and yeah, what are you doing?
7	**R:** Mhm (affirming). Yeah, so currently one of my roles, I have a number of roles, among them being the sustainability coordinate and sustainability basically looks at the general assets you see around the premises. Yeah, I/ that's the infrastructures, water, electricity and internet. Yeah, so, it's a bigger circle and it has smaller circles within, or the sub circles. So, I'm the lead ring and within sustainability I also take up some roles including safety steward that looks on the security of the assets, Jangu assets and also the safety of the people. Yeah, so in there we have (net guards?), we have the (necessity systems?) yes and other things to do with the safety, fire extinguishers, yes. And yeah, I also do electricity-infrastructure, this is my role. And yeah, electricity-infrastructure and I also IT-Infrastructure, so that's why we have internet access around the premises.
8	And yes, my other role in empowerment: I'm the/ I take up applied coordinator/ the applied program coordinator, yes. So, in there I do design the timetables, I get to know which session we run which day and which session requires a budget, yes basically and yeah, and some other roles. Oh, my key role is also branding in operation circle so, which focusses on the branding materials of SINA, I mean of Jangu international and also creating the identity of Jangu International, that we want to see. Yes.
9	**I:** Ok. Thank you. You're also involved in the empowerment process you said?
10	**R:** Yes.
11	**I:** But you were a participant of the empowerment program yourself, right?
12	**R:** Yes.

13	**I:** Mhm (affirming). Ok so, we want both to look a little bit on your role as a participant of the, of the process but also your role as a facilitator or trainer for the empowerment program.
14	**R:** Mhm (affirming)
15	**I:** So, I would start with your personal experiences with the empowerment process. Can you tell me a little bit, when you started it and maybe some certain memories you have about it, about the whole period when you were doing the process? Some memories that were very valuable, still very valuable for you nowadays.
16	**R:** Mhm (thinking). Yeah so, also do you mean how I came to be part of the empowerment team and all that?
17	**I:** Yes, you can also talk about that if you like. Yeah.
18	**R:** Yeah, maybe I'll just give you a recap from when I/ right now I'm a partner.
19	**I:** Mhm (affirming)
20	**R:** Also, at Jangu International but I will give you a recap from way back when I joined in 2017. I joined as a scholar in 2017, June. Yeah, I also went through all the empowerment stages, as an applied, by then it was the confusion stage, so through the emerging stage, concentration. I also one time came up with an enterprise that was called S7. and we're doing mobile workshops within schools, and until of recent when, when Covid distract. But then I would matter as a scholar, I mean yes, a scholar having a project, I was fully doing my roles within Jangu international, the roles I've shared earlier. So, when Covid distracting in 2019 we/ schools were closed and we lost the opportunities of still working with schools. There was/ The concept of mobile workshops could not work anymore. We tried maybe not to make them mobile but then also when we got a space somewhere, where we could bring in students to learn, it was also not accepted well according to the regulations by then. We were not allowed to gather more than five members. Even when it could be found in theory but not of the same family, it was already a case all. Practicing any educational service, it was more like a crime.
21	Yeah, so, from there, that forced us to put our enterprise S7. on hold, that was providing mobile workshops within schools, science, and technology workshops. And so from that point, because I was still working with a student, so Jangu invited me now to fully join the partnership program, to fully work with the organization since for Jangu, it was still offering online classes. For us it was kinda hard, because we are dealing with rural schools, so but by Jangu it/ I mean for Jangu it was still holding those sessions, the online classes. Yeah, so that's how I fully joined the partnership program and yeah, at first, I was fully concentrating on my roles as a electricity-infrastructure, safety and also the IT. Yeah, but then I also/ We start as a team of partners. Since there are just some gaps in other circles, in empowerment, so we agreed together as partners, not only to have focus in specific circles but to have a general overview in all circles. So, that's how I found myself also joining or bringing in my energy in empowerment and also finding empowerment people, who were only having roles in empowerment coming into sustainability or committee operations, so that's, that's how I joined the, the empowerment circle.
22	And, yeah, from then I had to pick a point of interest. So, I started by coordinating the progress presentations for scholars, even when we had them online, whenever when they were going to present, I was the one and they sent me their power points, I ranked them and facilitated the presentations. That was my first step and the second step, when we opened up and yes S7. we also opened. We allowed physical sessions of scholars coming back to the ground. So, from then I started with the circle lead applied and also I got to know the accountabilities of the coordinator, so I took up that role. So that's how I brought myself or I transited from being a scholar into a partner. And now into even the empowerment processes. Yeah, there have been some, some challenges that I/ You might get someone offering really nice session and that person maybe in the next program, they are not around, or they are not there anymore and sometimes it has been hard coordinating with them, to still offer those sessions. And that's one of the challenges. Uh and I/
23	**I:** Can I just interrupt you for a second?
24	**R:** Yeah, sure.

25	**I:** I was more talking about how you have developed in those let's say, you said 2017?
26	**R:** Yes.
27	**I:** Yeah, in these four years, from who you were back then.
28	**R:** Ah, me personally.
29	**I:** To who you are right now. Yes exactly, exactly.
30	**R:** Yeah, thank you. I'm sorry for the other information, it's irrelevant?
31	**I:** It's okay (laughs).
32	**R:** Yeah, so this (central?) year, the empowerment program, it has shaped me as a person. Before I came, I only had/ I was just working in an Internet café working for someone. By then, when I joined, I was introduced the whole social entrepreneurship concept. That's when I also build a mind of being my own boss, you know? Yeah, like also our system, the safe organization system offers that, but even if we're working within the organization, it still gives a room that you feel like you're not working for someone but you're rather working for yourself. And this has really helped me so much to grow as an individual. So, a lot of perspective, a lot of things have really changed. I've also started my enterprise, either much I'm here, but the knowledge acquired from here has helped me start my enterprise. Back in my village, that (sells?) agricultural inputs. So, you find that there other people that are selling agricultural inputs, but after getting through or going through these processes, I also thought how differently can I do this. Yeah, from other people. So, I brought in a model of delivering, so that we/ clients order, and we do deliver the agricultural inputs at their farms, later to their farms. So, that's some knowledge acquired from here.
33	And (unintelligible) my business, but now you see that I've also supported my family members, that not only financially from what I earn from the organization but also giving them like the business knowledge, yeah. So, whenever I visited them be like: 'How about you? Yeah, you do this differently. How about/ What differently? How differently are you selling your juice?' So, you find that this has supported me, you know. When my family benefits, at the same point, I also benefit. So, and this is from the knowledge I've acquired from here. And I will not deny also financially by then I was not doing good.
34	Yeah, so joining here, being exposed to different people with different talents, I've learned a lot of things from here. For example, I've already shared my roles. One thing about Jangu that through role taking, when you're joining a role and there's already a role-filler, you join as a learner, so it's more of like an apprenticeship. So, you learn from work, you learn while working. So, all that skill I've learned/ The skills I've learned, I've at least applied them somewhere. I came not knowing anything to do with electricity. When I joined the role, someone I found there, taught me and then after teaching me, I now am able to go outside and if time allows, if there is time and it doesn't interfere with my schedule, my organizational work, I can still go outside, do some work and I earn. If something comes to do with IT, maybe working on a computer, cause now you see we have a computer lab that needs/ So all the knowledge, I've acquired from setting up the computers within there, I can also take this knowledge at another school, help them setting their computers up. I can still earn from that. I came not knowing all those things.
35	The same thing like/ So I told you, I'm taking up the branding role, so I've/ Actually each role that I'm taking up currently, I've some point earned from it outside the organization. So, I can go do photography for even other enterprises that have come from SINA, for example *S6* If they have a function or an event they have to take on, you find that they will call me. They will not pay me like what they will pay any person, they have got from outside, but I will go like also the alumni or our partners, but at least I will earn something small. If *G.* has an event, *G.* is an enterprise that was born from Jangu International, I will still go, do for them work and one way or the other I earn from there. And whenever I also do something, that they use I will feel, just within my heart, I will feel comfortable that I have also contributed, only that will make me satisfied. So, that's how I can say Jangu has transformed me, or the changes that have happened to me.
36	**I:** Mhm (affirming).
37	**R:** I don't know if that answers your question.

38	**I:** It answers my question very well, yes. Would you also/ Where would you position yourself if you would, if you would/ Yeah, you can open it (the window). (Laughs) If we talk about personal freedom and unfreedom where would you position yourself right now and why?
39	**R:** Personal freedom?
40	**I:** Mhm (affirming).
41	**R:** Yeah, within the organization?
42	**I:** Yeah, generally in life.
43	**R:** Yeah, generally in life, I think/
44	**I:** Has it changed by participating here?
45	**R:** I would say, it has highly changed.
46	**I:** Mhm (affirming)
47	**R:** Before I have not been to any place that offers freedom like this place. One of the common word we use here is *Freesponsibility, f*reedom that comes with responsibility. And this is practiced right from the roles we take up. So, you find that I have full autonomy within the role I'm taking up. If I have/ Maybe the taking up the role branding, if an idea comes up, I will just share with people to get basically feedback but not coming to consensus. So, in one way or the other there practicing my freedom, which you will not find in other casual places, where you come up with an idea, the boss will first sit, agree, even judge you whether you're worthy taking up such a project or not; or if they see that project, they doubt, they just judge you. They will say: 'No, this person', no matter how much you've come with a brilliant idea, you're not taking it up. 'Let's forward it to this person, to take it forward.' For me, in Uganda, in places that I know around, I think, I feel much more freedom from here. Also, the organization supports me exercise it and I also support the organization exercise their freedom. So, I feel there's a win-win for both the individual and the organization.
48	**I:** Mhm. And outside of SINA? How about that?
49	**R:** I've told you. The life I've shared, the life outside this place, outside Jangu, that there freedom is not exercised. For example, if/ The example I've given/ If you're directly working somewhere, you'll not be able to bring ideas, or your ideas will have to go through this bureaucracy. Your ideas will have to go through the processes. You're not/ you can't speak to the top person, to the boss, maybe because you're at a certain level of/ according to where you are employed, eh? So, I feel that they/ in places that I know, this place of us, freedom in everything: speech, exercising your duties, yeah.
50	**I:** And do you also feel that you are free to, to choose what you want to do?
51	**R:** Yes. I would/ Yes, I feel, also being in this place, it gives you freedom to choose the path you want to take. Reflecting on the numbers of partners we've had around, that at one point they have outgrown, and they have/ they went and started their enterprises also. Just in a period of years Jangu has been in existence and sure not more than ten years, which you'll not find not even in government for example. When you go visit our districted quarters, the person you find then in the office, they have been in the offices for over thirty years. So, I'm sure those people/ okay, in my own view, I feel these people they do not have/ maybe they have not exercised freedom. So, or they have not explored the other things, eh?
52	But the unique thing about this place that work continues moving forward in the right way, but you find that facilitator keeps on changing. And if you really track well the facilitators who have left, they have started a new life and still in the line of maybe social entrepreneurship, but they have started a new life, and we are still colleagues. Which with the outside world when a good worker or a good employer leaves, there'll always be no contact between the company and the employee, which has not been the case here and I think that still brings us back to the freedom. So, yeah. Or for me, yeah, (laughs) I don't know how to conclude (laughs).
53	**I:** Well, maybe you can conclude with another questions because now you were talking about those people who created an enterprise and then they got more independent from SINA but are still connected and I was wondering how it is different in terms of this freedom

for those who have left SINA and for those like you, who have maybe left but came back and are still here. Is there/ Are they also experiencing more freedom, you think than before in the outside world with an enterprise?

| 54 | **R:** It's hard to tell, I can't really tell, if people who have left, still feel the freedom they had within here, but I'm sure the connection/ For example we are an open/ Ok, or Jangu is an open place, that if it's a school, it's the only school that gives second chance that the people who have left, will still come back and improve the areas, maybe they didn't learn. So, I'm not quite sure, if now those who have left, still have their freedom they're experiencing here, if they still experience the same life, but I think it's/ I think it's so for those who have had the path from here or built their foundation from here, yes. And I also feel if one day, I learn and I feel I've grown, I will also give a chance for others to experience the learnings, the freedom and they also go find something better for their values. |

| 55 | **I:** Mhm, mhm (affirming). And when it comes about being successful in life, sometimes it is very important to be able to set a goal and to know how to achieve it. Would you say, you can do that? |

| 56 | **R:** Set a goal? |

| 57 | **I:** Yes, and then also know how to achieve that goal? |

| 58 | **R:** Yeah, sure. I'm sure I'm able to set a goal and know how I achieve that goal. |

| 59 | **I:** And how did you learn that? |

| 60 | **R:** I think I've learned that from various sessions we've had and also/ Yeah, I don't know, I'm overspeaking about the Holocracy system. From the roles the Holocracy system gives us, we set roles and then we choose priorities. But then/ Or we have projects rather, yeah, I meant projects. We create projects and then give priorities. So, in this project, that's where I've learned a lot on how to set goals because after having different roles, you prioritize, see what is realistic, what you can start with and then you try one month. If it doesn't work out, it still gives you/ I mean you still have another month to complete this project. So, through those experiences at first I would sit in projects that could even last more than seven months, but remember a project is something for us, in Holocracy a project is something you can set and accomplish even within a week. But it was taking nine months by then, when I just started engaging myself with the system. It reduced to four months to two, three. Right now, at least I have all the knowledge that when I set the project, I know where to go, I know what to follow and I'll accomplish it either in two weeks time or even one, yes. And I'm sure that learning from that experience still, for now I'm able to set a goal, even if it's a two-year goal and I will know the necessary steps to take. |

| 61 | **I:** Mhm (affirming) |

| 62 | **R:** And that is through the experience I've acquired from the sessions and also the *Holocracy* system, that gives us a chance of setting projects and prioritize it then. |

| 63 | **I:** Mhm (affirming). Very good. Thank you. I think we're at the end of the interview already. I would just right now ask you if there is something you would like to share, something you would like to add in the end, you think is important to say? |

| 64 | **R:** Mhm, yeah (laughs). I'm not really getting something in mind to ask. |

| 65 | **I:** Would you maybe like to share, a special experience you've made here that you think was very contributive to your development and the way you're leading your life now? |

| 66 | **R:** Mhm, yeah. So, maybe something what I've acquired from here and I think most entrepreneurs miss out there, and it has very contributed to my development, they are the first three months I spent here in applied program; and that really focusses/ applied program really focusses on personal development, you know, triggering your mind. We have sessions like the seven habits, the NVC - Nonviolent communications, so I feel most entrepreneurs out there miss these things. The best things. For example, like understanding the seven habits, that sessions really helped me so much. Also thinking of for example, when we talk of win-win-situations, yeah, all of the things that builds up a personal character. Those three months in 2017 really helped me to shape me, that even before coming up with any idea or/ I always have to first reflect on those first sessions about me, because those sessions focus on you as an individual. So, I feel that's what most people face and that's what I celebrate |

here. That they helped me, and they are the key driver in the time frame I've spent here. Yes.

67	**I:** Ok, that sounds very good. Thank you.
68	**R:** Yeah, welcome.
69	**I:** Well then, I'll just say thank you for the interview and for your time. And I wish you a nice day
70	**R:** Yeah.
71	**I:** And all the best.
72	**R:** Thank you so much and have a nice day, too.
73	**I:** Thank you!