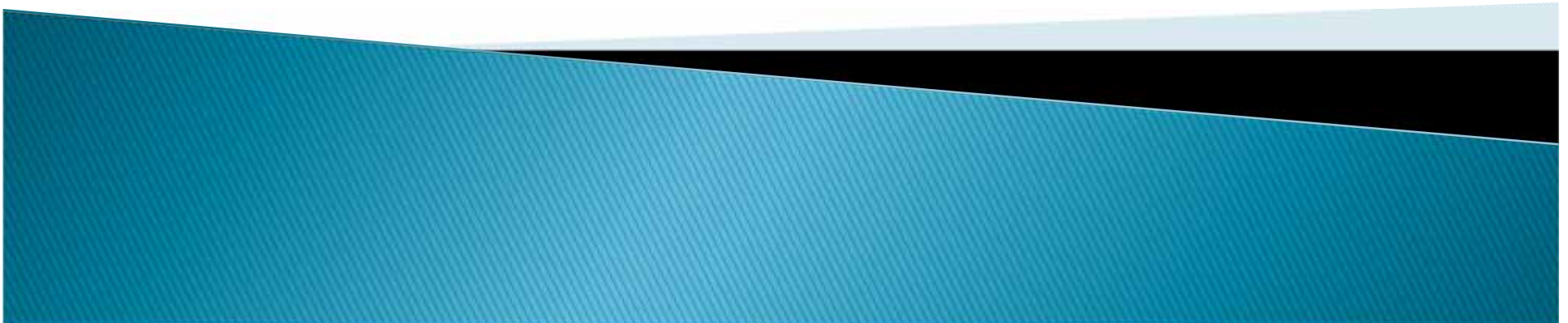


'Being well with others'

Relational (we)llbeing in
Ethiopia and Thailand

Laura Camfield
DEV, University of East Anglia





Example 1 – Subjective poverty in Ethiopia

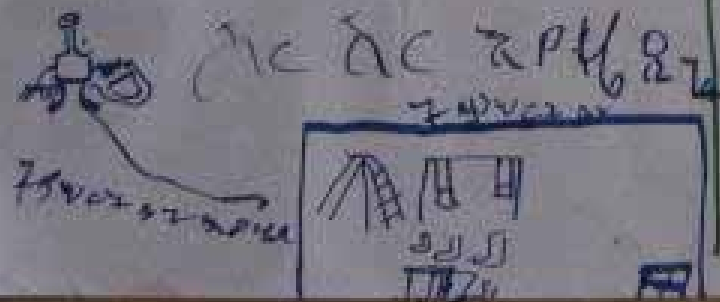
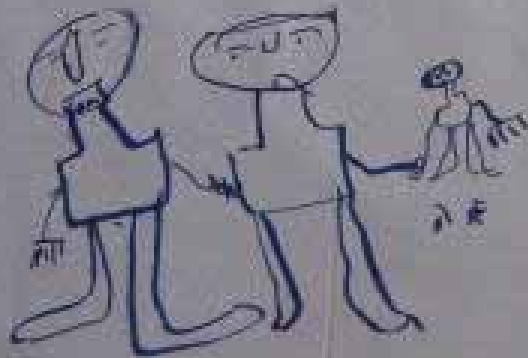
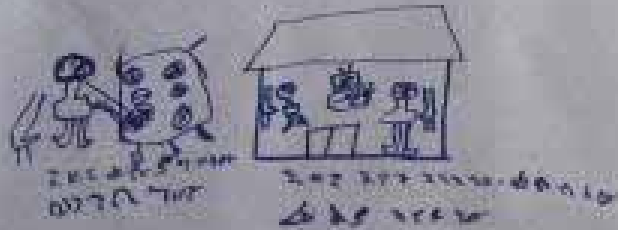


Children's understandings of illbeing and poverty

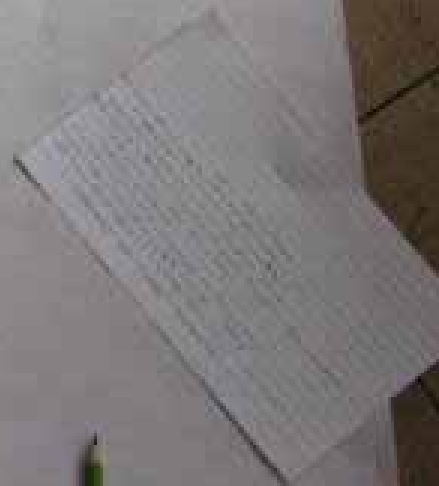
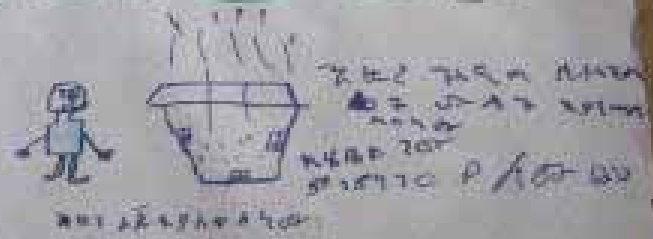


Group and individual interviews with children aged 5-6 and 11-13 in five urban and rural communities ($n=100$)

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Challenging questions...

Why isn't he helped by relatives or neighbours?

People do not get close to him because he has dirty clothes

Why can't he do paid work such as shoe shining?

There is no-one to buy the boy polish for the shoe shining

Why can't he get help from an NGO?

No-one gets close to him so he doesn't have any access [...] no-one can prove his problems to the Kebele or NGOs



Lively debate...

For Teferi losing parents is the first important indicator of ill-being, for Negassi it is lack of proper follow up from family, for Belayneh it is lack of proper education - a child who does not learn will finally be a thief, [...] for Tessema all are equally important, etc [for 2.5 hours...]

Rahnia again suggested that since teachers have responsibility to teach students, they have to teach students in a good way whether they are working in government or private school. However, Mariam maintained that private school teachers teach students in a proper way, unlike government school. Rahnia added that the only difference between the two schools is that the private school's fee is expensive

'Socially perceived necessities'

There are rich families in the community and they can do anything they want, but poor families cannot do those things, and they expect others to support them. Thus the children feel lower. [...] If a friend of one person dresses well on holidays and on occasions, and if the friend cannot dress like that they will feel inferior. [...] If families cannot do as their neighbors [e.g. slaughtering a sheep, changing their clothes on holidays], they feel inferior Akiltit Tera, Addis

Ababa (urban)

How are poor children regarded?

Tach meret, rural Amhara

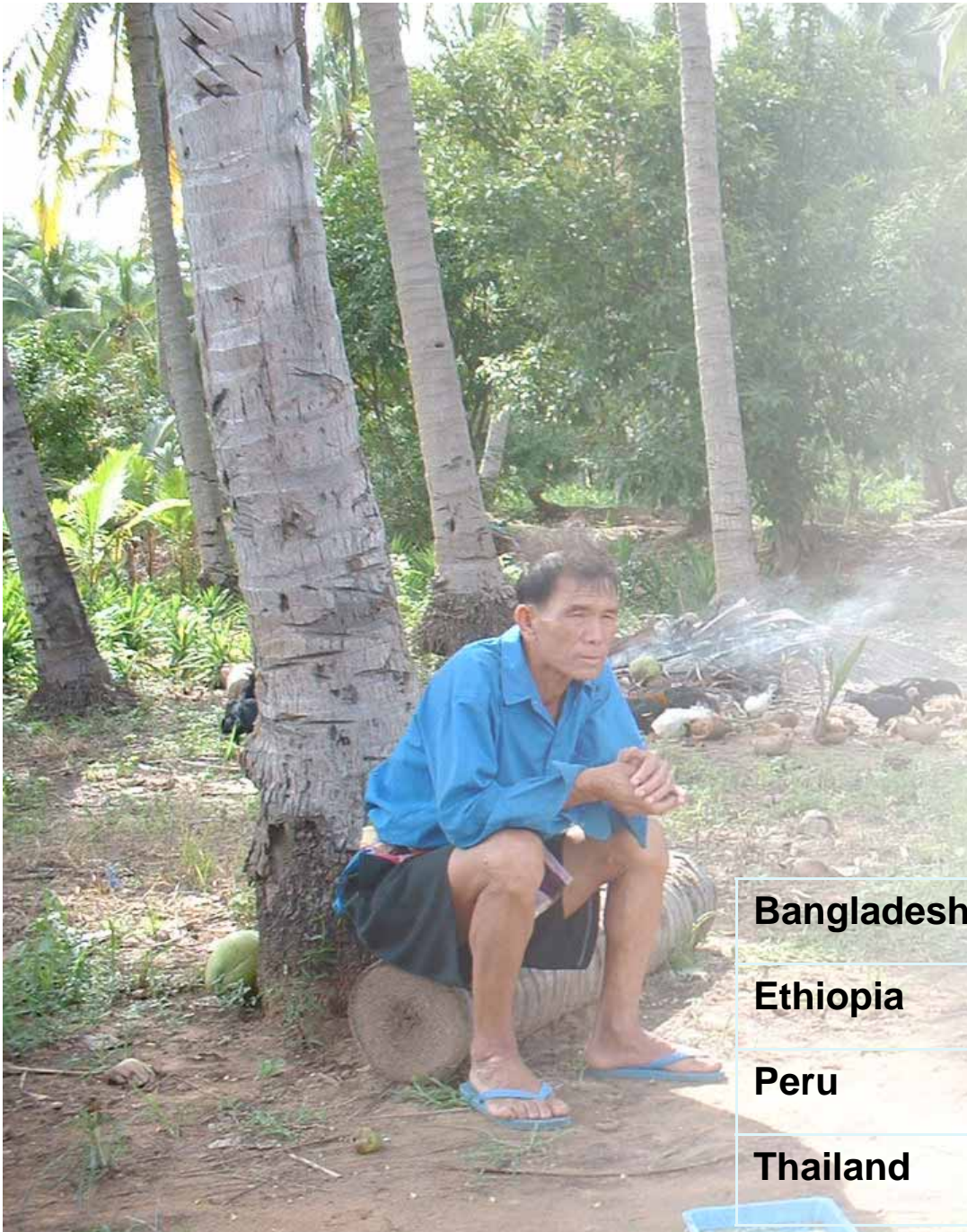
- *They might give them money if they beg or advise them to work ... rich people look down on them and label them as thieves*
- *In the school there is discrimination, it is children from rich households that are nominated to be monitors [and] involved in the clubs that are found in the school*
- *Better off children might belittle those from poor families because of their clothing*

Methodological reflections

- ▶ In-built triangulation and debate
- ▶ Quality of facilitation and note-taking, and transcription and translation
- ▶ Benefits of more deliberative process and other forms of engagement (air example)
- ▶ Presenting work – small, purposive samples, data not available to external people for analysis (replicability)
- ▶ Not 'participatory'
- ▶ Do they say anything new?

Example 2 – Aspirations in Thailand





Initial exploratory research

What do people value?

What gives *quality* to their lives?

Examples:

What are the characteristics of a family who lives well/ doesn't live well?

What are the characteristics of an ideal community?

What are your hopes/ worries about the future?

Bangladesh	6 sites: 73 interviews, 21 focus groups
Ethiopia	6 sites: 120 interviews, 36 groups
Peru	7 sites: 419 interviews
Thailand	5 sites: 102 interviews, 36 groups

Findings: Qualities of life

- Close affiliation
- Relations with the community and the wider world
- Material wellbeing
- Education
- Religion

“A nice girlfriend and a business so we can work together, and make enough money to support a family”

Pek, 20, NE Thailand



“Quality of life is the outcome of the gap between people’s goals and perceived resources, in the context of their environment, culture, values, and experiences”

What people want to do or be and the resources they can access to achieve this





WeD-QoL (Thai n=369)

Positive and Negative Affect Scale

Necessary Goals

Satisfaction with Goal Attainment

Satisfaction with Life Scale

Weighted Goal Attainment Scale (44-item)

= Necessary Goals + Goal
Attainment

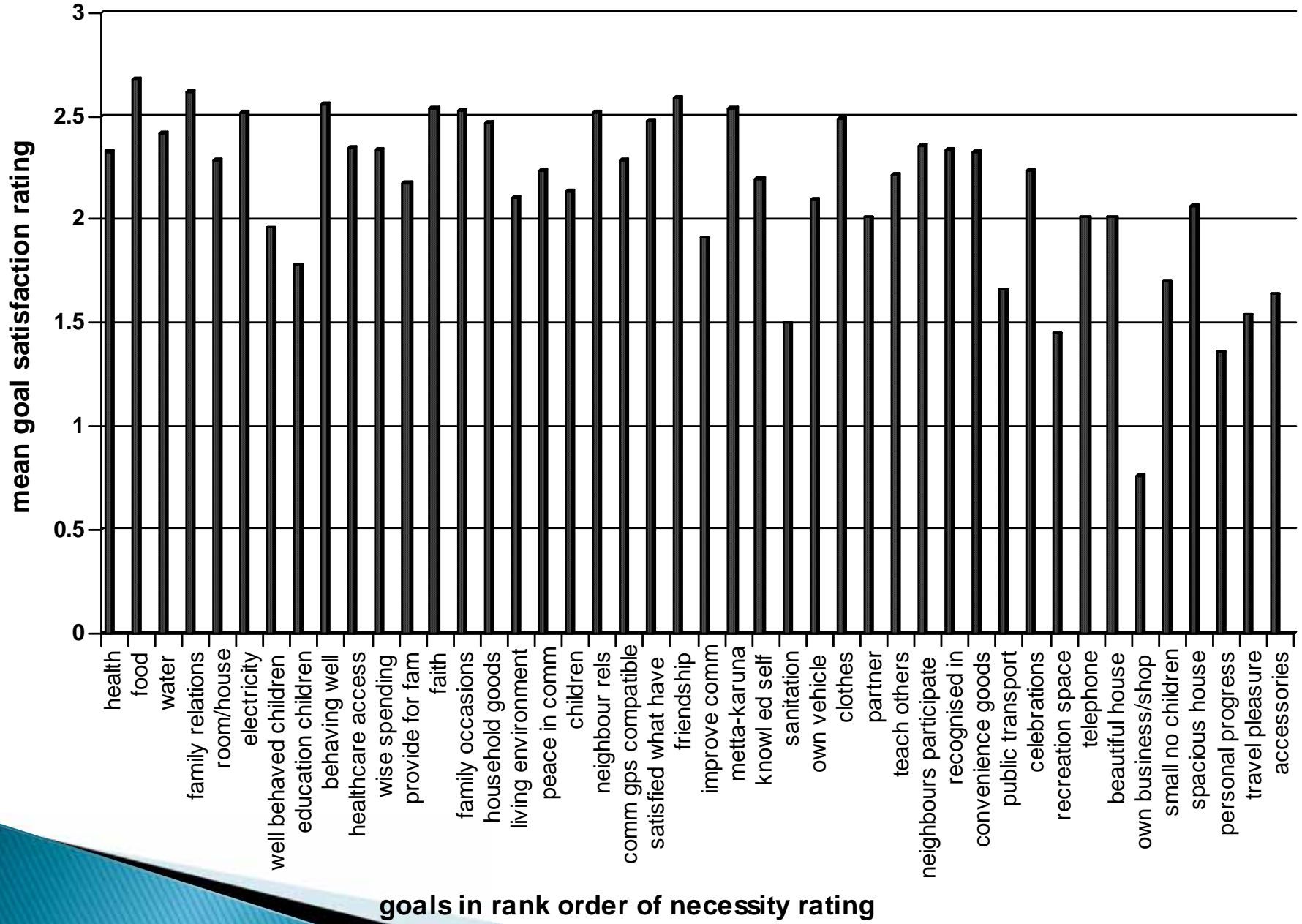
(How satisfied am I with the
important things in my life?)

Thailand three-factor structure

Person, relationships,
surroundings (23 items; alpha
0.895)

Nuclear family (6 items, alpha
0.799)

Material wellbeing (15 items,
alpha 0.815)





Subjective wellbeing, aspirations and poverty

- Subjective (mental) wellbeing
 - Negative Affect was significantly higher among poor respondents
- Adaptation
 - Poor respondents reported significantly higher satisfaction with life
 - No significant differences in the number or type of goals that poor people considered important - societal consensus about what matters?
- Attainment
 - Poor respondents reported lower attainment overall and for the three factors of basic house and home, luxuries and nuclear family.
 - No significant differences for attainment of community and social resources- poor people feel included in their communities and can draw on local social networks?

Methodological reflections

- Working with a common structure across four countries
- Translating international measures, especially the Positive and Negative Affect Scale
 - Academic language, missing concepts, different factor structures
- Validation requires specific skills so in some countries analysis separated from data collection (c.f. econometric techniques)
- Weighting – time consuming, but what did it add?
- Sensitivity to life stages - young 'underachievers'
- Implicitly 'careerist notion of wellbeing' (Pendlebury, Wilk)



- Measuring socio-cultural competencies/non-cognitive skills
 - How young people navigate, how/ where these skills develop, relationship between these skills and social resources
- Empirical examples
 - De Weerdts – social mobility in Kagera, Tanzania
 - Rao – tribal domestic workers in Delhi
 - Tekola – relationships with neighbours in Addis Ababa

Questions for discussion

- ▶ Can we accurately measure relational wellbeing?
 - challenges of measuring social capital/ resources
- ▶ Why measure this?
- ▶ Given that measurement is inherently individual, how can we keep the focus on the broader context which is central to relational wellbeing?
 - not just 'individual men, women and their families'