Community Systems and Practices to Prevent and Respond to Violence Against
Children in Uganda: Children’s Perceptions and Lived Experiences

*Listen to our voices*

By

Richard W. Wamimbi

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Royal Roads University
Victoria, British Columbia, Canada

Supervisor: Dr. Philip H. Cook

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COMMITTEE APPROVAL

The members of Richard Wotti Wamimbi’s Dissertation Committee certify that they have read the dissertation titled Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children’s Perceptions and Lived Experiences and recommend that it be accepted as fulfilling the dissertation requirements for the Degree of Doctor of Social Sciences:

Dr. Philip H. Cook [signature on file]

Dr. Dr. Bernard Schissel [signature on file]

Dr. Dr. Edward Kirumira [signature on file]

Final approval and acceptance of this dissertation is contingent upon the candidate’s submission of the final copy of the dissertation to Royal Roads University. The dissertation supervisor confirms to have read this dissertation and recommends that it be accepted as fulfilling the dissertation requirements:

Dr. Philip H. Cook [signature on file]
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Table of Contents

List of Tables ................................................................................................................................. iii
List of Figures ............................................................................................................................... iii
ABSTRACT .......................................................................................................................................... IV
OPERATIONAL DEFINITIONS ............................................................................................................. X

CHAPTER 1: INTRODUCTION ........................................................................................................ 1
Research Objectives and Questions ............................................................................................... 2
Conceptual framework ................................................................................................................... 3

CHAPTER 2: LITERATURE REVIEW ............................................................................................ 5
Introduction .................................................................................................................................... 5
Risk and Protective Factors ............................................................................................................ 8
Theoretical basis and general epistemology ................................................................................. 10
Children’s agency and participation ............................................................................................. 13
Public Health Model and Violence Prevention ............................................................................ 15
Community strategies being adopted to address Violence against children ............................... 16
Community mechanisms .............................................................................................................. 16
Supporting parents, caregivers and families ................................................................................. 19
Life skills and education programmes for children ...................................................................... 20
Social norms and traditional mechanismsto prevent violence against children ....................... 21
Religious and Traditional responses ............................................................................................. 24
Legal and Policy framework on Violence Against Children in Uganda .................................... 25
Public and civil society accountability ......................................................................................... 26

CHAPTER 3: METHODOLOGY ..................................................................................................... 27
Participatory Action Research ...................................................................................................... 27
Selection of the research site ......................................................................................................... 31
Sampling of the participants ......................................................................................................... 32
Tool 3: Participatory Learning and Action (PLA) Tools for children .............................................. 182

APPENDIX 2: INFORMED CONSENT FORMS ........................................................................... 186

APPENDIX 3: RESEARCH INSTRUMENTS AND CONSENT FORM LOCAL LANGUAGE 197

REFERENCES ....................................................................................................................................... 219

List of Tables
Table 1: Category of study respondents ............................................................................................ 34
Table 2: Matrix of Prioritised forms of Violence against Children ................................................. 48
Table 3: Root cause analysis of sexual abuse as perceived by the children ..................................... 53
Table 4: Root cause analysis of child marriages ............................................................................. 55
Table 5: Root cause analysis of physical violence by boys ............................................................... 58
Table 6: Root causes analysis for child neglect .............................................................................. 66
Table 7: Root cause analysis of emotional abuse ............................................................................ 69

List of Figures
Figure 1: Research Conceptual Framework ..................................................................................... 4
Figure 2: Social ecology model ........................................................................................................ 13
Figure 3: Public health model .......................................................................................................... 16
Figure 4: A framework for changing norms .................................................................................... 24
Figure 5: Isolated/ stand alone VAC intervention Approach ............................................................. 163
Figure 6: Comprehensive violence prevention and response model ............................................. 164
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACPF</td>
<td>Africa Child Policy Forum</td>
</tr>
<tr>
<td>ACRWC</td>
<td>African Charter on the Rights and Welfare of the Child</td>
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<td>AGVI</td>
<td>Adolescent Girls Vulnerability Index</td>
</tr>
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<td>AIDS</td>
<td>Acquired Immune Deficiency Syndrome</td>
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<td>ANPPCAN,</td>
<td>African Network for Prevention and Protection of Abuse and Neglect</td>
</tr>
<tr>
<td>CAQDAS</td>
<td>Computer-Assisted Qualitative Data Analysis Software</td>
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<td>CBCPMs</td>
<td>Community-based child protection mechanisms</td>
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<td>CBO</td>
<td>Community Based Organisation</td>
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<tr>
<td>CDC</td>
<td>Centres for Disease Control and Prevention</td>
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<tr>
<td>CDO</td>
<td>Community Development Officer</td>
</tr>
<tr>
<td>CEFM</td>
<td>Child, Early and Forced Marriage</td>
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<td>CFPU</td>
<td>Child and Family Protection Unit</td>
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<tr>
<td>CMBs</td>
<td>Case Management Books</td>
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<td>CPC</td>
<td>Child Protection Committee</td>
</tr>
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<td>CSO</td>
<td>Civil Society Organisation</td>
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<tr>
<td>CWCs</td>
<td>Child Welfare Committees</td>
</tr>
<tr>
<td>DFID</td>
<td>Department for International development</td>
</tr>
<tr>
<td>DOVCC</td>
<td>District Orphans and Other Vulnerable Children Coordination Committee</td>
</tr>
<tr>
<td>DPT</td>
<td>Diphtheria/Pertussis/Tetanus Vaccine Combination</td>
</tr>
<tr>
<td>EPRC</td>
<td>Economic Policy Research Centre</td>
</tr>
<tr>
<td>FGD</td>
<td>Focus Group Discussion</td>
</tr>
<tr>
<td>FGM</td>
<td>Female Genital mutilation</td>
</tr>
<tr>
<td>HIV</td>
<td>Human Immune Virus</td>
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<tr>
<td>HSSIP</td>
<td>Health Sector Strategic and Investment Plan</td>
</tr>
<tr>
<td>Acronym</td>
<td>Full Form</td>
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<tr>
<td>UNHS</td>
<td>Uganda National Household Survey</td>
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<td>UNICEF</td>
<td>United Nations Fund for Children</td>
</tr>
<tr>
<td>UPE</td>
<td>Universal Primary Education</td>
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<tr>
<td>UPF</td>
<td>Uganda Police Force</td>
</tr>
<tr>
<td>USE</td>
<td>Universal Secondary Education</td>
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<td>VAC</td>
<td>Violence Against Children</td>
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<td>VHTs</td>
<td>Village Health Teams</td>
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<tr>
<td>WHO</td>
<td>World Health Organisation</td>
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Abstract

Violence Against Children (VAC) is a growing public health and social development problem recognized globally and specifically in Uganda. The general research objective of this study was to examine how the community formal and non-formal systems and practices are functioning to prevent and respond to Violence against Children in Uganda, based on the lived experiences and perceptions of children. The study adapted a Participatory Action Research (PAR) methodology of social inquiry that produced unique, in-depth, multi-faceted investigation of the phenomena and allowed for knowledge integration and personal understanding of individuals and society. The study focused on a general epistemology of the lived experiences of children, most especially girls, that allowed us to learn more about the inward and outward consciousness of children based on memory, image and meaning in understanding children’s perceptions in preventing and responding to violence. The study was conducted in Nabukalu community, Bugiri District in Eastern Uganda. A total of 140 respondents who included children ages 12 to 17 years of age and adults (protection committees, civil society agencies engaged in child protection work and local government authorities) participated in the study. Findings indicate that the forms of violence that were predominant in this community include: child marriages, child labour; sexual abuse, defilement, child neglect and child sacrifice/murder for ritual purposes. While girls were found to be at more risk of defilement and child marriages, boys were more at risk of child labour and corporal punishment. Children cited the lack of basic needs such as sanitary pads for girls, food, shoes, clothing, books and decent school uniform as a predisposing factor to sexual abuse, because such needs compelled the girls to accept gifts from potential abusers. Overall, the common impacts of violence against children cutting across different ages and sexes were: emotional distress, poor performance in school, dropping out of school, injury, unwanted teenage pregnancy and child marriages. The most common risk factors identified
by the children include: harmful social norms and practices (especially towards girls),
domestic violence, lack of parenting and communication skills, leading to poor parenting;
household poverty, leading to failure to provide basic necessities for children; child neglect
and peer influence. The leading protective factors mentioned by both children and adults
include presence of the Child Protection Committee (CPC), positive parenting, positive
social norms and beliefs, presence of religious institutions, access to education and children’s
self-protection. A majority of the children knew where to report in case of violations of their
protection rights but were not satisfied with quality of services they were receiving. There is
strong collaboration and coordination of child protection efforts in the community through
the child protection committee, but lack of capacities and resources undermined the
committees’ efforts. I recommended that capacities and interventions that will lead to positive
parenting, transforming social norms, life skills for children and economic empowerment for
families, among others, be strengthened to ensure that children are protected and thrive in a
safe and secure environment in order for them to fulfil their rights. I contend that to achieve
meaningful and sustainable outcomes to violence reduction, agencies will need to adapt
integrated and comprehensive interventions in a single community based on a social
ecological model as opposed to isolated and stand-alone interventions scattered in many
communities with limited or no sustainable outcomes.

Key words: Violence against children, Child protection, Risk factors, Protective factors,
abuse, Child protection system, referral
Operational Definitions

Violence Against Children: Violence is understood to mean all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse (United Nations Committee on the Rights of the Child; General Comment No. 13 2011).

Sexual violence is the involvement of a child in sexual activity with another person, activity that the child does not fully comprehend, is unable to give informed consent to, or for which the child is not developmentally prepared, or else that violates the laws or social taboos of society. Children are sexually abused by both adults and other children who are in positions of responsibility, trust or power over the victim. Sexual violence against children takes different forms, including verbal utterances that are sexual in nature, touching or fondling the child in a sexual manner or being forced to look at sexual scenes (pornography), and stringent gifts, especially from men to girls or from women to boys in return for sexual pleasure (Violence Against Children, Haiti 2012, ACPF 2014 Ministry of Education Uganda, 2014, p. 12 – 13, Ministry of Education Uganda, 2012, p.22).

Physical violence is any form of punishment in which physical force is used and intended to cause some degree of pain or discomfort. Physical violence can be fatal and non-fatal. This involves hitting children with the hand or with an object. Physical violence also involves kicking, shaking, scratching, pinching, biting, forcing children to stay in uncomfortable positions and burning, among others.

Corporal punishment refers to any disciplinary measure in which physical force is used and intended to cause some degree of pain or discomfort. It can be perpetrated by parents and adult caregivers in the home and authority figures in schools and communities, who should be trusted, such as teachers, the police or other security personnel, religious leaders or

**Emotional violence** is any act or behavior that conveys to a child that he/she is worthless, flawed, unloved, unwanted, endangered, or of value only in meeting another’s needs. It includes blaming, degrading, intimidating, terrorizing, isolating, restraining, confining, corrupting, exploiting, spurning, withholding affection, and belittling the child’s capabilities, qualities and desires; or otherwise behaving in a manner that is harmful, potentially harmful, or insensitive to the child’s developmental needs or can potentially damage the child psychologically or emotionally (Ministry of Education Uganda 2012, p.33, Ministry of Education Uganda 2014, p. 12,).

**Child neglect** is defined as the failure of a parent or other person with responsibility for the child to provide needed food, clothing, shelter, medical care, or supervision to the degree that the child’s health, safety, and well-being are threatened with harm. Child neglect is a form of child abuse, and is a deficit in meeting a child’s basic needs, including the failure to provide adequate healthcare, supervision, clothing, nutrition, housing as well as their physical, emotional, social, educational and safety needs. (Child Welfare Information Gateway, 2016; ACPF, 2014; K.A. Svevo-Cianci et al. (2011).

**Child maltreatment** includes all types of abuse and neglect of a child under the age of 18 by a parent, caregiver, or another person in a custodial role (e.g., clergy, coach, or teacher). There are four common types of abuse: physical abuse, sexual abuse, emotional abuse and neglect (http://www.cdc.gov/violenceprevention/childmaltreatment/index.html)

**Child Protection System** is a set of coordinated formal and informal elements working together to prevent and respond to abuse, neglect, exploitation and other forms of Violence against Children. There are seven broad elements of an effective child protection system which include laws and policies, services and delivery mechanisms, capacity of service
providers, coordination mechanisms among stakeholders, child protection accountability mechanisms, the nature and quality of the circle of care and children’s resilience and life skills (World Vision, 2011).
Chapter 1: Introduction

Violence Against Children (VAC) is a growing public health and social development problem recognized globally and specifically in Uganda. Every year over 500 million to 1.5 billion children around the world are affected by some form of violence (United Nations Global Survey Report on Violence against Children, 2013). The general research objective of this study is to examine how the interaction between the formal and non-formal community systems and practices can be strengthened to prevent and respond to Violence against Children based on the lived experiences and perceptions of vulnerable children, especially girls. The study adapts a Participatory Action Research (PAR) methodology of social inquiry that produces unique, in-depth, multi-faceted investigation of phenomena and allow for knowledge integration and personal understanding of individuals and society. The study focuses on an epistemology of the lived experiences of children, most especially girls, that allows us to learn more about the inward and outward consciousness of children based on memory, image and meaning in understanding children’s perceptions in preventing and responding to violence. The perceptions and perspectives obtained from the children as key actors will be presented to the adults to build their knowledge and work as they move forward in the research process. The integration and combination of knowledge from the children and adults is aimed at building innovative, multi-sectoral strategies that can be used to create safer communities free from violence through children’s meaningful participation. The study took place in two communities in Eastern Uganda. Key variables including age, gender, and exposure to violence; cultural norms, historical and family backgrounds and access to services, were explored throughout the study process. Children, Child Protection Committees, civil society agencies engaged in child protection work and local government authorities participated in the study.
Research Objectives and Questions

The general research objective was to examine how the community formal and non-formal systems and practices are functioning to prevent and respond to Violence against Children in Uganda, based on the lived experiences and perceptions of children.

The specific research objectives are:

1. Find out the perceptions and lived experiences of children of the different forms of violence affecting children in their communities;

2. Examine the risk factors that expose children to violence and protective factors that provide a safer environment for children;

3. Establish what the formal (education and social welfare) and non-formal (family, faith-based, traditional) approaches to child protection are and how they are being applied in creating safer, violence-free communities in Uganda;

4. Examine how the community referral and reporting mechanisms are functioning to prevent and respond to Violence against Children.

The key research question is: How are the community formal and non-formal systems and practices functioning to prevent and respond to Violence against Children in Uganda, based on the lived experiences and perceptions of children?

There are four subsidiary research questions that the study sought to explore:

a) What are the perceptions and lived experiences of children (especially girls) on the different forms of violence affecting children in their communities?

b) What are the risk factors that expose children to violence and protective factors that provide a safer environment for children?

c) How are the formal (social welfare) and non-formal (family, faith-based, traditional) approaches functioning to create a safer community free from violence?
d) How are the formal and non-formal elements of community referral and reporting mechanisms functioning to prevent and respond to Violence against Children?

**Conceptual framework**

Violence against Children is recognized globally as a social development problem that manifests in different forms, including physical, sexual and emotional violence. It occurs in various contexts like homes, schools, communities, streets, workplaces, and the justice system and even in care detention institutions. It has long-term physical, emotional and sexual effects on the well-being of children. Children are raised in the context of systems that are both formal and non-formal, which have a duty to prevent and protect children from all forms of violence. The formal systems include the social welfare system, health system, education system and the justice system. The non-formal systems include the tradition/kinship system, religious and faith institutions, family system, peer and other social groups in the community.

The proper functioning of these systems depends on the effective interaction across all these various systems.

The interactions between these different systems mutually reinforce each other to bring about the desired outcomes and change. The interaction between parts of the system requires coordination and other actions that are organized or formed in relation to the goal of the systems (UNICEF, 2008). The formal and non-formal systems can achieve its outcomes through the effective functioning of a set of key elements and strategies that include collaboration/coordination, capacities, service delivery for children, laws and policies, social accountability, social norms, child life skills and resilience as described in Figure 1 below. The effective functioning of these elements and strategies will promote the achievement of outcomes within the social ecological perspectives that include: children becoming resilient enough to protect themselves and others, families that nurture, protect and provide well for
their children; communities that are free and safe from violence; as well as local and national
governments having an effective community referral and reporting mechanism functioning,
that enhances a violence-free society.

**Figure 1: Research Conceptual Framework**

**Community Formal and Non-formal Systems**
- Education System
- Social Welfare system
- Public Health system

**Intervening elements/strategies**
- Collaboration/
  Coordination
- Capacities
- Policies and laws
- Service delivery
- Social norms change
- Family and caregiver support
- Child participation
- Learning communities

**Outcomes (ecological)**
- Children resilient to protect themselves and others
- Families nurture and protect their children
- Communities free and safe from violence
- Governments with functional CP reporting and referral mechanisms
- Children participating in social democratic

Communities effectively preventing and responding to violence

*Source: Researcher’s own problem conceptualization*
Chapter 2: Literature Review

Introduction

The United Nations has identified Violence Against Children (VAC) as a growing public health and social development problem globally through a study commissioned in 2006 (Pinheiro, 2006). Worldwide in 2012, violence took the lives of around 54,000 adolescent girls between the ages of 10 and 19, making it the second leading cause of death among this population group, after infectious and parasitic diseases (UNICEF, 2014).

Violence is understood to mean all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse. Article 19 of the Convention of the Rights of the Child directs “States Parties to protect children from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse.” States Parties are further directed to pursue legislative, administrative, social, and educational measures deemed appropriate, including the development of social programmes, to support children and those who care for them. Finally, Article 19 goes on to call for other forms of prevention as well as procedures for “identification, reporting, referral, investigation, treatment, and follow-up of instances of children maltreatment.” (United Nations Committee on the Rights of the Child; General Comment No. 13 2011). Child maltreatment includes all types of abuse and neglect of a child under the age of 18 by a parent, caregiver, or another person in a custodial role (e.g., clergy, coach, and teacher). There are four common types of abuse: physical abuse, sexual abuse, emotional abuse, neglect (http://www.cdc.gov/violenceprevention/childmaltreatment/index.html).

In recent decades some extreme forms of Violence against Children, including sexual exploitation and trafficking, female genital mutilation (FGM), the worst forms of child labour and the impact of armed conflict, have provoked international outcry and achieved a
consensus of condemnation, although with no rapid remedy. Violence against Children cuts across boundaries of geography, race, class, religion and culture. It occurs in homes, schools and streets; in places of work and entertainment, and in care and detention centres. Perpetrators include parents, family members, teachers, caretakers, law enforcement authorities and other children. Some children are particularly vulnerable because of gender, race, ethnic origin, disability or social status. No country is immune, whether rich or poor.

The consequences of violence can be devastating. At worst, it can result in early death. Even children who survive must cope with terrible physical and emotional scars. Indeed, violence places at risk not only their health, but also their ability to learn and grow into adults who can create sound families and communities (Pinheiro, 2006, Ministry of Gender, Labour and Social development and UNICEF, 2014). Women and girls are vulnerable to different types of violence at different moments in their lives. They are also at greater risk of being sexually assaulted or exploited, either in childhood, adolescence, or as adults (Ellsberg and Heise, 2005). Among girls aged 15 to 19 worldwide, almost one quarter (around 70 million) are victims of some form of physical violence since age 15 (UNICEF 2014). Worldwide, more than 700 million women alive today were married before their 18th birthday. More than one in three (about 250 million) entered into marital union before age 15. Boys are also married as children, but girls are disproportionately affected (UNICEF, 2014, p.25).

The use of violence as a means of teaching and enforcing good behavior is incorporated into most African children’s upbringing as a norm and absorbed into their personal value systems (ACPF, 2014, P.15, The Columbia Group for Children in Adversity, 2011, p. 70). In some situations, parents consider the proper upbringing of children as of paramount importance in promoting their personal development, safety, and social well-being. Thus, harsh disciplinary codes that include corporal punishment are believed to
actually contribute to child protection. The same can be posited for harmful traditional practices, especially those affecting girls, intended to reduce the risk of exposure to sex and sexual predators before marriage, such as FGM in girls at very young ages. It is worth noting that child-raising systems that include physical chastisement are by no means exclusive to Africa (ACPF, 2014, p.16).

Uganda has a population of 78% below the age of 30 years, and 52% (17.7 million) is 18 years and below. Out of the 17.7 million children, 16% (2.8 million) are children with disabilities (Uganda Bureau of Statistics, 2012). In a recent study conducted in Uganda by the ministry of education, 81% of children aged 10-18 years depicted numerous forms of violence they have experienced at school. Some 77.7% of primary and 82% of secondary school students reported having some form of abuse; and 5.9% were subjected to defilement. At least 67% of students sampled reported to have been sexually abused by a male teacher and 74.3% of children interviewed reported having been caned by an adult at school. Emotional abuse by teachers and bullying by peers were problems that affected both boys and girls. Girls were grossly more affected and vulnerable to these violations than their counterparts, the boys. There are, moreover, inadequate response, reporting and referral mechanisms at the community level to prevent and respond to violence against children in the communities (Winsor consult Ltd, 2011). Violence at school is widespread in different forms and is an important contributor to dropout rates and poor performance (UNICEF Uganda, 2015, p. 57,). Despite being banned, corporal punishment is still common in schools. Girls and boys cite fear of being victimized by perpetrators as one of the primary reasons for not reporting acts of violence and abuse at school (Modes, 2012, p.27, UNICEF, 2015, p, 12, UNICEF, 2015, p. 5).

Children experience emotional abuse at school. Some teachers use inappropriate and demeaning approaches of instilling discipline in children. Teachers often insult and shout at
students. Teachers also parade students before their colleagues and other teachers before administering punishment (Modes, 2012, p.33, World Vision Uganda, 2012, p. 19, ANPPCAN, 2013, p. 31). Girls are especially vulnerable to sexual abuse; some 32,130 children head households and over 40,000 children live in institutional care. After the age of 10 years, adolescent boys and girls face specific protection risks, especially those whose families are poor and who send their children to work instead of attending school; or who marry off their daughters as part of their survival mechanisms. Girls also face challenges with regard to social norms that dictate female genital mutilation/cutting (FGM/C), early marriage and teenage pregnancy. Living in poverty also places vulnerable children further at risk because of high rates of child labour and child trafficking. Child-related offences (as victims and as offenders) are prevalent in Uganda, with defilement being a serious concern (UNICEF Uganda, 2015, p.67, ANPPCAN, 2013, p. 41).

There are a number of adverse and harmful traditional practices that affect children in Uganda. These include child marriages, female genital mutilation/cutting (FGM/C), child sacrifice/murder for ritual purposes, child labour, sexual abuse, defilement; child trafficking and child neglect (UNICEF 2014). Child sacrifice/mutilation of children was identified as a negative harmful practice that affects the safety of children in Uganda. Child sacrifice or mutilation of children was blamed on traditional spiritual healers and failure of government to enact and/or enforce laws prohibiting witchcraft, spiritual superstitious beliefs, and the desire for quick wealth (ANPPCAN, 2013, p. 42).

**Risk and Protective Factors**

No single factor explains why some individuals behave violently toward others or why violence is more prevalent in some communities than in others. Violence is the result of the complex interplay of individual, relationship, social, cultural and environmental factors. Understanding how these factors are related to violence is one of the important steps in the

WHO (as cited in UNICEF, 2006) suggests that young children are at greatest risk of physical violence, while sexual violence predominantly affects those who have reached puberty or adolescence? Boys are at greater risk of physical violence than girls, while girls face greater risk of sexual violence, neglect and forced prostitution. Social and cultural patterns of conduct and stereotyped roles and socioeconomic factors such as income and education also play an important role. Factors that are likely to be protective in the home as well as other settings include good parenting, the development of strong attachment bonds between parents and children and positive non-violent discipline. Factors that are likely to protect children against violence at school include school-wide policies and effective curricula that support the development of non-violent and non-discriminatory attitudes and behaviours. High levels of social cohesion have been shown to have a protective effect against violence in the community, even when other risk factors are present (UNICEF, 2006, p.11, ANPPCAN, 2013) The Columbia Group for Children in Adversity, 2011, p. 54-55). World Health Organization and International Society for Prevention of Child Abuse and Neglect (as cited in UNICEF, 2006), Research has identified several factors that appear to
facilitate resilience in children who have experienced violence. These resilience factors include secure attachment of the child to an adult family member, high levels of paternal care during childhood, a warm and supportive relationship with a non-abusive parent; as well as supportive relationships with peers who do not engage in substance abuse or criminal behaviour.

Gender was also identified as a risk factor, as girls and boys face different risks of different kinds of violence. Gender desegregation of data indicated that more boys reported physical abuse as compared to girls (85.5 % vs. 84 %), while girls were much more likely to have experienced sexual violence than boys (47.8 % vs. 44.4 %). Disability has also been identified as a risk factor for Violence against Children. However, analysis of survey data reveals no significant association between children disability status and self-reported physical emotional and sexual violence. Parental loss or separation was also identified as placing children at greater risk of abuse and maltreatment, including neglect, discrimination and stigma. In particular, orphanhood reduces the network of care and protection available to children, which consequently makes children more vulnerable to deprivation, abuse, violence and risky sexual behaviours. (ANPPCAN, 2013, p. 33).

Williams (2003) argues that although the past 20 years have seen many advances in understanding the aetiology and the consequences of child abuse and intimate partner violence against women, most of our research has taken a fairly narrow focus. That is, we have typically studied different types of abuse in isolation. Most studies have not focused on life course strategies in addressing Violence against Children, which most often may further exacerbate the consequences of the adult violence. Studies that focus on strengthening child protection systems that can foster safe communities are still limited.

**Theoretical basis and general epistemology**
This research takes a theoretical and epistemological position of a child protection system that is based on the lived experiences and perceptions of children in addressing violence. By definition, a child protection system has certain structures, functions, and capacities, among other components, that have been assembled in relation to a set of child protection goals (Save the Children, 2009; UNICEF, 2008). When thinking about a systems approach to child protection, it is important to remember the highly interactive nature of the parts in relation to the whole in a given context (Wulczyn, et al., 2010). Generally, child protection programming in the international development sector has experienced a significant global ideological shift over the past decade and not much inquiry has been made, particularly on the role of the community informal systems in the protection of children in sub-Saharan Africa. A holistic approach to child protection requires the engagement of both formal and informal child protection mechanisms. Formal systems are generally defined as being related to or sanctioned by the state’s government. The community informal (non-formal) systems would include traditional and other civil society structures, mechanisms, and processes of child protection (UNICEF, 2008). Non-formal actors including children, families, and communities are important parts of child protection systems, although too often they are portrayed simplistically as beneficiaries or as part of the problem (Wessells, 2015).

Wessells (2009) evaluates the effectiveness of development practice within the informal, community space and makes some comprehensive recommendations for best practices in this sphere based on an extensive document analysis. The elements which were highlighted as being responsible for increasing effectiveness include community ownership; slow, dialogue-oriented approach; initiating change from within the community, building on existing capacities and resources; support from leaders (formal & informal); child participation, good management of issues of power, diversity and inclusivity, resourcing, linkages between actors within the system and to wider community development.
While a systemic approach to child protection is increasingly recognized as necessary, it is not yet established in most African countries. The existing range of programmes and projects designed to prevent and respond to Violence against Children include many good practice examples. These include violence-prevention in schools, social protection and family support, child-and-women-friendly police training and special units, the provision of services for working with street children, among others (ACPF, 2014).

UNICEF (2014) recommends strategies to prevent and respond to Violence against Children. Although these strategies are strong, they do not, however, suggest systematic mechanisms for strengthening community formal and non-formal child protection systems to prevent and respond to Violence against Children. According to Wulczyn et al., (2010), child protection relies on people and organizations properly equipped to carry out the work. How children, families, communities, states, and formal and informal organizations are assembled around a common purpose is fundamentally a question about the past, the future, and whether the system in place today meets the goals set forth.

The child protection system in Uganda can be defined at four levels, namely; the national, the district, the sub-county and the community level. At all these levels, there are a multiplicity of different actors and institutions with varied functions and capacities (UNICEF and Government of Uganda, 2013, p. 12, UNICEF, 2010, p. 14, World Vision International, 2011, p. 5-6).

One can view social system from the structural functionalist perspective, which assumes that “societal change tends to be driven by search for better ways of organizing activity to provide for the well-being of the social system and the people in it” (Powers, 2010, p.152). But my view of society is not based on the social system alone but also on the individual actors, interpersonal interactions, analysis of groups, institutions, societies and
inters-social entities. The individual actions and behaviours are largely determined by the external environment within this social system.

**Social ecology of a child**

As described by Pinheiro (2006), addressing the risk and protective factors of VAC should be based on the social ecological perspective of a child that examines the developing individual (indo), the environmental context, and the interaction between the person and the environment. The environment may include the family setting (microsystem), relations between settings (mesosystems), broader social system settings (exosystems), and/or societal norms and ideology (macrosystems).

**Figure 2: Social ecology model (Bronfenbrenner, 1979)**

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**Children’s agency and participation**

Sayer (2008) argues that although the political rhetoric is about creating opportunities for all children, the reality is that children are constructed as sub-citizens who have a weak voice in controlling their own lives and have to defer to the wishes of parents and professionals, often following unnecessarily controlling practices. I contend that sustainable development can meaningfully be achieved by empowering local citizens to hold...
governments and duty bearers accountable by demanding the provision of quality services to ensure their well-being. Children, especially girls, are a critical category of citizens who are often marginalized in participating in the development and decision-making processes that affect them. The United Nations Convention on the Rights of the Child (UNCRC, United Nations, 1989), the first legally-binding document to accord children with the same comprehensive human and citizenship rights as adults, positions children as entitled to autonomy, and to fully participate in, and influence matters that concern them (Coady & Page, 2005; Page, 2008; Tobin, 2005). In recent years, the promotion of young children’s agency has been identified as foundational to learning, development and wellbeing outcomes.

It is widely acknowledged that children learn and develop through active interaction with others and participation in their environments (Bandura, 2001; Carpendale & Lewis, 2006; Corsaro, 2005; DeVries & Zan, 1994 as in Heykoop, 2014). Research demonstrating the influential role of agency and interactions in shaping neurological functioning provides particularly strong empirical support for this (Bandura, 1997; 2001; National Scientific Council on the Developing Child, 2004). The degree to which children should have a voice in anything is a subject of strongly divergent opinion. Rather than excluding young people from social policy development and practice (Boyle, Smith, and Guenther, 2007), this research takes a theoretical and epistemological position that acknowledges, values, and incorporates young people’s agency and “ways of knowing.” We recognize that young people’s perspectives and experiences can differ greatly from adults, and are important to develop more comprehensive and contextualized understanding and solutions to the challenges facing societies (Garbarino, 2008; Hart & Tyrer, 2006). From a human rights-based perspective, young people also have a right to contribute to issues that affect them (Currie & Heykoop, 2011; IAWGCP, 2008; Kaime, 2009; Luxton, 2005 as in Heykoop, 2014). In order to understand children’s perspectives and lived experiences, this study will adopt the
International Institute for Child Rights and Development - IICRD Circle of Rights (COR) process, which is a child-centred, participatory, action-oriented research process that begins with children’s perspectives and helps communities to build from local wisdom and community strengths to develop innovative and contextualized strategies to support positive social change for children, reflecting the principles of the UNCRC (Cook, et.al 2012).

In Uganda children are not given a voice to participate on decisions that affect them or contribute to the country's development and future prosperity. Attitudes within Uganda society are not conducive to children and young people expressing their views (MoGLSD and UNICEF, 2015)

**Public Health Model and Violence Prevention**

The public health model is a concept with currency in many disciplines, including health, education and welfare (Hunter, 2011). It is an epidemiological model that attempts to prevent or reduce a particular illness or social problem in a population by identifying risk factors. Public health models aim to prevent problems occurring in the first place by targeting policies and interventions at the known risk factors for the problem, quickly identifying and responding to problems if they do occur, and minimising the long-term effects of the problems (World Health Organization, 2006). In the public health model of disease prevention, preventative interventions are described as either primary (target whole communities or populations to contribute to child maltreatment), secondary (target families who are at risk for child maltreatment), or tertiary (target families in which child maltreatment has already occurred) interventions (Tomison & Poole, 2000). When applied to the child protection and child welfare sector, the public health model provides a theoretical framework that spans the service continuum from primary intervention services that target everyone, to secondary intervention services that target families in need, to tertiary
intervention services that target families where abuse or neglect has already occurred (Hunter, 2011).

**Figure 3: Public health model**

![Public health model diagram]

Source: Adapted from Bromfield & Holzer, 2007.

**Community strategies being adopted to address Violence against children**

WHO (2016) in the INSPIRE package suggests seven strategies for ending Violence against Children that include: Implementation and enforcement of laws; Norms and values change; Safe environments; Parent and caregiver support; Income and economic strengthening; Response and support services; and Education and life skills. Additionally, INSPIRE includes two cross-cutting activities that together help connect and strengthen and assess progress towards the seven strategies. It is stated that these strategies are based on the best available evidence to help countries and communities intensify their focus on the prevention programmes and services with the greatest potential to reduce Violence against Children. Nevertheless, the shortcoming with this evidence is that these strategies were again—tense consistency based on isolated projects that are implemented in a singular manner and not particularly implemented in a comprehensive and integrated manner so as to holistically and ecologically address VAC.

**Community mechanisms**
Community-based child protection mechanisms (CBCPMs), according to Wessells (2015), are local-level groups or processes that respond to violations against children and work to prevent risks to the children. CBCPMs are key parts of child protection systems, since they operate at grassroots levels such as village level in rural areas and neighbourhood level in urban areas, which is where children and families live and where children may be exposed to significant risks on an ongoing basis. Also, they are rich in potential child protection resources such as parents, teachers, and religious leaders, among others. These groups are known by a variety of names, such as child protection committee, community-owned resource persons, child welfare committees or child rights committees, community sensitization volunteers, among other terms. Community child protection groups play a key role in identifying and responding to children’s protection and well-being. They identify child protection cases and report violations to Local Councils and other authorities to raise awareness and educate communities about child protection issues, provide information about where people should go if they have concerns relating to violation of child’s rights and provide psychosocial support for survivors of abuse, exploitation, and violence. They also collaborate with the police, local government, the social welfare department, parents, and teachers, and children, to ensure access to necessary services for children who have suffered abuse (ANPPCAN, 2013, p.62, Wessells, 2009, p. 9-10, 29, World Vision Uganda, 2012, p. 21, ACPF, 2013, p. 78, Wessells, 2015, p. 9-10 , World Vision International, 2011, p. 12, UNICEF,2013, p.21, UNICEF, Government of Uganda, 2013, p. 21, Raising Voices, 2012, p. 15). Yates and Masten (2004) argue that intervention programmes that are contextual and multi-systemic should target the child, family and community levels. Studies have shown that strong social support networks provided by relatives, community members, non-governmental organisations and social service agencies, for example, are critical to mitigating
adverse influences in children’s lives. Communities need to create a space for engagement and collective responsibility for building sustainable childhoods (Boyden & Mann, 2005).

According to ACPF (2014), national child protection systems, as a means of extending their outreach and effectiveness, have fostered the development of community-based mechanisms for child protection, such as Child Welfare or Protection Committees. These neighbourhood-based groups act as the primary protection system against violence and abuse, mediating conflicts, discouraging severe punishment or abuse, and taking other steps to promote children’s safety. Additionally, Wessells (2015) highlights that international NGOs frequently help to establish Child Welfare Committees (CWCs) or Child Protection Committees that consist of 10–20 women and men as well as children. Having been trained, these committees monitor, respond to, mitigate, and prevent various forms of child abuse. In emergency settings where support mechanisms for children have been weakened or shattered, CWCs are one of the most frequently used child protection interventions. CWCs are also used frequently in transitional and long-term development settings. Although these externally initiated mechanisms are valuable, it is a mistake to think of them as the main CBCPMs. Communities frequently have endogenous mechanisms that act locally, without facilitation or guidance from NGOs or the government. They may perform the functions of child protection even though they are not named as such. For example, in Southern Africa, where large numbers of children had been orphaned by HIV and AIDS, faith-based groups organized supports for orphans (Donahue & Mwewa, 2006; Foster, 2004 in Wessells 2011). Similarly, in Sierra Leone, traditional chiefs and elders frequently help resolve inter-family conflicts over the responsibilities of a boy or man who has impregnated a girl (Wessells, 2011).
Supporting parents, caregivers and families

The family represents an important child protection structure. The family is the first line of protection for children. Parents and Caregivers are responsible for building a protective safe and nurturing environment for their children in order that they grow, learn and develop to their fullest potential (ANPPCAN, 2013, p. 45, World Vision Uganda, 2012, p.21, Wessells, 2015, 9, The Columbia Group for Children in Adversity, 2011, p.54, World Vision International, 2011, p.12, UNICEF, 2010, p.5). The extended family was a key support for protecting children, including providing for the needs of family members or friends who had come upon difficult times. Even orphans was effectively supported and protected by this traditional system of family care and protection. For example, an uncle or a neighbour could help raise the school fees, provide medical assistance, or take in a child orphaned by both parents. This support was organic and culturally expected, and was a sustainable protective mechanism. However, this traditional system of care based on kinship has been severely eroded due to urbanisation and weakening social ties, or has already been overstretched by the increasing number of vulnerable children and financial difficulties (ANPPCAN, 2013, p. 57, World Vision Uganda, 2012, p. 22).

The family often plays the most influential role in the quality of care and protection that each child receives. The role of the family is determined through the knowledge, attitudes, capacity and beliefs of each family related to the care and protection of children. However, families rarely operate outside community boundaries and are critically influenced by local culture, including traditional attitudes, behaviours and practices. It is important to recognise local cultural understanding of the definition and roles of family, as well as the protective roles and responsibilities of families. For example, in some cultures the extended family plays a critical role in the protection and care of children, and gender often determines different roles which are played within families (World Vision, 2011, P 12). Support for
parents and families, maternal and child health services through services for reproductive and maternal and child health are the first line of action to reduce neglect and violence against children from their earliest moments of life. These services not only provide the possibility of preventing unwanted pregnancies and improving access to prenatal, post-natal and early childhood healthcare, but can also help strengthen early attachment and reduce the risk of parental violence against young children (Pinheiro, 2006).

Family support can also be through home visitation and parent education programmes focusing on family functioning, particularly on family management, problem solving, and parenting practices. There is strong and consistent evidence showing them to be effective in reducing home and family violence against children, as well as other negative child health and development outcomes. The most successful programmes address both the internal dynamics of the family and the family’s capacity for dealing with external demands. Caregiver education can also pre-empt the evolution of poor parent-child relationships, and provide a context in which to teach parents non-violent methods of discipline. The earlier these programmes are delivered in the child’s life and the longer their duration, the greater the benefits (Pinheiro, 2006 pp, 178,179).

More family support can be addressed to families of children with disabilities. Pinheiro (2006, p188) notes that there is little research on the effectiveness of programmes aimed at reducing family violence against children born with disabilities. Providing short-term respite care for parents of children with disabilities can reduce stress on the family as a whole, but also act as a preventive strategy against violence. (Pinheiro, 2006 p.189).

**Life skills and education programmes for children**

Programmes for and with children like life-skills-based education, which enables children to recognise and avoid risky situations, have produced promising outcomes in a number of school-and community-based settings. This type of intervention usually teaches
children about appropriate and inappropriate touching, saying ‘no’ to an adult when they feel uncomfortable, and who they can talk to if they experience violence. In a number of countries, stimulated by the child rights movement, children’s and adolescents’ own organisations have developed and become active over the past decade. Child participation activities based on schools and community settings need to be supported, as peer groups can have a major role to play in helping identify at-risk children and undertaking proactive initiatives (UNICEF, 2014, WHO, 2016).

Life skills education helps children develop critical thinking, build their self-esteem to communicate effectively, solve problems cooperatively, and protect themselves from violence throughout their lives. For young people who sometimes feel helpless and frustrated, such programmes can show them alternative ways to manage life’s risks and challenges other than with violence or other harmful behaviour (UNICEF 2014). In terms of awareness creation, many of them had ‘talking compounds’ with numerous writings and pictures on child protection. These included: Stay in School, Avoid Early Sex, Abstain, and Avoid Strangers. These are positive messages targeting children (World Vision Uganda, 2012, p. 38)

**Social norms and traditional mechanisms to prevent violence against children**

Social norms are a key aspect of the social ecology that can either prevent or perpetuate Violence against Children (Bhatia, Asyut, Khan, & Walia, 2015; Boyce, Zeledón, Tellez, & Barrington, 2016; Carlson et al., 2015). A norm is what is commonly done (normal) or commonly approved (socially sanctioned) by a people belonging to the same group. The group is typically referred to as a ‘reference group’ or reference network, and comprises people important to an individual when he or she is making a particular decision, irrespective of the location of the reference group from the individual. On the other hand, social norms refer to rules of behaviour within a social group and the norms constitute beliefs, attitudes
and values. Social norms may or may not be based on accurate beliefs about attitudes and behaviours of others [Micheal Jon A-S et.al, 2016; Schaffer, 1983 as cited in Cialdini, Kallgren & Reno, 1991, p.2; Moneti (2012); Bichieri (2013)].

The concept of social norms is a blend of several elements, including standards, conventions, ideals, social or reference group; behaviour, practices, shared beliefs, values and attitudes. These elements can be explicit or implicit, formal or informal; operating at multiple levels. In drawing a distinction between behaviours and social norms, it is important to note that behaviours are what someone actually does, whereas social norms are beliefs about what other people do and what others think should be done. These can be summarized in two key reflective questions: What do I believe others really do? And what do I believe others think I should do? (Moneti 2012; Bicherri 2013; Alexander – Scott et.al, 2016; Javia Guillot 2013; DfID Guidance note as cited in UNICEF 2013).

Engaging girls and boys to critically examine gender norms and stereotypes has been considered effective in addressing the gender dynamics that perpetuate Violence against Children. Achyut et al., (2015) cite the Gender Equity Movement in Schools project as a successful intervention which worked with students aged 12-14 years in Mumbai, India, to shift their attitudes and beliefs related to gender roles, violence, and health. The intervention is said to have improved students’ attitudes towards equitable gender roles, physical violence, and sexual and reproductive health which, in turn, shifted social norms among the school children in these areas. While social norms are widely held and practised, they are unique in the fact that they are unwritten codes of conduct which are socially negotiated and understood. Therefore, understanding social norms is predominantly either through people’s perception about prevalent behaviour in their society or through understanding what other people expect them to do. The perception of prevalent behaviour is referred to as ‘descriptive
norms’, while the understanding of what others ought to do is referred to as ‘injunctive norms’. A violent behaviour can be said to be a social norm or held in place by social norms, when there are shared beliefs that the violent behaviour is both typical and appropriate, and consequent expectations in a reference group that the behaviour will be adhered to. A typical example of such behaviour is growing evidence on social norms leading to the upholding of Female Genital Mutilation and Cutting (Adrienne et al 2016; Cialdini 1991, p.3; Gelfand et al 2016 p.1; MichealJon A-S et al., 2016).

The social norms approach was initially applied in public health and health promotion, but has grown into the field of international development, where social norms change has become a key methodology in interventions to change a community’s knowledge, attitudes and practices concerning a particular subject. The approach has been used in child protection to tackle harmful traditional practice issues such as Female Genital Mutilation/Cutting (FGM/C) and Child, Early and Forced Marriages (CEFM) [UNICEF/Samira et al. 2009, Cook et al, 2016]. Social norms may be conducive or harmful to children’s survival, development, protection and participation in matters affecting them.

Because of these norms, children of different genders, castes, ethnic groups, with disabilities, etc. may have more or fewer opportunities than others to survive and develop. Social norms may condition children’s access to health, education and social services and the quality of the service. They may even condition the degree and quality of care and protection that children receive within their households (Alexander-Scott et. al., 2016). They are particularly important for addressing situations of violence, exploitation and abuse, as these are primarily the result of social interactions. The relevant interactions are not just those with the child but also among the people who surround the child or whose actions affect the child, directly or indirectly (Moneti, 2012). Experience from programmes that address violence
against women and girls is providing evidence of approaches that may work to shift harmful social norms in different contexts (Alexander-Scott et. al., 2016).

Figure 4: A framework for changing social norms

Source: Adapted from Alexander-Scott, M., Bell, E., & Holden, J., (2016)

Religious and Traditional responses

With respect to child protection, religious leaders played a significant role. For example, religious leaders play an important role in the spiritual nurturing and development of children, through religious teachings and counselling (ANPPCAN, 2013, p. 58, World Vision Uganda, 2012, p. 32, Wessells, 2009, p.8, Wessells, 2015, p. 9, UNICEF, 2010, p.5). Traditionally, idiomatic expressions, taboos and proverbs provided important cultural resources for child care and protection in communities. Most of the proverbs and expressions offer positive and negative reflections of how childhood is and children are regarded traditionally. I noted that parents used to spend considerable amounts of time with their children to prepare them for their roles in society, through story telling (ANPPCAN, 2013, p. 57).
Legal and Policy framework on Violence Against Children in Uganda

Uganda has several legal and policy frameworks on children that among others provide for protective elements to children from violence. At the apex level, the 1995 Constitution of the Republic of Uganda provides for protection of all children from any kind of abuse, harassment, or ill-treatment and further safeguards children from social and or economic exploitation. In addition, aligned to the UN Convention on the Rights of the Child (CRC) including two of its optional protocols - OP1 (Sale of children, child trafficking and child pornography) and OP2 (Children in armed conflict) ratified by Uganda in 1990; the Children Act enacted in 1996 consolidated all national laws related to child care and protection. The Children Amendment (2016) Act expanded children’s rights to protection and, among others, outlawed corporal punishment to children in the school setting. Other legislations with provisions on protection of children from violence include among others: the Penal Code Act (2007); Prevention of Trafficking in Persons (PTIP) Act (2010); the Domestic Violence Act (2010); Anti- Female Genital Mutilation Act (2010); Equal Opportunity Act (2010); Employment Act (2006); the Liquor Act (1960); the Persons with Disabilities Act (2006); and The Prevention and Prohibition of Torture Act, 2012 (MoGLSD and UNICEF 2015; Kalibala and Lyne, 2010).

Comprehensive survey report is expected by end of 2017 (Walakira and Muhangiet al, 2016, MoGLSD and UNICEF 2015; Kalibala and Lyne 2010). The Children Act Cap 59 provides an overarching legal framework for child care and protection and draws largely from the United Nations Convention on the Rights and Welfare of the Child (UNCRC) and the African Charter on the Rights and Welfare of the Child (ACRWC). The Children Amendment Act 2016 provided for new legislative provisions that enhance care and protection of children. These include recognition and respect of full rights of children, protection of children from harmful traditional practices, notably early marriage and Female Genital Mutilation and Cutting, protects children from harmful employment, including hazardous work and worst forms of child labour; protects children from violence and provides a right to access child protection services; offers clarity on guardianship of children; prohibits death sentence for a person below 18 years and prohibits corporal punishment in schools (Children Amendment Act 2016). Policymakers can play a critical role in protecting children. They can ensure that countries have national processes to prevent and respond to Violence against Children. They can champion legal reform in all settings as well as support community-based prevention programmes and rehabilitation; and social reintegration for children in conflict with the law. They can be instrumental in harnessing the political will and funding to support awareness-raising and capacity-building efforts as well as for research and data collection (UNICEF, 2014, p. 42, WHO, 2016, p.30).

Public and civil society accountability

Accountability mechanisms in child protect systems help to hold the various parts of the system and actors within the system accountable for their actions, including omissions and commissions to compel them to effectively discharge their obligations according to established standards. Uganda does not have a unified code of professional practice for child protection actors (UNICEF and Government of Uganda, 2013, p. 49, UNICEF, 2005, p.235).
Chapter 3: Methodology

To achieve the study purpose and answer the research questions, this study adopted a Participatory Action Research (PAR) methodology. Step one focused on collecting data on the lived experiences of children so as to understand their perceptions in preventing and responding to violence using child focus PAR approaches. The perceptions and perspectives obtained from the children as key actors were presented to the adults in step two of the study, to build their knowledge and work as they move forward in the research process. Step two focused on collecting data to understand the perspectives of the adults in strengthening formal and non-formal systems and the current practices in Uganda that are protective of children. The analysis of data from step one and two helped to provide insights that could be used to improve community child protection systems and practices and ensured that they were both innovative and included the voices of the children.

Participatory Action Research

Collecting data on lived experiences allows us to learn more about the inward and outward consciousness of children based on their memory, image and meaning. Lived experiences are best explored through PAR approaches. “Research focusing on lived experiences of people and cultures is grounded in reflective co-creation of knowledge. The results analyzed will therefore be useful to the research subjects and useful in offering a solution to the problem of scientism in knowledge production as the character of research shifts from disciplinary to trans-disciplinary fields of inquiry, offering an approach to research that is object-oriented rather than procedure-bound” (Smith & Pangsapa, 2007, p. 384).

PAR empowers the participants who create and control the production of knowledge. “One important aim of PAR is to empower people through participation in the process of constructing and respecting their own knowledge (based on Freire’s notion of
“conscientization” and through their understanding of the connections among knowledge power, and control. As people become more aware of their social reality, they can start to identify and mobilize resources for social development to improve their own lives. The process of participatory research can create a greater awareness in the people of their own resources and mobilize them for self-reliant development” (Rahman, M.A. 2008, p. 51).

Both the researcher and the participants in the community and organization are at the centre of the research process.

"Participatory action research thus contrasts sharply with the conventional model of pure research, in which members of organizations and communities are treated as passive subjects, with some of them participating only to the extent of authorizing the project, Initiating and sustaining genuine dialogue among actors leads to a deep level of understanding and respect" (Whitmore, 2005).

The emphasis of PAR, therefore, provides a collaborative effort, power-sharing, reflexivity, and its view of the researcher not as an “expert doing research from an external perspective, but a partner working with and for those affected by the problem” (Altrichter, et al., 2002, p. 130).

PAR allows ordinary and marginalized people such as children – exemplified by girls – to offer unique insights and perspectives about their lives and contribute to the creation of knowledge. The central thinking in this perspective is that ordinary, underprivileged people, particularly girls, will collectively investigate their own reality, by themselves or in partnership with friendly outsiders, take action of their own to advance their lives, and reflect on their ongoing experience (Rahman, 2008, Wadsworth, 1998). PAR therefore provides for a “methodological shift” to research about, and with, children; in which children are no longer considered an “object of study,” but active participants in the research process. PAR applies a social constructionist epistemology that recognizes the importance of children’s
lived experiences and of young people’s social positioning as a determinant of knowledge.

By applying PAR approaches, we shall then be strengthening child protection social ecology at different levels in a system. There is growing evidence highlighting the importance of community child protection systems (e.g. peer, kinship, community, and culture), which many young people and their families often prefer in situations of adversity (Wessells, 2009). Advances in thinking about how organizations work and learn are possible through PAR (Whyte, Greenwood, & Lazès, 1991). This is true because PAR is focused on realising change and that change can be sustained by the community or the organisation.

Brown & Tandon (1983) suggest working with the system (e.g., district and regional government, non-formal actors, faith-based organizations, etc.), looking for solutions that can be supported by consensus among relevant actors (e.g., children, their parents, communities), and practising incremental problem-solving and knowledge development that eventually promote reform (changes). It is worth noting that PAR allows for interdisciplinary experience and expertise of solving a problem in the community or organization (Whyte, Greenwood, & Lazès 1991). By applying PAR, we shall ensure scientific rigor in the research process. “According to the conventional wisdom, no other research strategy can match the standard model for rigor. PAR forces researchers to go through a rigorous process of checking the facts with those with firsthand knowledge before any reports are written.” (Whyte, Greenwood, & Lazès, 1991, p. 40). Participants have an opportunity for reflection in the entire research process. Critical reflection is an integral part of doing research. This requires participants to question, to doubt, and to consider a broad range of social, political, and cultural factors, including their own biases and assumptions" (Whitmore, 2005, p. 292).

While most of the empirical research is about finding truth, PAR adds action and social change. It will allow participants to influence social policy at the community and national levels. The key feature of PAR is that it allows for openness.
“When involved in a PAR process with many team members contributing to the enterprise, it is often far easier to escape the limitations of theoretically imposed logics that constrain observation and thought. Practitioners often bring the pursuit of irrelevant or ill-conceived lines of inquiry to a rapid halt, correcting or refining the questions asked in ways that lead to sharper formulation and more productive research” (Whyte 1991, p.54).

As a methodology to acknowledge, PAR advances new information and ideas that might create theories that are linked to practice in solving practical problems. PAR is considered appropriate for conducting a child rights based research; a critical component to conducting ethical research with young people, that emphasizes and supports their rights and well-being (Cook, Heykoop, Anuntavorasakul, Vibulphol, & Charunghiattikul, 2012 as in Heykoop, 2014). In PAR the ‘insider/outsider’ roles as members of the research team will doubtlessly be affected or affect the politics of the organization or community. Titchen & Binnie (1993) cited by Williamson & Prosser (2000) argue that “the authority of both insiders and outsiders is legitimate: the outsider has legitimacy in the situation, but only the insider has the authority to change practice within it" (p.589). The outsider must depict a ‘friendly’ and reflexivity relationship with the organisation or community to obtain valid information because they also argue that a “wholly” ‘outsider’ role (with the researcher as an external facilitator) is problematic, as the outsider may initiate change that is not fully owned by the participants, or is resisted" (p.588).

Lastly, while most of the empirical research is about finding truth, PAR adds action and social change. Research needs to lead to action and social transformation. Most research is about ‘finding truth,’ predicting, and verifying. PAR not only questions that, it adds an action component as an essential aspect. Praxis (action-reflection) is one of the key dynamics, a continual process of learning and doing” (Whitmore, E. 2005, p. 292). PAR allows for
mutual learning that leads to project ownership. “In PAR, the researcher is constantly challenged by events and by ideas, information, and arguments posed by the project participants. If the advance of science is a learning process, clearly continuous learning is more efficient than learning concentrated primarily at the initial and final stages of a project” (Whyte, Greenwood & Lazes, 1991 p. 42).

Selection of the research site

This research was undertaken in Bugiri District in Busoga region, Eastern Uganda where violence against children is of a greater magnitude due to diversity of risk factors that exposed children to violence. Busoga region has been ranked as the region in Uganda which has experienced the highest cases of sexual, physical and emotional violence in the Country. It is estimated that 84% of children in Busoga region face physical and sexual violence (http://www.anppcanug.org). At least 27.5% of the women aged 15-49 reported to have ever experienced sexual violence (UDHS 2016). This puts Busoga as a region with the highest percentage of sexual violence in Uganda. As already highlighted in the literature review, Uganda is one of the leading countries globally with the highest forms of Violence against Children and gender-based violence (Winsor consults, Ltd. 2011).
Sampling of the participants

The study population included a total of 140 participants that comprised children and their care givers, children with disabilities and other vulnerabilities. A total of 80 children were selected to participate in the study from Nabukalu community. The age range of the participants was from 12 years to 17 years of age. This age group was selected for this study because this is the age when most forms of abuse and violence happened and most of the children in this age group were often influenced by their peers. For a qualitative study, the sample size of 80 pupils was reasonable enough to enable the researcher reach data saturation, in-depth diversity of views, perspectives, meaning and knowledge integration.

Below is the inclusion criterion for the children who participated in the study:

a) Boys aged 12 to 17 years
b) Girls aged 12 to 17 years
c) Girls and boys who have ever experienced any form of abuse
d) Children with disability
e) Orphaned children  
f) Children from child-headed households  
g) Children out of school  
h) Children in primary school  
i) Children in secondary school  
j) Children from rural areas  
k) Children from urban areas

The children were identified through agencies at district level, like probation and social welfare, the police, Faith-Based Groups and child protection committees who have interacted with young people and families affected by any form of violence. Children with disabilities and other vulnerabilities were deliberately included among the participants to allow for diversity of views.

Another sample included duty bearers and other organizations engaged in child protection work from both the formal and non-formal institutions. These included parents, child protection committees, health workers, community workers and the village health teams; faith leaders and representatives from non-government organizations and traditional leaders. A total of 60 purposively selected adults were included in the study from the above mentioned institutions engaged in child protection-related work. The inclusion criteria for the adults were:

a) Adults caring for children (teachers and parents)  
b) Duty bearers caring for children (e.g. Child Protection Committee)  
c) Religious and traditional leaders caring for children  
d) NGO workers providing care for children.
Table 1: Category of study respondents

<table>
<thead>
<tr>
<th>Category of respondent</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girls 12-18 years</td>
<td>30</td>
</tr>
<tr>
<td>Boys 12-18 years</td>
<td>30</td>
</tr>
<tr>
<td>Out of school youths</td>
<td>14</td>
</tr>
<tr>
<td>Children with disability and orphans</td>
<td>6</td>
</tr>
<tr>
<td>Caregivers/parents</td>
<td>20</td>
</tr>
<tr>
<td>Child Protection Committee (CPC)</td>
<td>15</td>
</tr>
<tr>
<td>Head teacher</td>
<td>1</td>
</tr>
<tr>
<td>Teachers</td>
<td>14</td>
</tr>
<tr>
<td>Health in-charge</td>
<td>1</td>
</tr>
<tr>
<td>Sub-county Community Development Officer(CDO)</td>
<td>1</td>
</tr>
<tr>
<td>District health educator</td>
<td>1</td>
</tr>
<tr>
<td>District probation and welfare officer</td>
<td>1</td>
</tr>
<tr>
<td>District education officer</td>
<td>1</td>
</tr>
<tr>
<td>Religious and traditional leaders</td>
<td>5</td>
</tr>
<tr>
<td>NGO staff</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>140</strong></td>
</tr>
</tbody>
</table>

Research team

Following PAR methodology, an interdisciplinary and inter-sectoral advisory study team was established with the help of the child protection committee in Nabukalu community. A team of four research assistants and I conducted Participatory Learning Activities (PLA) among children and adults. This team consisted of the following groups of people: two children (one of whom had a disability), one member from the child protection committee, one representative from the NGO and the Sub-County Community Development Officer (CDO). This research team worked closely with me to lead the entire research process, while applying participatory methods. To ensure quality control, the research team conducted planning and debriefing meetings each day with the purpose of verifying the data collected. They identified the key themes, stories, interesting quotations and children’s voices.
Data collection methods

The study adopted a diversity of data collection methods for children and adults (Cook, Wessells and Cook, 2014). Data collection methods for children were majorly participatory learning and action methods that comprised the following:

a) In-depth interviews explored the lived experiences of the children to learn more about the inward and outward consciousness of children based on memory, image and meaning in preventing and responding to Violence against Children.

b) Risk mapping and body mapping with children, including most vulnerable children, explored issues of risk and protection. The risk mapping activity provided pupils an opportunity to identify safe and unsafe places for both boys and girls in their school and community. With the facilitator, pupils engaged in a transect walk to identify safe and unsafe locations within the school. Subsequently, a map of the school and community was drawn on Manila paper, and the safe and unsafe places were marked.

c) Umbrella of care explored where children get support and protection from. The purpose of this tool was to help understand stakeholders and institutions that protected children from different forms of violence.

The Process: Each child was given a clean sheet of paper, a pencil, and a set of crayons. They were invited to draw the people in their community who cared for them and helped them whenever they faced the situations or problems. They “mapped” these people
using an umbrella. Umbrellas are used to protect us from the heat of the sun or from getting wet in the rain. They were invited to draw their own umbrellas of people they thought helped them and kept them safe when they faced these situations or problems. The children were also shown a sample drawing of an umbrella without people. The umbrella had as many spines as possible where the children drew the people whom they went to for help or protection. They also left some space for new groups, organizations, or a government agency in the community that they did not know well, but whom/which they liked to help them and, therefore, had a space for in the Umbrella of Care. Next to the handle of the umbrella, children drew themselves and put their names next to their pictures. Below each picture of a person/organization that they put in the umbrella, they wrote or described what this person did to help them.

d) Transect walks with children, including most vulnerable children, prioritized risk and protective mechanisms and developed greater community “spatial” awareness of these factors (e.g. mapping specific risk and protection factors to places, people and social spaces in children’s neighbourhoods).
e) Spider grams explored children’s participation in daily family and community activities and contribution to enhancing resilience in self-protection of themselves, peers and family. Spidergrams mapped all networks and stakeholders for child protection in the area based on children’s knowledge of them.

f) Venn diagrams explored the referral and reporting mechanisms. The purpose of this activity was to map all relevant stakeholders, emphasizing the parties who are responsible for addressing VAC issues in schools and communities in order to understand:

- which formal or informal groups and structures existed in the community with a role or responsibility for the protection of children,
- which were the most powerful, and
- The relationships between them.

**Process:** The names of different duty bearers and stakeholders, whether formal or informal, were written in circles. Their degrees of influence were denoted by the sizes of the circles, and the amounts of overlap in their roles were denoted by the degrees to which the circles overlapped.
g) Problem Tree analysis was conducted to identify the different forms of violence, causes and impacts. The problem tree activity was an easy visual that helped children identify and analyze causes and effects of a child protection issue or violation in school and community. The “why” exercise was a method that kept asking “why” until one got to the root of the problem.

**Process:** The team wrote the child protection or advocacy issues that the group had chosen on a large piece of paper. The team stated the issue of the problem and then kept asking “Why?” until the group got no further with their explanation of the causes behind the problem.

By asking “why “in this repetitive manner, the group was able to identify the immediate, underlying and root causes of the problem they were seeking to address. In this example, instead of the group wasting their efforts trying to supply the basic needs of children at school, the group instead focused more on empowering parents and teachers through training and other interventions on child rights and life skills for children. In this way, parents were able to know that their children had the right to basic needs and if they did not provide for them, they would be held to account according to the law in the first place.

Having asked the “why” questions, the group was then helped to put their analysis into the form of a Problem Tree, if this was thought helpful. The tree had a trunk that represented the core problem, roots that represented the causes of the problem, and branches that represented the effects.

The following steps were followed in using the tree:

1. A trunk representing the core issue was drawn by the children, roots and rootlets representing direct and indirect causes, and branches representing direct and indirect effects of the core issue.
2. Causes at one or several levels were identified.

3. Focus was shifted from looking at the causes and effects that strengthen each other through direct or indirect connections.

4. Analysis was restricted to major causes and effects only.

5. “Why” questions were asked between four and five times to identify the immediate, underlying root cause(s) of the problem.

6. The effects of the identified core problems were noted and included as tree branches and leaves if the problem was not addressed. Participants were probed on whether they could give actual examples of those affected, which they had seen for themselves (without naming names). Effects on school attendance and retention by the very aspects were accordingly probed for by the research team the same was done for analysis for at least three issues that the children had prioritized.

h) A cage trap was used as a method to get children start to share the forms of violence experienced by children in the community. The purpose of this activity was to understand children’s common issues and difficult experiences related to Violence against Children, understand the root causes, and the different forms of violence. In this activity, children
named any bad or difficult experiences they had had with others in a non-threatening way. This activity was to help them describe their understanding of why these experiences happened and how they reacted or felt about them. A debriefing exercise was also provided at the end of the activity.

**Process:** This began by embedding twelve or more sticks in the ground, upright, in an open clearing. A yarn or rope was wrapped around the sticks to create a cage made of mesh or grids. The cage had several cells and lots of space in it so children could drop in cards on which they had written or drawn their bad or difficult experiences. Many cage traps were created because we planned to have small groups. Children were asked to get ready to share the stories based on the cage trap they had created. One or two volunteers from each group could then summarize and report what they had written/drawn in their cage. Children were reminded to listen attentively as each group shared their cage. They were encouraged to thank the presenters or clap for the presenters and for themselves for listening attentively.

They were taught special claps (e.g., rain clap, mosquito clap, round of applause, angel clap, etc.) so they were energized in between presentations. Of importance was that some children chose to present through role playing, a poem, or a song based on their discussion.

i) In-depth interviews explored the lived experiences of the children to learn more about
the inward and outward consciousness of children based on memory, image and meaning in preventing and responding to violence against children.

j) Umbrella diagram: This aided in creating an understanding of which stakeholders provided protection to children.

All these research methods for the study were chosen because they were considered age-appropriate, fun, and practical for the young people (Livingstone, Celemencki & Calixte (2014).

Data collection methods for adults included:

a) Focus group discussions with children’s committees were conducted, where a diversity of perspectives were obtained (a focus group guide was created with questions corresponding to study research question)

b) Key informant interviews with key local child protection experts were also carried out

c) Case study as a method of data collection was accordingly utilized to study the lived experiences of the children affected by the different forms of violence against children.

Case studies were also used to document the work of some existing community structures in action in order to understanding what was working and what was not working in addressing Violence against Children in the community.

Participatory data analysis

Data from the interviews was transcribed to identify the emerging themes. The NVivo- Computer-Assisted Qualitative Data Analysis Software (CAQDAS) was utilized to analyze the data, besides manual analysis, to help manage, organize, and develop coherence across the research data. Fortunately, I have had sufficient experience in applying this computer package in previous studies. Data cleaning and verification was conducted to allow for accuracy and reliability. In order to determine the natural “meaning units” as expressed by the respondents, the research team read and re-read the transcripts and then identified
areas of the interviews and other tools that highlighted the participant experience in relation
to the phenomenon of Violence against Children. Central themes that emerged were created
based on each of the research questions. We were also mindful in thematically coding the
data depending on the differences and similarities within and across the different categories
of respondents, based on gender, age, location and the lived experiences. After the descriptive
statements had been made on each of the research questions and the emerging themes to
create meaning, we, together with my research team took the findings back to the community
for verification and validation. It was from this session that I started to draft the chapter on
the findings of the study.

Procedures for enhancing study validity

Several techniques to maximize the validity of this study were used, including:

a) Expert peer review: initial findings were shared with some colleagues who are experts
   in the area of violence prevention within and outside Uganda. Their insights were
   used to refine the data while ensuring that objectivity was maintained.

b) Analytic documentation: This involved tracking phases in the evolution of the various
tools that were developed and the evolution of the actual metasynthesis (Sandelowski
   & Barroso, 2003, p806). This applied particularly to documenting quotations in regard
to the children’s lived experiences and perceptions throughout the research process.

c) Negotiated validity: During data collection and analysis, consensus was reached
   regarding the facts and meanings of units and for each of the final interpretive
   products and themes by all members of the research team, including children.
   (Belgrave & Smith, 1995 in Sandelowski & Barroso, 2003)

 d) Validity by the participants in the study: This lens suggested the importance of
   checking how accurately participants’ realities had been represented in the final
   account (Creswell & Miller 2000). While in the field, each day participants were
actively involved in assessing whether or not the interpretations accurately represented them.

e) Objectivity and trustworthiness: As mentioned earlier, I made my intentions, orientation and predispositions clear to the research team and the community to avoid any form of personal biases that could have had a negative impact on data collection, analysis and interpretation. Ethical considerations for researching violence against children

Conducting research on Violence against Children was quite sensitive and often raised ethical questions and concerns. It was critical that ethical principles were applied throughout the research analysis process. The research was conducted in a “manner designed to ensure that the benefits to participants outweighed any costs or unintended harm, and that the research process embeds the ethical principles of humanity, impartiality, neutrality, beneficence, non-maleficence, and the best interests of the child” (Ennew, 2009). Ensuring the best interest of every child was paramount and an overarching principle for all engagement with children. The best interests of children had to be respected and protected as the top priority throughout the entire process. The following principles were adapted from Ennew (2009) that I kept with the research team in order to protect everyone involved in the research:

Protected participants from harm: These included emotional, physical and other forms of harm. As soon as participants showed distress, any activity was to be stopped immediately. Throughout the entire study I sought to “Do No Harm” (Anderson, 1999; Wessells, 2008; 2009). Right from the onset of the exercise, I identified institutions in the community and at the district to provide psychosocial support services for children who could be traumatized during the data collection sessions.
All participation had to be voluntary: Voluntary participation meant that every participant (child and adult) had to give informed consent. For child participants, I obtained both the caregiver’s and the child’s consent. Informed consent normally included signing an agreement to participate in the study. Unless it was culturally inappropriate, not safe, or not possible in that case, a verbal consent was required before we proceeded with the study.

Respected cultural traditions, knowledge and customs: The research team respected and adhered to local culture, codes of dress and behaviour, greeting, use of the local language and age-appropriate techniques.

Established as much equality as possible: The research team was careful not to act or sound like teachers. Facilitators always strove to sit, speak and act in ways which minimised power inequalities with participants as much as possible.

Avoided raising unrealistic expectations: The research team did not make any promises that they could not keep, and followed through on all commitments made to participants.

Advanced Reciprocity: Any compensation to participants (such as refreshments) was agreed upon in advance. I avoided giving money because it could result in raised expectations, tensions in the community and biased participants’ responses.

Respected privacy: Research team members did not probe for information if it was clear that a participant did not want to answer. Also, the analysis team could always ask for permission to use stories, pictures or other information in the final report.

Ensured confidentiality: The research team protected the identity of all participants by changing their names or not collecting names at all. Participants were not named in reports or traceable by anyone without explicit permission. Data was stored in a safe place where it could not be accessed by unauthorized people.
Developed and agreed on behaviour protocols: The research team members agreed on behaviour protocols that covered both appropriate and inappropriate behavior.

Maintained a Relationship between the researcher and the researched: Being an indigenous citizen who was born, grew up in Uganda and one who understood the socio-cultural context of the Ugandan communities in which I was working, I really understood the culture and the social norms that helped to determine the roles, rights, responsibilities and relationships that perpetuated gender-based violence generally and violence against boys and girls more specifically. Furthermore, being indigenous and now working for World Vision, the largest global child rights and protection agency for children, I also understood and could deal with the sensitivities in regards to conducting research involving children. I therefore harnessed my indigenous knowledge and professional experience to ethically interact with the local communities and children throughout the research process. To ensure objectivity and trustworthiness, I made my intentions, orientation and predispositions clear to the research team and the community, to avoid any form of personal biases that could have had an impact on data collection, analysis and interpretation. Titchen & Binnie (1993) cited by Williamson & Prosser (2000) argue that “the authority of both insiders and outsiders is legitimate: the outsider has legitimacy in the situation, but only the insider has the authority to change practice within it” (p.589). The outsider must depict a ‘friendly’ and reflexivity relationship with the organisation or community to obtain valid information” (p.588). Finally, I ensured that all interviews applied informed consent by explaining the nature and content of the research to parents and child participants (in the local vernacular language), in both written form and verbally, before each research session began. In the former regard, participants were asked to sign an informed consent sheet acknowledging understanding and permission to engage in the research.
Informed consent Process for minors

We applied ethical principles throughout the research process. The research was conducted in a manner designed to ensure that the benefits to participants outweighed any costs or unintended harm, and that the research process embedded the ethical principles of humanity, impartiality, neutrality, beneficence, non-maleficence, and the best interests of the child (Ennew, 2009). I worked with the child protection committee to obtain informed consent from the parents and also from the children. Ensuring the best interest of every child was paramount and was an overarching principle for all engagement with children throughout the entire process. The study involved children below the age of 18 who were attending school and those who were out of school. Regardless of whether they were in school or out of school, children below the age of 18 had both parental permission and child assent in order to participate in the study. The processes through which the study team obtained parental permission and child assent for children in school and youth out of school was detailed and clear to all the members in my team. The children and the caregivers signed the informed consent form, specifying that their participation in the study was voluntary and they could pull out of the study any moment if they so wished. All the participants freely participated in the study from the beginning to the end. We all, as a research team, adhered to the local culture and behavior throughout the study. The ethical considerations described in the proposal were adequately followed.

Lastly, prior to the field research, approval was sought from the Royal Roads University Research Ethics Board. Local Ethical approval for this study was sought from the TASO Research Ethics committee. This study was also approved and registered by the Uganda National Council of Science and Technology.
Chapter 4: Results

Introduction

In this chapter, the findings presented hitherto answer the research question: How are the formal and non-formal child protection community systems and practices functioning to prevent and respond to Violence against Children, based on the perspectives and lived experiences of children. The study focused on the general epistemology of perspectives and the lived experiences of children, most especially girls, that allowed us to learn more about the inward and outward consciousness of children based on memory, image and meaning in understanding children’s perceptions in preventing and responding to violence. Specifically, the chapter explores the perceptions and lived experiences of children on the different forms of violence affecting children in their communities; the risk factors that expose children to violence and protective factors that provide a safer environment for children. The children were asked what formal and non-formal approaches to child protection exist and how they are being applied in creating safer communities in Uganda free from violence; how the community referral and reporting mechanisms are functioning to prevent and respond to violence. The strategies as perceived by children to improve the programmes that can enable them live in an environment that is free from violence are presented in children’s own voices in this chapter.

The narrations of the children are herein termed as their voices, perceptions and expressions on violence. These expressions depict the nature, extent, impacts and mechanisms to prevent and respond to Violence against Children. The study deliberately listened to the children’s voices and ideas and as much as possible, allowed their voices to be expressed through narrations, quotes, stories, experiences and insights. Throughout this chapter, the words of the young people are italicized in block quotations, to provide the reader with the opportunity to clearly understand the voices and perspectives of the children.
Common forms of violence experienced by girls and boys

Through the PLA activities and focus group discussions with the adults, the study sought to find out the most common forms of violence experienced by girls and boys so as to better understand how the different systems and practices are responding to these forms of violence. The leading forms of violence experienced by the children in the community as mentioned by both children and later confirmed by the adults were sexual abuse, child marriages, corporal punishment, child labour, child neglect and traditional harmful practices, particularly child sacrifice for ritual purposes.

Table 2: Matrix of Prioritised forms of Violence against Children

<table>
<thead>
<tr>
<th>Respondents</th>
<th>1st priority</th>
<th>2nd priority</th>
<th>3rd priority</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girls (12-14)</td>
<td>Corporal punishment</td>
<td>Sexual abuse</td>
<td>Child neglect</td>
</tr>
<tr>
<td>Girls (15-18)</td>
<td>Sexual abuse</td>
<td>Child neglect</td>
<td>Child Marriage</td>
</tr>
<tr>
<td>Boys (12-14)</td>
<td>Child Labour</td>
<td>Child sacrifice</td>
<td>child marriages</td>
</tr>
<tr>
<td>Boys (15-18)</td>
<td>Corporal Punishment</td>
<td>Sexual abuse</td>
<td>Child labour</td>
</tr>
<tr>
<td>Youth out of school</td>
<td>Sexual abuse</td>
<td>Child neglect</td>
<td>Child labour</td>
</tr>
<tr>
<td>Girls (12-18 years)</td>
<td>Child Labour</td>
<td>Child neglect</td>
<td>Child labour</td>
</tr>
<tr>
<td>Youth out of school boys</td>
<td>Child Labour</td>
<td>Child neglect</td>
<td>Child labour</td>
</tr>
<tr>
<td>(12-18 years)</td>
<td>CPC – FGD</td>
<td>Child Marriage</td>
<td>Child Labour</td>
</tr>
<tr>
<td>Key informants</td>
<td>Child Marriage</td>
<td>Child labour</td>
<td>Child sacrifice</td>
</tr>
</tbody>
</table>

Sexual abuse

The children observed that sexual abuse was a common form of violence in their localities and was largely experienced by girls. From the results, it is clear that the older girls experienced more sexual abuse than their male counterparts. It was noted that the older girls who are now at puberty stage with their bodies fast-developing are more at risk of sexual harassment and exploitation than the younger girls. One of the secondary school girls made a revealing statement when she mentioned,

Teachers make sexual advances to the girls because they find girls attractive and also the girls’ dress code of shorts and skirts and also because some
teachers do not have wives so they look for sex amongst the students. (G16 years)

Girls’ lifetime experience of sexual violence from perpetrators who included school staff and other close family and community members was reported higher than for boys. The girls reported that they had experienced sexual violence more at home and in the community than at school.

The men in our community start by assisting you with sanitary pads and other basic school requirements like food, books, and pens and sometimes uniform. Then they eventually make suggestions to have sex with you. Now because you still need their help you give in and by the time you realize what is going on, you are already pregnant and you will be forced to marry them. (G16 years)

Sexual abuse was also mentioned to be common between pupils themselves. It was common in schools and within the community. It is a norm in the community that most parents allow their children to build their own houses at the age of 12 years and encourage them behave like “real men in society”. This exposes children to early sex, leading to early marriages and unwanted pregnancies. Below are some of the voices from boys:

Our parents have given us a lot of freedom to do what we want. They give us permission to build our own houses as early as 12 years to stay alone and be like real men in society. We are very free to have sexual relationships with our fellow students. We end up marrying each other as students because of the freedom we are being given by our parents. (B15 years)

Personally I was forced to get involved into a sexual relationship with a female student. I did it to prove to the girl that I was man enough (not impotent and old) and to avoid abuses from my friends at school and not to be considered as fool and useless person. (B15 years)
Since we own our small houses and reduce our clothes to 1GB (wear small fitting clothes), we are seen as people with money by the girls and very attractive, so they easily have sex with us. We are able to spend nights with the girls because they lie to their parents that they have night lessons or preps. This gives us chance and opportunity to sleep together for more than a week.

(B17years)

Children’s voices on defilement during the PLA workshops by girls

- In our village there was a young girl who was defiled by her grandfather. The same girl escaped being kidnapped by a village member. Another one was defiled by a village man, a known drug abuser and mentally sick man... (G15years)

- In 2014, a four-year-old girl was defiled in the evening by her elder brother. The case was reported to the LC I chairperson and later to the Police. (G16years)

Parents give away their children expecting wealth in return like boda bodas, goats, cattle and building for them houses, and reducing household poverty. (G16years)

Parents drink free alcohol in return for payment for their daughters. (G16years)

- A certain teacher was sexually interested in some girl at school and made her pregnant; she ended her education. (G15years)

- A teacher can hate you and give you very low marks if you do not yield to his sexual Advances. (G16years)

Children cited the lack of basic needs such as sanitary pads for girls, food, shoes, clothing, books and decent school uniform as a predisposing factor to sexual abuse, because such needs compelled the girls to accept gifts from potential abusers.

Children also cited peer influence that saw some of them talking their friends into engaging in premature sexual relations and engaging in bad practices, such as going to video
shows, which predisposed them to defilement. Children mentioned the mushrooming of video halls in every small trading centre, which open for 24 hours. In the clubs, young children watch adult-rated videos.

_In the video hall, there are men who sit in front and ask for young girls to be taken to them as they watch the videos. They touch the girl’s body and do some other bad things to the girls while they are in the video hall. The clubs also show bad videos and young boys and girls go out and try to do the things they see in the video._ (B17 years)

Some girls dress indecently and expose their body parts in a manner that attracts potential abusers. They also noted that girls who desire expensive items that their parents could not afford engaged in transactional sex.

_You find girls in the village dressing in mini-skirts exposing their legs, and short blouses exposing their navels. Some even put on clothes with words such as, ‘boys follow me’. Even boys dress badly; they expose their underpants when walking, which is not good. Also, you find very young boys and girls going to clubs in the villages just because other people are going to dance at night. That is where young boys who are on drugs demand for sex and if you refuse they rape you. This happened to our friend in 2014 during the Christmas holidays._ (G16 years)

_The truth is that boys have feelings, especially those at the adolescence stage, but we don’t just go and start searching for girls because we have feelings. The problem starts when these girls dress and show parts of their bodies to us. They make us feel excited even when we are not supposed to be. What do you do when someone presents you with roasted cassava? Unless girls stop_
dressing badly they will continue facing problems with boys and men. (B17 years)

The children also reported that collecting water from distant sources, especially in the night after school, put them at the risk of defilement.

*We leave school late and the wells in our village are far down in the thickets.*

*On the way to the well, there is a stage for boda boda (motorbike taxi riders).*

*These men disturb the girls by touching their breasts and private parts.*

(G15 years)

Whereas sexual relationships among students are high in schools, the teacher-student sexual relationships continue to be a major challenge to the parents. Male teachers send girls (students) to their homes to bring for them maize, eggs, and fruits like mangoes and jackfruit. At the same time, teachers buy gifts for the girls like ice cream, sweets and give them money for breakfast and buying sanitary pads, which results in sexual relationships. Pupil-teacher sexual relationships often occur when an adult teacher takes advantage of a pupil by providing money or gifts in exchange for sexual favours, and the materialistic nature of pupils, who desire money and gifts.

*Teachers have sexual relationships with students. They play sex with girls outside school and sometimes call girls to cook for them in their homes.*

*Teachers feel girls’ breasts in class and sweet talk girls with words like ‘I LOVE YOU’ and even buy them breakfast eats.* (G 17 years)

The study team found out that early pregnancies related to sexual abuse and child marriages resulting from dropping out of school were reported as the greatest concerns related to VAC. Both the children and adults mentioned female pupils becoming pregnant as a result of defilement or sexual abuse in school or on the way to or from school; and early
marriages resulting from female pupils dropping out of school. The table below shows the immediate, underlying and root causes of sexual abuse as presented by the girls.

**Table 3: Root cause analysis of sexual abuse as perceived by the children**

<table>
<thead>
<tr>
<th>Immediate cause</th>
<th>Underlying cause</th>
<th>Root cause</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indecent dressing</td>
<td>Upbringing and peer pressure groups</td>
<td>Peer pressure comes from copying social media personality</td>
</tr>
<tr>
<td>Students body size</td>
<td>Adolescence stage which attracts the teachers</td>
<td>Age-some girls start school at a late stage and appear older for the classes.</td>
</tr>
<tr>
<td>Unmarried teachers</td>
<td>Fear of commitment and attached expenses like bride price and also some teachers are still young.</td>
<td>Fear of divorce and lack of money to pay dowry since most parents’ demands are high.</td>
</tr>
<tr>
<td>Peer group influence</td>
<td>Admiration of other children’s property</td>
<td>Lack of basic needs</td>
</tr>
<tr>
<td>Teachers attracted to girls.</td>
<td>- Exposure of girl’s body parts in class and school compound - Teachers feel and touch girl’s breasts and thighs</td>
<td>- Teachers having sexual relationships with girls. - Rape. - Defilement.</td>
</tr>
<tr>
<td>Lack of parental love and care</td>
<td>Poor parenting skills</td>
<td>- Parents lack training in parenting</td>
</tr>
<tr>
<td>Poverty</td>
<td>Low household income</td>
<td>- Unemployment - Lack of start-up capital</td>
</tr>
</tbody>
</table>

**Child Marriage**

The children, especially girls, reported being compelled by adults to get married the moment they reached puberty. The children observed that parents hold fears of facing shame and ridicule if their children do not marry early. Teachers hurled insults at older girls when they provided wrong answers or failed class assessments. They added that parents marry off girls not only to obtain wealth, but also to pay the dowry of their male children.

Child marriage is also as a result of sexual harassment. It has a negative impact on the life of the child. There are many other contributing factors like poverty and neglect, among others. Among the Basoga, a girl child is said to mature and ready for marriage as long as they start...
their menstrual cycles. It does not depend on the age of the girl and this has subjected many girls to early marriages


c

Children’s Voices on child marriage

In Basoga, they believe that a girl should not get her menstrual periods in her parents’ house. Now to us the girls, we are married off immediately we start our menstruation. (G 13 years)

My young sister was married off at 14 years because she had refused to continue with school. My father got for her a man, who was much older than her, which I felt was forced marriage. I got worried and thought I was the next in line to be married off. I had to run away from home and started staying at my uncle’s home but I could not trust him also because I thought he could connive with my father and they get a man for me. (G 16 years)

Lack of basic necessities led many girls to sexual harassment at a tender age. For example if a girl asks her parents to buy for her body jelly or sanitary towels and the parents cannot afford it, she is forced to go to the boyfriend or the man who once told her that he loves her and he will take care of her. If he accepts, she is forced to accept the man to be able to get the necessities which her parents cannot provide. (B 17 years)

Some mothers drink a lot. When they come back from the bars, they beat their children and at times chase them from home, telling them, ‘your time for marriage is ripe; go and marry’. There is a girl being forced by her parents to get married yet she is still young; she is just 15 years old. Whenever she comes to school and goes back home, she is seriously beaten for attending school. (G 16 years)

I have a boyfriend who helps buy for me sanitary pads and Vaseline every month. He also buys for me breakfast every day. I used to apply old mattress pieces or rugs
during my menstruation periods, which could cause burning sensations around my private parts and they could smell like rotten beans. (G 16 years)

A 15-year old girl was forced into marriage by her parents. The parents argued that they wanted dowry for her elder brother. The girl is now six months pregnant. (G 16 years)

A girl was forced to get married to a man from a rich family but when the mother reported the case to police, they bribed and the case was dismissed. (G 13 years)

A girl in Primary Seven was forced to leave school and get married to a man with two wives. She became the third wife. The parents of the girl only wanted money and did not mind about the girl’s future. (G 14 years)

When a girl gets married early, they [the husband’s family] may say that this girl does not know how to cook. Sometimes she may not stay in that marriage because of domestic violence and when she comes back to the parents’ home, she becomes a laughing stock. (G 16 years)

Related to the above narrations, Table 4 below shows the immediate, underlying and root causes of child marriage as perceived by the girls.

**Table 4: Root cause analysis of child marriages**

<table>
<thead>
<tr>
<th>Immediate cause</th>
<th>Underlying cause</th>
<th>Root cause</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peer group influence</td>
<td>Admiration of other children’s property</td>
<td>Lack of basic needs</td>
</tr>
<tr>
<td>Lack of parental love</td>
<td>Indiscipline by children</td>
<td>Poor upbringing of the children by parents</td>
</tr>
<tr>
<td>Poverty</td>
<td>No household income</td>
<td>Unemployment</td>
</tr>
<tr>
<td>-Lack of sanitary pads by girls.</td>
<td>-Failure to tell parents.</td>
<td>Household poverty</td>
</tr>
<tr>
<td></td>
<td>-Girls don’t prepare in time for menstruation periods.</td>
<td>Lack of people to train girls in menstrual hygiene</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Social norms (should not talk with parents about</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sexuality)</td>
</tr>
<tr>
<td>-Men take advantage of girls from poor families.</td>
<td>-Can easily marry girls off with money.</td>
<td>-Household poverty (parents look at their young</td>
</tr>
<tr>
<td></td>
<td></td>
<td>girls as a</td>
</tr>
</tbody>
</table>

55
Corporal punishment

Corporal punishment was found to occur at the three levels of a child’s environment – community, school and family. The belief that supported this practice was to instil good behaviour and discipline among children, including good performance. The study found out that the majority of physical violence occurs in the context of disciplining the child.

Corporal punishment was being used at school to obtain children’s compliance with the adult’s directive and to educate the child about the acceptable and non-acceptable behaviour. The forms of physical violence mentioned by the children included hitting, kicking, punching, beating, and biting, pushing, throwing, and digging in the school garden. It was noted that boys were more likely to be beaten in school and at home than girls. Children noted that some of their peers were unruly and stubborn, which evoked the anger of their parents and teachers. However, they acknowledged that sometimes they would face physical violence even after committing minor mistakes. Despite the administrative ban on corporal punishment in schools and the ensuing guidelines on alternative punishment, children said they were not aware of the ban and many of them did not know where to report when subjected to corporal punishment. From the research, younger children are more likely to be physically punished than the older ones. This is because the younger children are still very much under the control of their parents and are heavily dependent on them for almost everything, while older children are at an age where they can make their own decisions and parents have lost control over them. The elder children talk back to their parents and even demand for reasons for being punished, which is rare among the little ones. In the school setting, the younger girls mentioned,
When some teachers make sexual advances to children and they are rejected, they punish the pupils until these pupils leave school. (G16 years)

It is therefore most likely that sexual harassment is closely linked to corporal punishment, incase children do not conform to the teacher’s sexual advances and expectations by the male adult, particularly teachers at school. During the PLA sessions, children narrated several forms of corporal punishment that parents and teachers used to instil discipline in children. The specific forms of physical abuse reported by the children included burning children with herbs that have burning/scotching effects, forcing children to look directly at the sun, keeping a child tied up with ropes for a period of time, pinching children’s ears, making children box blackboards, doing press-ups on small sharp stones, caning, beating, spanking; hitting and knocking children’s heads. Corporal punishment was commonest among boys as compared to girls.

Children’s voices on physical violence during the PLA exercise

Boys fear and leave school due to heavy punishments and resort to looking for money, thus child labour, for which they are given little money which is not even given to them. (B16 years)

A boy in his Senior Three was given 15 strokes of the cane. He dropped out of school and is now fetching water for money. (B17 years)

One child in our village was beaten so badly by a parent that he could not walk for some days. (B14 years)

My mother sent me for water, but there were long lines. It came to 10.00 pm when I had not filled even one water can. When I went home and explained to my mother, she did not listen to me; she beat me up and refused me to eat. (G16 years)

Digging large parcels of land in teachers’ gardens, over beating by teachers; for example a student was given 10 strokes of the cane for fighting in
class. Collecting water using a cup to fill a big drum of water from a distant water point; standing in the sun when you have not paid school fees and kneeling on stones. (B 15 years)

Assigning us chores that are way beyond our age, such as carrying a 20-litre can of water or asking you to fill a drum; assigning a nine-year-old to cook food for the family, including sauce and being beaten if the food does not cook well. (G15years)

Government does not pay teachers on time, resulting in teachers giving us little time in class for revision and class work, since they have to go into their gardens and prepare food for their families and even for cash crop/food to sale in market. (B16 years)

Causes of physical violence:

In order to gain a deep understanding of the issues that lead to the occurrence of physical violence, the children were engaged in a root cause analysis that breaks down the causes into immediate, underlying and root causes using a problem tree analysis.

**Table 5: Root cause analysis of physical violence by boys**

<table>
<thead>
<tr>
<th>Immediate causes</th>
<th>Underlying causes</th>
<th>Root causes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coming late at school.</td>
<td>Parents make us dig pieces of land before coming to school.</td>
<td>- Living with step-mothers.</td>
</tr>
<tr>
<td></td>
<td>Parents make us do all the house work before coming to school, for example</td>
<td>- Misunderstandings in family between mother and father.</td>
</tr>
<tr>
<td></td>
<td>collecting water and firewood, taking cows and goats to the farm and also</td>
<td>- Household poverty.</td>
</tr>
<tr>
<td></td>
<td>washing all the utensils.</td>
<td></td>
</tr>
<tr>
<td>Desire for money by students</td>
<td>Theft.</td>
<td>- Hate schooling because {children} they have tested money through working</td>
</tr>
<tr>
<td></td>
<td></td>
<td>for example rice fields and grazing cattle and goats.</td>
</tr>
<tr>
<td>Ignorance of parents about</td>
<td>Step-parents use children to</td>
<td>- Due to weather conditions /</td>
</tr>
<tr>
<td>Immediate causes</td>
<td>Underlying causes</td>
<td>Root causes</td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>------------------------------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>education.</td>
<td>dig acres of land as a punishment.</td>
<td>seasons of cultivation and planting early.</td>
</tr>
<tr>
<td>-Failing of class work.</td>
<td>- Failure to ask in class because they will be beaten by teacher.</td>
<td>- Absenteeism of teachers {come 2-3 times a week at school while others once a week}.</td>
</tr>
<tr>
<td></td>
<td>- Teachers favour girls more than boys {they don’t wait for slow learners}.</td>
<td>- Governments failure to pay teachers’ salaries for 2-3 months or more.</td>
</tr>
</tbody>
</table>

The children involved in the study mentioned the effects of corporal punishment on children’s health and physical and emotional wellbeing, including being maimed, running away from home, dropping out of school and death.

**Perpetrators of physical violence (corporal punishment)**

The study aimed at finding out who the perpetrators of child physical violence were. Children were asked using the spider gram to identify the perpetrators of physical violence at school, home and in the community. The findings revealed that the major perpetrators of physical violence, particularly corporal punishment, were the parents and the teachers who assume that it is the only way to train up a child. The other people named as perpetrators of corporal punishment were the illiterate adults who were in most cases ignorant of the law, the step parents, relatives, religious leaders who believe in the slogan “spare the rod and spoil the child” and the survivors of corporal punishment who believe that if a child was mentored using a “stick,” they will equally pass it to his/her children in future. We listened to the children and later the adults to learn about their perceptions about the different categories of individuals who were perpetrating corporal punishment in schools, homes and communities.

**Biological parents**

Parents were reported as the leading perpetrators of corporal punishment. They were said to be driven by several factors, including being under the influence of alcohol or drugs, the
belief in beating to instil respect and good behaviour, short-temperedness, frustration due to poverty as well as thinking that disciplining children by beating is a parental right.

Parents, especially those who drink alcohol, support such forms of punishments, especially when they are drunk. (B14 years)

Some parents say that if you do not beat your children, you will not be respected; but if you beat them you will be respected at home, and if you are at home they can really feel that you are indeed at home. (G 12 years)

We should not forget the poor parents who transfer their frustrations to the children. A case in point is a parent who comes home when there is no money, no food and the child or the wife asks for food which is not there. Such a parent may at the slightest provocation unleash the wrath on the child. (B16 years)

When parents who are short-tempered are annoyed, they react very fast without thinking of what they are doing, whether it means beating the child up to death point they can even do it and only realize when the child is dead.

(B15 years)

Both the children and adults reported that adults who were illiterate are most likely to be perpetrators of corporal punishment, because they are not aware of the law and they believe that children can only be trained and disciplined through beating and spanking.

There are people who are ignorant about the law and still believe that beating is the only way to train a child. (G 17 years)

There are illiterate parents who believe that the only way to punish a child is by beating; when you do not beat a child they never learn (FGD-Teacher)

Survivors of Corporal Punishment
Members of the community who experienced corporal punishment during their childhood were said to be the ones promoting corporal punishment among children. As earlier stated, the perpetrators beat children with the belief that these children will perpetuate or carry on the practice to future generations. It is viewed as a means of mentoring them into well-disciplined adults.

People who were beaten while they were growing up believe that they should do the same to their children. (KII Parent)

Elders, especially people born in the 1970s; because during their times they were beaten and it was okay, they believe it is still fine, thinking that it is because of the beating that they became successful. (KII Teacher)

**Step Parents**

In this category, stepmothers were pointed out as the key perpetrators of corporal punishment. They were said to believe that this kind of disciplining is necessary to receive respect from their non-biological children and to bring them up properly. On the other hand, this was viewed as a reflection of not having genuine love for these children.

Stepmothers want children to respect them, but they end up injuring the children sometimes. (B13years)

Some stepparents, especially stepmothers, use the stick with regard to its size as an immediate way of imparting discipline and most of them do not have love for the children placed under their care by their husbands/ wives. (FGD Teachers)

Stepmother/guardians also punish children, especially those who are not their own, because they do not love them like their real parents would care for them. That is why they beat them anyhow, not caring that they could harm them in the process. (G16years)
Despite the Ministry of Education efforts against corporal punishment, teachers, especially from private schools, were reported as the second major perpetrators of corporal punishment. They think that spanking children tames and disciplines them. The study participants attributed this to various factors, including inadequate training for teachers, anger displacement, eluding the government’s policy and inadequate monitoring by the Ministry of Education.

*Teachers, because they are the main disciplinarians of the children and want to effectively alter the children’s undesirable behaviours, also support corporal punishment, especially if a child steals books and pens from peers in class the teacher punishes the child to help him/her drop the character of stealing.* (KII Police)

*Teachers who are not well trained on issues of child learning do not know how to handle children in school and they end up just beating them as a way of enforcing discipline.* (FGD Parent)

*Although corporal punishment has been banned in schools, some teachers still transfer their frustrations like delayed salaries, low pay, no meals, and pressure from loans to the pupils in class. That is why there have been isolated cases of teachers getting involved in corporal punishment of pupils and students.* (FGD Teacher)

*I believe that some teachers, especially those in private schools, have no problem caning pupils and students because the ministry of education is not keen on carrying out its monitoring and supervisory aspect on these private schools, unlike the government schools. So these teachers are free to whip the students at will, because the students have no clear idea on how to report such a case to the relevant authorities.* (FGD Parent)
Alcohol and drug abusers

The use of alcohol and drugs was reported by both children and adult respondents. The abusers were said to beat children severely under the influence of those substances or in pretense of being under the influence.

Drunkards are the ones who support such forms of punishment; many times they are influenced by the alcohol that they drink, on how to discipline children when they have made a mistake. (G12 years)

They are drunkards and short tampered people who act pretending that they are not aware of what is going on. Others say it was under the influence of alcohol that they act that way. (G 13 years)

Drug addicts like marijuana smokers are affected in their thinking and many times end up doing things they would not have done, had they been sober. (G 15 years)

Opinion leaders

This group of individuals was reported to be promoting corporal punishment, since they apply this disciplinary method to correct public crime. This is applied in community and clan meetings that they often lead.

Cultural leaders, who handle disciplinary issues for the clan, normally beat people during clan meetings, and in most cases it is heavy beatings, in front of the clan members. (G14 years)

Cultural leaders encourage such punishments at the village courts, when somebody has committed a crime in the community. These people are beaten in public, as a form of disciplining them. (G16 years)
Relatives and other care takers

Many children live with non-biological caretakers or extended family members such as uncles, aunts and grandparents. Orphaned children are the ones who are most likely affected by the physical forms of violence inflicted on these children. These relatives, some from older generations, believe in exercising discipline for children through beating.

Many children stay with their grandparents and they help them in running errands like fetching firewood, water and buying things from the shops. However, some grandparents still have old, crude ways of disciplining children when they err. Some even tell their grandchildren that if I had not disciplined your parent, would he/she be in this current state? (G15years)

Some relatives are also in the habit of beating children. A case in point is the children whose parents have passed on and they are under the care of their relatives, say grandparents, uncles, or aunties (maternal or paternal). Some of these relatives will beat the orphans and/or their relative’s siblings, deny them food and expose them to hard labour at the slightest provocation. (B17 years)

Child Neglect

Child neglect manifested in various forms, especially denial of food and denial of education.

The children reported being denied food both at home and at school. Although the vulnerability was higher among children living with non-biological parents and caretakers, the denial of food cut across both categories of children living with biological as well as non-biological parents/caretakers. The issue, however, was expressed by more boys than girls. Boys complained of being given little or no food and of being accused of eating a lot.

Children reported that although both children living with their own parents and those living with guardians were denied food, those living with guardians suffered more. Children
singled out step-mothers and parents who divert money to excessive alcohol consumption as those who often denied children food.

**Children’s voices on child neglect**

*When I lost my parents, I moved into my paternal uncle’s home. While there, I was not regarded as a child. He refused to pay for my mock exams, leave alone buying me scholastic items. I later dropped out of school. They would give you food, but when you look at somebody’s facial expression, it shows he/she has given you the food with “two” hearts, as it were. As if that was not enough, I could not even share the same table with the other children, though when it came to conversing we would sit together. I actually requested him to take me to a vocational school but he refused. With all this kind of treatment, I left and now stay with my grandmother. I have challenges with transport, but I’m willing to go back to school if I am supported.*

(G17 years)

*There is a home in this community with 13 children who are all not going to school because the parents spend their money on drinking. The children are left to look for what to eat. When they find food and cook it, the mother returns, picks it and takes it to the drinking place, leaving the children who looked for the food hungry. The children then sleep hungry. Some of them have now left this home to live with relatives and friends.* (G16 years)

The children noted that the children’s inability to do chores at home, uncaring parents and the sale of food items led to children being denied their right to food.

The immediate, underlying and root causes of child neglect are in the table below:
Table 6: Root causes analysis for child neglect

<table>
<thead>
<tr>
<th>Immediate cause</th>
<th>Underlying cause</th>
<th>Root cause</th>
</tr>
</thead>
<tbody>
<tr>
<td>Polygamy</td>
<td>High sexual desire and need to boost self-esteem and ego</td>
<td>Cultural and religious beliefs</td>
</tr>
<tr>
<td>Alcoholism</td>
<td>Domestic violence in our homes</td>
<td>Child neglect breeds constant fights in our homes</td>
</tr>
<tr>
<td>Poverty</td>
<td>Low household income</td>
<td>- Unemployment - Lack of start-up capital</td>
</tr>
</tbody>
</table>

The effects of food denial that the children pointed out included running away from home, poor performance in school and school dropout; stealing food from neighbours; stunted growth, and exposure to illness. Some girls were reported to engage in transactional sex, which exposes them to the risks of pregnancies and HIV and other sexually transmitted infections. The children further mentioned that those living in villages were at a higher risk of not receiving adequate food and when households in rural areas realized poor harvests or when cash commodity prices tilted downwards, such families faced food shortages. Food insecure children not only drop out of school and register poor academic grades, but also have impaired growth and development. Children in food insecure households resort to food theft, thus increasing juvenile delinquency. The phenomenon also led to other forms of abuse, including defilement and child labour.

_In our village when a child who is not going to school. There is nothing meaningful she can do. So some of the children have ended up with people who are just using them._ (G16 years)

Children reported that some parents do not take children to school or keep them there long enough to attain a basic education. The children explained that these parents were unable or unwilling to meet the non-tuition costs of education, such as scholastic materials (pens, books, etc.). The children cited parents’ ignorance of the value of education as the main cause of their unwillingness to support the education of their children. Although
Children acknowledged that many children are in school as a result of UPE (Universal Primary Education) and USE (Universal Secondary Education), some children were not being sent to school by their parents. According to the children, some parents fear that the continued stay of their children in school would mean more costs for them, especially tuition.

Although there are no tuition charges in schools implementing the UPE and USE program, parents treat any other charges as tuition (school fees). It was reported that some parents do not pay examination fees, making their children miss examinations. It was also revealed that other parents give children work during hours when they should be reporting to school.

*Some of our parents who never went to school don’t know the value of education. They prefer early marriage to education.* (B17 years)

*Parents say, ‘we did not go to school, aren’t we living?’* (G18 years)

*Some parents tell children to leave education and turn to farming. They ask them: ‘Do you bring home any seeds or food from school? What good is in school? Get your hoe and go to the garden.* (B14 years)

The other reasons for the denial of education cited by the children were large families that the parents were unable to care for, diversion of the meagre incomes to excessive alcohol consumption and discrimination by non-biological parents, especially stepmothers. Children mentioned that even when the fathers could afford paying school fees for their children, stepmothers would sway their husbands to not meet these costs, to which the fathers would heed. Children noted that their peers who are not adequately supported eventually drop out of school or never receive an education at all. Most of the children resort to working, marriage and criminal activities.
**Emotional Abuse**

The children consulted pointed out verbal insults as the commonest forms of emotional abuse. When parents and teachers are angry with the children, they shout at them and use derogatory words. The children also reported that teachers parade students before their colleagues and other teachers when administering punishment, which affects the self-esteem of children. Children also cited teasing and bullying of younger children and girls.

The use of harsh and derogatory language does not only affect children mentally, but children also learn and carry these practices into adulthood. Some orphans were often reminded that they did not have parents. Children with disabilities were also given demeaning names, which contributed to their shying away from some social activities.

**Children's voices on forms of emotional abuse**

<table>
<thead>
<tr>
<th>Parents and teachers use vulgar language that belittles and humiliates us.</th>
<th>G14 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Threatening and shouting at us.</td>
<td>G12 years</td>
</tr>
<tr>
<td>Witnessing of violent acts, such as fights between our parents.</td>
<td>G12 years</td>
</tr>
<tr>
<td>Orphans are referred to their dead parents when they ask for provisions.</td>
<td>B 14 years</td>
</tr>
<tr>
<td>Discriminating against children with disabilities, such as hiding them.</td>
<td>G12 years</td>
</tr>
<tr>
<td>Discriminating against non-biological children, especially those living with step mothers.</td>
<td>G15 years</td>
</tr>
<tr>
<td>Locking children out at night when they commit an offence.</td>
<td>G14 years</td>
</tr>
<tr>
<td>Giving children little food and then accusing them of eating too much.</td>
<td>G12 years</td>
</tr>
<tr>
<td>Denying us food.</td>
<td>B17 years</td>
</tr>
<tr>
<td>Being denied access to the parent, especially mothers.</td>
<td>B18 years</td>
</tr>
<tr>
<td>Locking disabled children in the house.</td>
<td>B14 years</td>
</tr>
</tbody>
</table>
My stepmother told me to go to my mother if I want to receive medical treatment, saying that she cannot waste time and money on me; after all I am not her son. (B12years)

My own mother keeps telling me that I will never be anything. She says it so many times; I fear that it is going to come to pass. (G14years)

We have a boy in our neighbourhood who has HIV&AIDS. That young boy is not allowed to eat with the other people in that home. They tell him that he will spread his terrible killer sickness to others. (B15years)

Further to the narrations above, below are the immediate, underlying and root causes of emotional abuse as perceived by the girls:

**Table 7: Root cause analysis of emotional abuse**

<table>
<thead>
<tr>
<th>Immediate</th>
<th>Underlying</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>No love for children</td>
<td>- Parents were not loved as children</td>
<td>- No opportunities for learning how to parent children</td>
</tr>
<tr>
<td></td>
<td>- No parenting skills</td>
<td>- polygamy</td>
</tr>
<tr>
<td></td>
<td>- Too many children in the home</td>
<td></td>
</tr>
<tr>
<td>Undisciplined children</td>
<td>- Peer influence</td>
<td>- Poor parenting</td>
</tr>
<tr>
<td></td>
<td>- Lack of basic needs</td>
<td>- Separation in families</td>
</tr>
<tr>
<td>Problems in marriages</td>
<td>- Polygamy</td>
<td>- Unfaithfulness in marriages</td>
</tr>
<tr>
<td></td>
<td>- Misunderstandings in the family</td>
<td>- No commitment to family</td>
</tr>
<tr>
<td></td>
<td>- Low household income</td>
<td>- Alcoholism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- No income generating activities</td>
</tr>
</tbody>
</table>

**Child Labour**

From the results, boys are engaged more in different forms of child labour than their counterparts the girls. From the matrix, it shows that child labour has been mentioned by the boy’s right from the younger ones to the youth out of school. Gender plays a key role in the kind of violence experienced by children of different sex. Both the children and adults mentioned that there is increased child labour within the communities due to high levels of
household poverty. The forms of child labour mentioned included working on peoples’ farms and gardens, cattle grazing, guarding rice plantations against birds, working in bars, and fetching water for people engaged in brewing local beer all geared towards generating domestic cash.

Parents tended to encourage boys to look for work at people’s farms to raise money to feed their households. This has made many students not attend school but divert on the way so as to find work on farms to get money. While on these farms, they graze cattle and on an average day one is paid 500shs (five hundred Uganda shillings) to 1000shs (one thousand shillings) which is sometimes not paid on time. However, some young people preferred digging and working on the maize farms where the pay is said to be fair and in cash. This has encouraged many young people to run away from school to go and work on maize farms.

_It is better to work on the maize farm where you’re given to cultivate a big chunk of land; about an acre and you’re paid cash of five thousand shillings (UGX5000 ). That money is much, better than working on big farms where you have to chase the birds away from eating the rice and you’re not paid on time._

_Sometimes the bosses consider the age before paying. If one is seen as young, one is paid little or not at all, but if you’re mature, your money is paid immediately._ (B17years)

This study revealed that child labour is a common form of child abuse and exploitation. Children told of being given heavy work at home and school. Children from low income families were reportedly engaged in casual work in the community for family sustenance. Children living with step parents were also identified as being at greater risk of heavy work. Children reported that there is increased child labour within the communities due to too much household poverty that leads young people to start looking for something to do so as to earn a living and afford basic necessities.
Parents sometimes allocate some family responsibility to the boys, which forces them to look for work to make money instead of going to school. This continues to be a very big challenge within Nabukalu and not only to boys but also the girls; and the impact to the girls is highly felt.

*The money we get after working, we use it to buy our girlfriends breakfast at school, clothes and other gifts. Sometimes we buy clothes and shoes for ourselves to continue looking attractive to the girls. We are sometimes forced to buy food for our families when our parents get to know that we work on the farm. And the worst of it is when the parents of the girl you’re in love with get to know about the work and the relationship with their daughter; they force us to marry them, which results in total poverty within the family, leading to suffering.* (B13 years)

*A girl’s parents forced me to marry her when they realized I was working on the farm. They thought I had a lot of money. They wanted quick money in form of dowry, which I paid with one goat, a sack of beans, maize and 20,000shs which I could afford because I was working on the maize farm for more than four months.* (B 17years)

Child labour begins at home. The parents’ attitude towards their children and the kind of work they should do either subjects their children to child labour or is seen as punishment to their children. Many parents engage their children in hard labour to raise money to pay school fees for their other siblings’ children.

*My father keeps on reminding me and my other sisters about the food we eat at home and the school fees they pay; that we have to work for it. Failure to do the work assigned, you’re not taken back to school. We have no option but to work and be taken back to school.* (B 15 years)
Child Labour was associated with a number of risk factors. These include poverty, economic insecurity, orphan hood, schooling problems, attitudes and perceptions about children’s work, among others. Poverty is singled out as the major reason why children engage in hazardous work. Poverty in its diverse forms creates conditions that make children very vulnerable, helpless and desperate to survive. In many cases I found out that parents and/or other caregivers are unable to meet the basic needs of children which make it inevitable for children to supplement family income. The other risk factor associated with child labour is the attitudes and perceptions in the community that normalize child involvement in work. Some parents for example thought that child involvement in family work is part of child development.

Child labour was also reported at school. Children reported engaging in slashing large chunks of the school compound, working on school farms and in teachers’ gardens; doing laundry work and fetching water for teachers. Besides, they performed most of the above tasks during class hours.

Girls were forced by their parents or caregiver to engage more in domestic chores that were beyond their age.

*We are assigned chores that are way beyond our age, such as carrying a 20-litre can of water or asking you to fill a drum. Imagine assigning a 9-year-old to cook food with sauce and being beaten if the food doesn’t cook well.* (G14 years)

*Some parents tell their children to stay home and help with work like digging, because the parents lack money to pay the children’s school fees.* (G12 years)

*Parents over work us by making us dig for long hours and fetching heavy jerry cans of water and then they do not give you food. This is especially true of our stepmothers.* (G13 years)
The chores carried out by the girls include washing dishes, washing clothes, bathing the younger children, running errands to town, cooking, sweeping the compound etc. The girls mostly perceive these as their duties. The chores in themselves are not the problem but the associated consequences like missing school, missing play time or the abuses that accompany the chores is what affects them the most. The boys on the other hand perceive their roles as unfair. Child labour affected children in various ways. Children who are involved in hard labour were robbed of their childhood and joy; their schooling is affected and they are exposed to other risks like sexual abuse, exploitation at work and so on.

**Discrimination**

Children reported that some male teachers favour the girls much more than boys in and outside of school, resulting in sexual relationships with girls.

*This starts on the way to school as teachers provide free transport to school for the girls. Others are brought by the teachers themselves on their bicycles.*

*They end up developing a sexual relationship.* (B17 years)

*Discrimination is observed during classes or revision time where teachers give girls free work and marks. Even when the girls give wrong answers in class, they are not punished. But when the boys give wrong answers, they are heavily punished by the teacher and the punishments include collecting water for the teacher and digging.*

*Teachers beat us when we talk with the girls on the school compound.* (B16 years)

Discrimination is also observed in fees payment. While boys are sent back home for delay or failure to pay school fees, the girls are highly favoured by the teachers during that period. They are sent to teachers’ houses, where they cook food, wash clothes for the teachers and even sleep over with the teachers during the period when school fees defaulters are sent home, which might result in sexual abuse.
Though the teachers discriminate against us, we do not care because we sleep with the same girls the teachers sleep with. (B17 years)

Discrimination originates from home, the community and then to the school. This is seen in how the community, parents and teachers perceive science subjects done at school. They believe that girls are a weaker sex and consider them not to be good at sciences and cannot become doctors. This has made girls to develop a bad attitude and mentality about science subjects, considering them to be for boys only and feel it is only the boys who can make it in life or become professional doctors.

Our community believes that girls cannot do science subjects. They are meant for boys. They believe that boys become better doctors than the girls. Even us girls we now believe that science subjects are meant for boys only. (G14 years)

I was discriminated against by a male teacher who had asked me to have a sexual relationship with him. He called me all sorts of funny and bad names like a prostitute, but I ignored him. He continued to tell other teachers and my friends how bad mannered I was, that I had HIV/AIDS. I first stopped going to school for some few weeks. My friends discriminated against me as well and I lost my self-esteem. I asked my parents to change the school because the situation was becoming worse for me. (G17 years)

Harmful Traditional Practices

Harmful traditional practices, particularly child sacrifice for ritual and religious purposes, were reported as a growing form of violence affecting both girls and boys in the community. During the PLA discussions with children and focus group discussion with the members of the child protection committee, child sacrifice was mentioned as a growing child protection violation. Children were asked to map out some of the risky places in the
community that can harm them and affect their well-being. It was clear from the mapping exercise that there were shrines in the community which children associate with child sacrifice.

We have shrines in a number of places in our community. In the recent past a child went missing in our community and later they discovered his body after several days without some parts. Another child went missing completely and was never found. (G 14 years)

This was confirmed by the child protection committee that a child had gone missing in the community and it is believed that they were sacrificed for ritual purposes, and that this often happened in the traditional shrines. We are sometimes told to go and put food in these shrines or sweep inside to clean them.

We fear going inside the shrines because those spirits might enter us and force us to do things we do not want. If you refuse to clean the shrine, your parents can beat you. (B 12 years)

The phenomenon of child sacrifice and the presence of shrines lead to fear, emotional abuse and sometimes death for those who might be sacrificed. This further undermines children’s freedoms, safety and enjoyment of their rights to a secure and free environment.

Impact of violence against children - on boys and girls

The research sought to find out major impacts of VAC in school and in the communities. Findings obtained by conducting PLA activities with the children revealed that children suffered a number of devastating consequences of VAC. There were several impacts of VAC mentioned by both girls and boys. Overall the common impacts cutting across different ages and sexes were: emotional distress, poor performance in school, dropping out of school, injury, unwanted teenage pregnancy and child marriages. Boys, girls, and other special categories of children are impacted differently. Girls were mostly affected by child
marriages as a consequence of VAC than boys. Emotional consequences of VAC impacted more girls than boys.

Teenage pregnancies and child marriages were reported as the major consequence of sexual abuse among girls. Both the children and adults reported female pupils becoming pregnant as a result of defilement or sexual abuse in school and in the community. Absenteeism and pupils dropping out of school were mentioned by participants as some of the other consequences related to violence against children, particularly as a result of corporal punishment and sexual abuse.

Findings from the children and the adults indicate that pupils suffered a range of devastating consequences of VAC, including impact on health, behaviour, and learning outcomes. Emotional distress was the most reported impact of VAC on pupils’ well-being. Emotional distress was as a result of name calling, which led children to feel powerless and lose self-esteem among other children. Depressions, feelings of inadequacy, and feeling bad or down, were reported as some of the manifestations of sexual abuse and corporal punishment, both at school and in the communities. The consequences of VAC led to negative learning outcomes such as poor performance in school.

The Girls aged 12-14 mentioned the following as the common effects of Violence against Children

- Poor class performance because of low concentration
- Low self-esteem
- School dropout
- Death during childbirth
- Multiple partners, which can lead to infections like HIV/AIDS
- Absenteeism because of humiliation from other pupils because of being last in class.
The impacts of VAC as mentioned by the girls aged 14 to 18 years were not any different from the above. They included the following:

- Poor performance in class
- Loss of respect in the community
- Difficulty in childbirth because the girls are still young
- Divorce because the couple is still very young
- Forced marriage as a way of breaking the cycle of poverty
- Practice of immoral habits like prostitution
- Disrespect among the community people
- Early pregnancy thus parents hatred
- Diseases like HIV/AIDS which can cause death
- Low concentration levels in class thus poor performance
- Prostitution in the townships
- Theft as a remedy to get rich fast.

The boys aged 12 to 14 years mentioned the following as the impacts of violence against children

- School dropouts
- Early pregnancies
- Physical pain
- Death (sickness due to tiredness, giving of birth and others beaten by teachers)
- Early marriages
- Isolation from family and community
- Leads to street children
- Emotional / Philological torture
Leads to stunted growth

The impact of VAC on boys aged 15 to 18 were much similar to the above. They included the following:

-School dropouts.

-Early pregnancies

-Physical pain

-Death (due to abortion, over bleeding resulting in death of mother and child)

- Forced and early marriages

-Isolation

- Trauma and physical pain

- Spread of HIV/AIDS

- Arrests (due to stealing and rape

Children with disabilities were mentioned to be more vulnerable and affected by all the different forms of VAC than children without disabilities.

From what we have seen in our community, orphaned children and children with disabilities are more affected by the different forms of Violence against Children. People manipulate them, nobody cares for them, they lack parental love and they are neglected. (G 16 years)

I found that early pregnancies related to sexual abuse and child marriages resulting from dropping out of school were reported as the greatest concern related to VAC. Both children and adults mentioned girls becoming pregnant as a result of defilement or sexual abuse in school or on the way to or from school and early marriages, resulting in girls dropping out of school. Some girls who were married in the community and others who are
practising prostitution in the neighbouring township were followed up to hear their experiences and perspectives. Below are some of their lived experiences.

Examples of lived experiences of girls as a result of different forms of Violence against Children

Case study 1: Amina could not turn back the hand of time

During the study we met with 17-year-old Amina (not real name). Amina dropped out of school in Senior Two. She was pregnant and got confused while in this situation. Amina shared her situation with her boyfriend but he didn’t respond and didn’t offer any kind of support. Amina then knew she was going to go the whole way alone. At home, Amina, who is the eldest child, was ridiculed and pointed at as a failure and a bad example to her siblings. At school, her grades went extremely low and she could not concentrate. Out of fear for the future, Amina got rid of her pregnancy, which had become a very big obstacle in her life. What she thought was a solution to her problems turned out to be the greatest nightmare of her life. Amina narrates with tears in her eyes, “I remember I bled a lot and I was not feeding well. My widowed and needy mum could not afford to give me quality care and life was generally difficult.” Amina said she lived in shame and that when she recovered, she decided to leave home because she would be reminded of her mistakes every single day. Amina then tried all ways to survive but nothing seemed to work. Out of despair to survive, Amina joined the prostitution business in a neighbouring busy township called Naluwerere where she saw some girls managing life, since they would trade sex for money from truck drivers (Naluwerere township is near Nabukalu community located on the Busia/Malaba-Kampala highway and known for being a major stop-over for trucks in transit from Kenya to Kampala city in Uganda, Rwanda and the Democratic Republic of Congo). Amina does this business to this day, supplementing
it with a cloth-sale business. She sells second-hand clothes in order to grow her income, to look after her mum and siblings.

When asked what she thinks girls of her community go through, she said, “Most of them grow up with stepmothers who mistreat them and, at times, there is no food to eat and also there’s lack of basic needs. Amina believes that if girls who go through situations like hers are counselled and provided with school fees and other basic needs like skin jelly, uniform, knickers, sanitary pads and money for use at school, this would help the girls to stay in school and finish their studies. Although she has a small business of selling clothes, Amina says she still needs financial help so she can enlarge her business and be able to afford a decent place for herself, her mum and siblings, whom she supports through her cloth business and commercial sex work. Amina also revealed that she is member to a savings and credit scheme where she at times borrows money and pays back with a small interest rate. She says if she is helped, she will reach a point where she doesn’t need to borrow but grow her savings. Amina’s dreams are inspired by some women in her community, who are living a reasonably comfortable life because of their booming businesses. She narrates, “There is a girl here who owns a shop and she is married with a man who respects and provides her with whatever she needs.” She is also motivated by her friend who owns a bar in Kampala. Amina says that a good parent should be able to plan for his/her children’s future like putting up a business for them, a house and paying school fees so that even after the parent’s death, the children are still able to complete school. Her advice to the girls still in school is that “they should be careful because there are a lot of HIV/AIDS around in the current generation.”
Case study 2: He gave me away when I was only a baby

At times I ask myself, “Why me? Maybe I shouldn’t have been born or at least God should have chosen for me a different father. Was I a mistake? Maybe I wasn’t supposed to exist. These were the lamentations that Mona (not real names) spewed out as she turned her head from side to side; sometimes emitting mirthless questioning giggles. She then began her narration: “Kambabulire! (Let me tell you)” Mona paused a bit and then continued, “You see me here, I am now 20years old but I have gone through enough misery. It’s like I have lived 50 years. Sometimes I want to give up this life but I am just holding on a little while longer.”

We listened keenly. Mona proceeded, “I am the fourth child in a family of six children. My parents are still alive. When I was in Senior Two, my father stopped paying my school fees. He was a polygamous man and he said he had done enough for me and that I could just stop there. I pleaded with him to give me an opportunity to study but he refused.” A little while later, Mona got to know that her father had arranged for her to meet her husband-to-be, a good friend to her father. Mona was so shocked yet helpless. She said she turned to her mum as if to ask for her intervention but the mum was helpless and could not go against her husband’s word. It looked like some exchange of gift had been made already and the man told Mona’s father that what he was seeing was perfect for him. “I was then forced to pack my clothes and off we went to a place unknown to me. My dad was not the kind one I could reason with.” Mona touched her cheek with sadness and mentioned that that is how she lost her virginity that night. “Everything happened so quickly and I felt so abused. He gave me away when I was still a baby. The next day I could not do anything but cry because I had experienced things I had not before. Most of my pain came with the fact that my dad just sold me away and my mum could not do anything about it. I could
see that she was aching silently but she was unable to help. I was really young and I had a future but my dad destroyed me. The man became violent shortly afterwards and could say vulgar words to Mona. After a month, Mona could not take it any longer and she ran away from the home. Knowing her father, she could not go back home, so she went to the streets. Mona ended up a prostitute because that was the only “easy” way to make money. Mona says her body was her starting capital. She says she has seen so much misery and would like for things to change but doesn’t know who to turn to. When asked what affected girls the most, Mona said that girls whose basic needs were not met by their parents or caregivers were most vulnerable and it was only by God’s mercy if they survived being sexually used. She said many homes lacked enough food and sometimes there were no school fees. She mentioned that the resulting irregularity in attending school eventually led to dropping out and, consequently, other problems. Mona cautions girls who are still in school to seek career guidance and counselling, and requests parents to love their children instead of constantly punishing them for every single mistake they make. She urges parents to provide basic requirements like pads and books. To fathers, Mona says, “Let every father fight for the protection of his children and not just give them away anyhow because they go through so much pain, rejection and difficulty where they are sent off to marry.”

Mona says she is inspired by some people in her community, especially women who have been able to provide for themselves like the Gospel musician and currently Woman Member of Parliament, Judith Babirye, because she looks good and also because of her respectable lifestyle. Another lady she looks up to is called Auntie Sarah, who owns a salon and decoration business in Iganga district. Mona concludes
by saying, “I need a safe home to rebuild my life. I want to grow to be successful so that my mother can see that my life did not come to an end.”

Case Study 3: The Silent pain

Maria (not real name) is an 18-year-old girl who dropped out of school in her Primary Three in the year 2012. A teacher in her school sexually abused Maria. Maria reported the case to the Head Teacher and other teachers she trusted but they doubted her and ignored her story. They all kept silent about it and the teacher wasn’t apprehended in any way. Maria dropped out of school to avoid the shame and frustration. She sadly narrated that dropping out of school wasn’t bad enough; her father did not provide her with basic requirements. She stayed at home, tending to her siblings and putting the home in order, given that her mum had passed away. She silently ached and wondered if life would ever get better. Every new day, Maria hoped that life would present a miracle and turn things around for her. As she waited on, the unthinkable happened. Maria says her own uncle attempted to abuse her sexually. Out of fear, Maria ran away from home and unfortunately to nowhere, so she ended up on the streets. With no clear option of survival, she was forced into prostitution, a trade she still engages in. Maria believes that there are lots of other girls who are facing the same challenges. She said that girls whose basic needs are not met fall victim to so much exploitation and abuse. She recommended that every girl should have basic needs, especially sanitary pads, school fees and other scholarly requirements and some little money for upkeep in order to stay in school. Maria is not looking up to going back to school but says if she can be given capital in both cash and in kind, she will start a salon business. When asked why she wanted the salon business in particular, she mentioned that she is motivated by two women on her village who own good salons. She says from this business, she can buy a piece of land
and build herself a house and then quit prostitution. Speaking in a feeble, shaky voice, Maria said, “Life robbed me of school and of a good family. I do not want to be like this but I haven’t found an alternative. I want to stop this but I don’t know what else I will do. It’s not even well paying, given that I trade a few shillings for my body. If I can be helped, I will stop and live a more meaningful life.” She then mentioned that she had a little son but he passed on. Maria lives with a deep frustration and a silent pain and is still waiting for someone to come and hold her hand and help her out of her undesired situation.

Maria ended with a caution to parents to advise their children; protect them and provide their basic needs. She also said that girls who are still in school ought to be patient and withstand trials because good things were still ahead.

**Case study 4:- Double tragedy for Justine**

Justine (not real name) is 17 years old, orphaned but still living with her mother. She is the fourth child in a family of six children. She dropped out of school in Primary Seven in 2012. While at school, Justine was always sent away for fees, yet at home there was no money to pay for her tuition and other requirements. She spent much time wandering on her way home and when she reached home, she only did chores and nothing else. This was worsened by the fact that there was hardly any meal. They would all go hungry with little hope of eating anything. This situation forced Justine to go to the streets, where her peers had mastered various ways of getting something to eat. While there, she ended up a prostitute in order to earn some money to manage life i.e. acquire basic needs and look good for her next client. Justine started this trade in 2015. She went on to express that she knows it is risky but she will have to find an alternative before quitting. For now, Justine says she is saving to get capital to start a business. Justine longs to gain tailoring and computer skills. She admires
her friend who is a tailor and also women members of parliament because they have money and look good. What she sees as a challenge to girls growing up today is that girls admire a lot and this is made worse by the poverty in many families, where there is no food and other basic needs like books and school fees. She says that good parents should try to educate their children if they have money and counsel them, especially girls and also provide healthcare for them. She is not supporting anyone although she has a daughter whom she abandoned with her mother. She advises girls to be patient when still in school.

Case study 5: My stepmother, my nightmare

“Sometimes I wonder why it had to be me. Why did God allow that woman to come to our home? I even wonder where dad picked her from, because she is a monster”. This is how 16-year-old Zena responded when asked about her life story. “When my mother and father separated, I didn’t know what was waiting. After a while, my dad brought in a woman to be his wife and they have three children. I had been hearing stories about cruel stepmothers but I had never experienced it. This time, it was my turn.” Zena says she dropped out of school before completing her Senior Four in 2013. This was because her father said that he didn’t have money to pay for her school fees-something that had never happened. Zena narrates that her stepmother had showed resentment towards her from the very start and had influenced her father not to bother paying her school fees. Zena attributes her school dropout to her stepmother, and says her life has never been the same again.

Zena wishes her mother had left with her. Unfortunately, she doesn’t know where to trace her mother. She says she became a labourer and slave in her father’s house. She was made to do all the work. “She wants you to do all the house chores and on time and yet her children don't help you, “says Zena. To make it worse, Zena
says what affected her most is the fact that her father was never around because his work involved a lot of traveling, so whenever he came back home, the stepmother told him a lot of lies and he believed them all. This strained the father-daughter relationship, which led her to become a prostitute so that she could fend for herself.

Zena says that girls growing up in homes today face many challenges, mainly child labour, which is caused by stepmothers; and recommends that girls should be supported with enough care, provision of lunch or money so that they don't go hungry while at school. She wants to get some kind of job to do like being a shop attendant because she is currently staying at home with no money to meet her basic needs. Being idle, lonely and needy has made her get engaged in part-time prostitution. Zena says she receives some support from her brother who works with the Rihan Company and also her boyfriend who is a nurse. When asked if she stays with her boyfriend and if he knows her job, she says that she doesn't stay with her boyfriend but he knows that she is a street girl because he found/met her on the streets. However, she says the support she gets from the brother and boyfriend is not enough because she needs more money to start a business. Her dream, however, is to become a nurse. Zena is inspired by female Ugandan music artists whom she says are able to make money and take care of themselves.

Risk and protective factors of Violence against Children

Risk factors that pose threats to child safety

The research explored the risk factors that pose threats to child safety and expose children to violence, as understood by them. I argue that an effective community mechanism must function to reduce the root causes of these risk factors and address their vulnerabilities. A risk mapping and body mapping tool was applied by the children to identify the risk factors experienced by the children in the community. The commonest risk factors identified by the
children in Nabukalu community include harmful social norms and practices (especially towards girls), domestic violence, lack of parenting and communication skills, leading to poor parenting; household poverty, leading to failure to provide basic necessities for children; child neglect and peer influence.

Inadequate parental care and failure by parents to provide well and nurture their children was prioritized by the children as the leading risk factor in their community that perpetuated most forms of Violence against Children. These pertain to the provision of children’s basic needs, disciplining children, involving in work and exposure to risky activities, harmful rituals and forced marriage. Household poverty increased the vulnerability of children, forcing them to engage in risky behaviour. Children, especially teenage/adolescent girls, reported being lured into sex by men who offer them food and other necessities such as shoes, clothes, books and decent school uniform, that their parents are unable to provide.

I'm not married here because I like it. My parents did not give me what I needed to go to school. When I reached the age of 14, they started telling me that I’m of age and I should get a man to provide for me what I need for school. I finally got a boy when I was 16 and I’m now married with this baby. My advice to all parents is to provide all the basic requirements for their children, particularly girls. They will not be attracted to these men to marry them at an early age. I'm not happy that I'm here when my friends are at school. (G16 years)
Children voices and perceptions in regard to poor parenting practices and attitudes as a risk factor

- Some parents deny their children scholastic materials and sometimes education altogether. (Girl 14years)
- They refuse to take us to hospital when we are sick and give us herbs instead. (B 16years)
- They send us to shops at night and men can defile us. (G15years)
- They sometimes fight and quarrel in our presence and we learn from them. (G 16years)
- They have many wives and partners. (B 17years)
- They play cards instead of working. (B 15years)
- They drink alcohol and sometimes initiate us into taking it. (B 15years)
- They lock you outside the house at night if you have done something wrong. (G 16years)
- They ask us to babysit their little ones and we miss school. (G13years)
- They deny us food as punishment and when we eat, they taunt us that we eat a lot; they don’t give us sugar yet they put in their cups. (G 15years)
- Some fathers rape their own or stepchildren; others force them to get married. (G 14years)
- They give us work that is too hard for our age and beat us if we do not do it. (G 13years)
- They beat us on the head, breasts and pull our ears, mouths, pinching us, even when you have done something minor. (G 16years)
- They teach us to hate the people they don’t like. (G 13years)
- They abuse us a lot with big obscene words. (G 16years)
- Stepmothers keep reminding you of your mother even if she is dead. (G 16years)
- Stepmothers refuse our fathers to pay school dues for us, and they beat us and deny us food. (B 17years)
- Parents intimidate us from reporting them by threatening to chase us from home. (B 16years)
- Some don’t listen to us or follow up on issues we report to them. (G 14 years)
- They specify certain types of work for only boys, especially digging, cutting trees to make charcoal, grazing animals, building houses, paying dowry (B16 years)

Social norms and beliefs in addressing Violence against Children

Social norms were found to be the most pronounced factor in driving and sustaining behaviour that contributes to child marriage, corporal punishment and child sexual harassment. The majority of the social norms and beliefs are gender-based and they are being reinforced to affect both girls and boys differently. Children reported the existence of negative social norms, beliefs and practices as a root cause risk factor that perpetuated Violence against Children. Children mentioned several harmful traditional practices, norms and beliefs by parents, guardians, religious leaders and other caregivers that posed a danger to children’s safety. They mentioned the commonest social norms, beliefs and attitudes that affected the well-being of children. Negative social norms and beliefs in most cases placed children in a subordinate, exploitative and abusive position and influenced the violence that was being directed at them. Harmful social norms that underpin and perpetuate Violence
against Children in and around schools were found to exist. There were, also, positive social norms aiding the mitigation of violence.

**Social norms related to child marriages:** Social norms that promoted child marriages were found to be driven by values of protection, honour and pride; and reinforced mainly by low incomes and poverty. Other social norms that supported child marriages were related to help build social ties between families and secure mutual support in times of need. In this case, poorer families endeavour to marry their children into richer families.

**Children voices and perceptions in regard to negative social norms and beliefs in the community**

Norms and beliefs that related to child marriage

| - | A girl should not start her first menstruation in her parents' home. She should be married before it happens. |
| - | Girls are a source of income so they are married off at an earlier age, so that the parents can receive dowry |
| - | Girls are a source of wealth, in that when you have many, you will have many cows and goats |
| - | Having more girls means more wealth and having more boys’ means protection |
| - | Girls are less important compared to boys so most of the assets are given to boys |
| - | Girls should have an education that can enable them to read, write and count; and then get married |
| - | Girls should not go to school because they are useless |
| - | Children who have grown up should buy scholastic materials and sometimes pay their own examination fees |
| - | It is the wealthy who think that children should be educated |
- Children are a source of poverty, when you have many you spend the little money you have on food

- Some children are a source of headache to the community because they disrespect adults.

- Girls should receive an elementary education where they learn how to read and write. After this, they should get married and bring wealth to the family.

- People say that when a girl is married, parents and relatives view the man as a helper of the girl’s family financially. They see the man as a source of income.

- Girls should receive an elementary education where they learn how to read and write. After this, they should get married and bring wealth to the family.

Reference groups/networks that approve of child marriages

These involved individuals, groups and institutions that have influence over child marriages in the community. Children listed the following as the main reference groups that perpetuate social norms that promote child marriages: children’s caretakers, leaders, peers and other community members.

Parents who support this are interested in money that they will get as dowry after their children are married, even though they know that it is against the law. (G14years)

Women, especially mothers, support it because they are unable to support their children with all the basic needs, since the men leave all the responsibility to them. (G16years)

Parents who support early marriage feel that when a girl starts her menstruation period, then she is ready for marriage and should be married off. (B 15years)
Relatives like aunties get men for the children and connive with their fathers and the man after being given some money, and they force the child to get married. They also support the parents by not reporting child marriage practices within their homes and communities. (G15 years)

Aunties (Sengas) support because they want to get dowry and dresses. They sometimes support the girls with some few basic needs and connect the girls to the men to marry them. They even ask those who do not support this, are you the one going to marry her? (G17 years)

Teachers were listed among perpetrators of child marriages the as they were said to have sexual relations with the female learners, get them pregnant and then marry them secretly.

Teachers ask the children to take their books to their houses and in the end; they impregnate them and marry them secretly. (B17 years)

Reference groups/networks that disapproved of child marriages

The identified reference groups in disapproval of child marriage consisted of children and their caretakers, leaders, victims of child marriage and civil society.

Some parents do not support child marriages because they want the best future for their children and this is possible when they have completed school. (G17 years)

Parents believe that it is a violation of the child’s rights and the child is still young to be married off. They feel a child can have a better future when married off at an appropriate age. (B16 years)

Social norms and beliefs that promote and sustain corporal punishment

The practice of corporal punishment is rooted in the following sets of norms and beliefs

- respect for teachers and parents
- instilling discipline and positive behaviour
- fast learning and better performance
- way of passing on knowledge and values
- religious beliefs
- Individual past experiences of teachers and parents.

**Children’s voices on social norms and beliefs that promote and sustain corporal punishment**

- Children should be punished according to the crimes they commit regardless of their age. The Police are not using proper disciplinary measures by releasing children who commit crimes.

- Children should be caned as a way of disciplining them.

- They also believe it is a way of making children improve in their performance in class; for example if a child fails an assignment, he/she is punished and next time the child will improve for fear of being punished again.

- Teachers who hit children are respected at school and so pupils obey and understand them quickly.

- Children who are hit perform better in class and the school will be recognized for better performance.

- Parents who do not punish their children are lazy and are not respected in the community.

- Teachers who do not hit children are not respected by children and other teachers. They are not smart.
- To earn respect, especially from the children, they usually respect people who beat them and do whatever they tell them because they know if they do not they will be beaten.

- Many believe that the ears of the children are in the buttocks and the only way in which they listen is when they are beaten.

- Our mothers say that ‘spare the rod and spoil the child’. Meaning if they don’t beat the children, they will become a problem to the community.

The study wanted to understand the positive social norms that prevent or mitigate corporal punishment in schools and communities. The practice of corporal punishment was rooted in several sets of positive norms and beliefs that included:

- understanding children’s own agency
- applying alternative ways of discipline
- creates negative and unintended behavior
- lowering a child’s self esteem
- The rise of the child rights movement
- understanding that it leads to unintended outcomes, e. g school dropout, child marriage and injury

**Children’s voices on social norms and beliefs that protective of children against corporal punishment**

*They believe that it is better to talk to children instead of beating them, because these children also understand when they are talked to just like adults. It is important to try talking to them other than thinking of beating as the only way of disciplining.* (B13years)

*Beating children doesn’t change behavior but instead makes the behavior worse. The child can join aging of wrong people and send them to beat you the parent…Children*
will not know what is wrong and what is right (G14 years)

They believe there are alternative ways of punishing children other than beating, like talking to the children each time they do something wrong. They can also be advised on how best they can improve or behave (G14 years)

Corporal punishment can result in a child learning to be disrespectful to authority. This disrespect makes these children become more disobedient as adults and more likely violent (G13 years)

Punishment makes children unhappy, confused, anxious, aggressive, and fearful. The children learn to dislike parents and teachers and also can become aggressive (B17 years)

Peer influence was mentioned by both girls and boys as a risk factor that led children to engage early in practices such as sexual abuse, gambling and child labour. Children encourage their peers to engage in sexual activities or in activities that lead to sexual involvement, such as watching pornographic films, and moving to trading centres in the night.

Children's voices on peer influence during the PLE activities

They are told by their peers, “Why don’t you start sex like us; don’t you see you are old enough? Even those who are married say, in marriage you have a lot of freedom and you get money from the man.”

I want to tell you that I should not have gotten married at this early age, if it had not been the influence of my friends whom I used to move around with. They told me to try sex and see how sweet it was. They told me I would also get a man to care for me. So I eventually dropped out of school and got married. I blame myself for this. (G17 years)
Bad peers influence their friends to start sexual relations when they are still young. They get into marriage when they see their friends getting married, thinking that they are much better than when they were at home. (G16years)

Peer pressure has led many girls to be drawn into experiences that they are not ready for. For example, peers praising the fun and joy in having sex. (B15years)

Some girls are prompted to marry because of peer influence. These children move in groups which have girls who are already spoilt. They have men who give them money and some of them come from men’s homes to school. So, they influence each other. To fit in the group, a girl will be influenced to do what the friends do and say. (KII teacher)

Both the children and adults reported poverty and unemployment increasing family stress. The lack of basic or even other needs puts a strain to the parents of the children who are then likely to be violent with their children. Children with disabilities were reported to be more vulnerable to different forms of violence. They faced heightened risk of violence for many reasons. These range from cultural prejudices to higher emotional, physical, economic and social demands that a child’s disability can place on his or her family. They were viewed as objects of fear, partly because they are viewed as different but also because it is frequently believed that their condition is somehow contagious or a result of witchcraft. Their parents and relatives are usually ashamed of them and so these children are highly susceptible to ridicule, cruel treatment, intimidation and brutal punishments.

Protective factors and mechanisms that make children safe in the community

The study sought to find out the existing protective factors and mechanisms that made children safe in the community, ensured that they thrive and are fulfilling their right. A “net to keep me safe” tool was utilized by the children to identify the individuals and structures that “catch” them when they are in trouble and describe the type of support provided. The
leading protective factors mentioned by both children and adults included presence of the Child Protection Committee (CPC), positive parenting, positive social norms and beliefs, presence of religious institutions, access to education and children’s self protection. Both children and adults highlighted the effectiveness of the Child Protection Committee. Nabukalu community has an effective CPC that has provided awareness on child protection issues, engaged in positive referral and reporting mechanisms, reintegrated children in families and solved several child protection cases.

A range of actors were identified as holding significant influence on the protective environment for children. Children reported that religious leaders play an important role in preventing and responding to Violence against Children. They provide counselling and guidance to children and adults; healthcare; educate children on responsible behaviour and create awareness about the rights of children and the responsibilities of parents; and provide material support in the form of food, clothes and scholastic materials. However, they were the strongest proponents of reconciliation even for some of the gravest child rights violations that require formal justice response to assure justice for child survivors.

Children also mentioned that they had been trained in life skills in their schools and this increased further resilience to protect themselves and others from different forms of violence. Both the children and adults agreed that emphasis should be put on strengthening community protective factors that prevent and respond to violence against girls and boys. Community protective factors provided a safe and secure environment that enables children to thrive.
Children were asked to mention who a good parent was and they provided the responses below:

**Children voices on positive parenting (Good parents)**

- Pay for us school fees and buy us scholastic materials and meet our basic needs like clothes and shoes
- Buy us clothes for Christmas and ceremonies like confirmation and first communion
- Advise us not to have boyfriends or girlfriends with bad behaviour
- Advise us not to stay at village weddings till late and not to go to discos and video halls
- Train us how to make crafts like mats and table covers
- Teach us practical skills for life
- Advise us against smoking
- Tell us to greet and respect elders
- Advise us not to eat while walking and not to eat anything you find, because it shows bad upbringing
- Advise us against bad company and risky behaviours like coveting and stealing
- Tell us not to befriend people we do not know
- Advise us to devote our time and energy to education for a better future
- Pray with us and go to church with us

While the children had earlier mentioned negative social norms and beliefs that put them at risk or exposed them to different forms of violence, there were several positive social norms and beliefs that were found in the community and were protective of children. The
positive norms discouraged and mitigated child marriages. The positive social norms were found to be rooted in the following themes:

- honour, respect and integrity for the family
- advantages of education
- care for self and family
- influence by role models and good examples
- economic benefits to the family
- securing a fruitful future
- emergency of child rights

**Children voices on positive social norms and beliefs that discourage child marriages**

<table>
<thead>
<tr>
<th>A girl who is educated brings honour to the family than one who is not. They should therefore be supported to complete their education. (G16 years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Families with educated girls are respected because they can provide for themselves and their parents in old age. So parents should keep their girls in school than get them married at an early age. (G17years)</td>
</tr>
<tr>
<td>A family is righteous and upright if it brings up its children and marries them off when they have fully grown and completed their education. That family has the blessing of God.”Children should fear and love God; they should grow up in a prayerful way so that they can have protection. (B16years)</td>
</tr>
<tr>
<td>A girl who is educated brings honour to the family than one who is not. They should therefore be supported to complete their education. A family is righteous and upright if it brings up its children and marries them off when they have fully grown and completed their education. That family has a blessing of God. The family will be considered as a role model or an example in the community. Many parents and...</td>
</tr>
</tbody>
</table>
children will be admiring children of that particular family and they will be referring
to it as a good model to others in raising children. (G16years)

Most vulnerable children in the community

Using the spider gram activity, children were asked to identify the different categories
of child who are most vulnerable and are often at risk of abuse. The categories of children
identified by the children as vulnerable to the various forms of abuse are presented below:

Categories of vulnerable children as told by children

<table>
<thead>
<tr>
<th>Category</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orphans</td>
<td>Children of alcoholic parents</td>
</tr>
<tr>
<td>Girls</td>
<td>Children from impoverished households</td>
</tr>
<tr>
<td>Children with disabilities</td>
<td>Children living with step parents (mothers)</td>
</tr>
<tr>
<td>Children living with elderly caregivers</td>
<td>Children in polygamous families</td>
</tr>
<tr>
<td>Children of illiterate parents</td>
<td>Children born outside recognised marriages</td>
</tr>
<tr>
<td>Children whose parents are separated or</td>
<td></td>
</tr>
<tr>
<td>divorced</td>
<td></td>
</tr>
<tr>
<td>Children having HIV</td>
<td></td>
</tr>
<tr>
<td>Chronically ill children</td>
<td></td>
</tr>
<tr>
<td>Children in child headed households</td>
<td></td>
</tr>
<tr>
<td>Child mothers and their children</td>
<td></td>
</tr>
<tr>
<td>Children in conflict with the law</td>
<td></td>
</tr>
</tbody>
</table>

From the PLA discussions with boys, it was found that the boy child was among the
most vulnerable children since they believe he has to provide for the family and as such he
works on people’s plantations to raise money to feed the entire family. He is most likely not
attending school most regularly in particular during planting and harvesting seasons.

Existing community structures and how they are addressing violence against children

Children were engaged in the Venn diagram and umbrella activities as described in
the methodology section to identify the existing structures and their functions in addressing
Violence against Children in the community. The study found out that multiple structures and
actors existed to help prevent and respond to Violence against Children. In this section we
have presented the different structures and the intervening strategies that are in place to
reduce Violence against Children. The following actors and structures were identified as
playing a significant role in addressing Violence against Children in the community: Family, Local Councils I and III have a councillor/secretary responsible for children’s affairs. They receive, settle or refer cases of child abuse to the Nabukalu Child Protection Committee that coordinates child protection cases, settles abuse cases and refers cases for further management. The police receive child protection cases, investigate for evidence and cause the arrest of the perpetrators. Also important were Nabukalu Health Centre III, World Vision Uganda, Compassion International, Nabukalu sub-county, Primary and secondary schools, Nabukalu religious institutions. The School Management Committees and Parents Teachers Associations are school-based structures mandated to protect children from abuse at school level. While several structures and actors mandated to address Violence against Children existed at the community and district level, their services and responses were scanty, except in some limited instances where a few of them were playing a significant role. Children also mentioned non-formal actors like NGOs, religious leaders and institutions; as providing a range of services, including training child monitors, local council and school leaders to identify, report and follow-up cases of child abuse. They also noted that NGOs provided material items and income-generating activities to needy children and families. Asked if they were satisfied with the services they were receiving from the different actors, children were not satisfied with the type and quality of services they received from the actors. They identified several barriers to service delivery, including long distances to obtain some services, duty bearers demanding for fees before providing services which were supposed to be free of charge; unfriendly conduct by the service providers, long hours spent at the health facility, lack of counselling skill on children’s issues. Using the venndiagram and umbrella of care activity, the children mentioned what each of these actors were doing to protect them from violence. Below we examine each of the structures and actors, in how they are functioning in addressing VAC based on their mandates from the children’s perceptions.
Busoga traditional institution addressing Violence against Children

Cultural institutions are recognised as important informal structures that ensure that children are protected and are enjoying the fulfilment of their rights. They often settle community conflicts, including marital disputes; handle child abuse cases, assign family custody of orphaned children, among other roles. Busoga is a traditional Bantu kingdom in Eastern Uganda. It is a cultural institution that promotes popular participation and unity among the people of Busoga, through cultural and developmental programs for the improved livelihood of the people of Busoga. Busoga kingdom strives for a united people who enjoy economic, social and cultural prosperity. It also continues to enhance, revamp and pave way for an efficient institutional and management system for the Kyabazinga kingship. Busoga Kingdom is composed of ten politically organised districts and Bugiri, where Nabukalu community is located, is one of them. In 1966, the Kyabazinga was dethroned. However, in 1995, the government restored monarchies in Uganda with the promulgation of the new Constitution of the Republic of Uganda; Article 246(1). On February 11, 1996, His Royal Highness Henry Wako Molokai was reinstated as Isebantu, the Kyabazinga of Busoga. Since his re-installation on 11 February 1996, the Kyabazinga worked tirelessly for the good and unification of Busoga. Among his achievements were special programmes initiated for girl-child education, for the youth and for the elderly and the disadvantaged (http://busogakingdom.com/)

This Kingdom has one of the hereditary chiefdoms called Wakooli, with the role of promoting, protecting and preserving the cultural and traditional rights and interests of the chiefdoms. The chiefdoms also have the responsibility of guiding families and communities to promote child well-being (Constitution of BwaWakooli Bwa Bukooli 2014). The Wakooliship has an elaborate constitution drawn in 2014, with well outlined articles and provisions. However, the Wakooli clan leadership was inadequate and as such not effectively
guiding families to address Violence against Children. The Institution of *Wakooli* is ineffective because of leadership wrangles and in-fighting among the hereditary families. This traditional institution, if functional, would be a well situated structure to promote positive social norms and addressing regressive social norms and values.

We listened to the children to understand the role of this cultural institution in providing violence prevention and response services. All the children mentioned that they had heard of the Wakooli chieftdom but they did not know what it does. On what the children and adults said, the Wakooli traditional institution has not provided any recognised services in protecting children in the community. From the study, Wakooli is a widely respected and honoured traditional institution in Nabukalu community but has no organised programmes in the community aimed at reducing Violence against Children.

*We have a problem in Bugiri because Wakooli chieftaincy is not functional due to internal leadership wrangles.* *(KII Bugiri)*

Despite the insignificant role played by the traditional chiefdom in addressing violence, children still have had very strong respect and regard for the traditional leadership as an important structure in reducing violence in the community.

*Cultural leaders can change these practices because they command a lot of respect from people. They are greatly obeyed by the people so they can easily influence the community and can sensitize people through community meetings.* *(B16 years)*

*Local traditional leaders like the clan leaders are respected in villages and have power to chase bad people from the clan and even from the village.* *(G15 years)*

*Cultural leaders are respected in their communities. They also set rules that the members of their communities have to follow, and those who do not follow*
may be banned from the clan, which is why working with them will reduce child marriages. (KIIP)

Family and parents practices

Child rearing practices and parenting styles play a big role in either building a protective environment or elevating the vulnerability level of children. Parents’ behaviour and attitudes can thus have a lasting impact on children as they model their parents. We asked the children what the parents and the caregivers were doing to provide a safe environment for them and in protecting them from violence in the community. Overall there were no systematic interventions that parents were practising to protect their children from abuse. Children expressed concern that some parents did not listen to them and could not adequately address the issues they brought to them. In regard to more complex issues such as defilement, children reported that some of the children who experienced such predicaments lacked the support of the parents and the parents at times stopped them from reporting the perpetrators. Parents lacked parenting skills and some did not know where to report when their children were abused. Parents had received some limited parenting skills training from NGOs but these were not adequate enough to help them protect their children from violence.

Voices of children on improving parenting and care giver support to violence prevention

- On child sacrifice, parents should stop sending their children to places like trading centres and fetching water at night
- Concerning early pregnancy, parents can counsel their children on the dangers and risks of early pregnancy
- Avoid and prevent beating children. Parents should consider alternative ways of disciplining their children
- Provide us with the basic needs at home and school to avoid being used by men
- Stop marrying many wives because when children are many, they do not get the care they need; food is not enough and they cannot go to school

- Drink less alcohol. Alcohol takes away all the money which the parents could have used for looking after children

- To avoid sexual harassment by relatives, parents should stop sending their children to stay with the relatives as a way of getting help in terms of school fees because these relatives will with time want a form of pay back and then they take advantage of the students. This especially happens between uncles and nieces and even sometimes brothers and sisters.

- Getting close to the children and being friendly to them helps them to change and they can easily open up and share what hurts them.

- By talking to the children, they can realize that what they have done is not right and adjust accordingly.

- The children can be disciplined through guidance and counselling, where they are talked to and informed of the dangers of deviant behaviours to their lives, families and communities both in the present and in the future.

- Talk to the children each time they make a mistake and tell them not to do it again, because it is bad.

**Police services**

Nabukalu community has a police station next to the sub-county headquarters. The police receive child protection cases, investigate for evidence and cause the arrest of the perpetrators. The Police plays a primary role in the law enforcement system - monitoring criminal activity, participating in community watches, responding to emergency calls, making arrests, investigating crimes and testifying in court as
needed. The children listed the police as an important structure in addressing Violence against Children.

*The Police keep law and order in the community. They ensure that we are protected all day and night. They arrest wrongdoers so that we have peace.*

*The police protect our rights as children.* (G15 years)

*The police are responsible for preventing Violence against Children in the community. The police know the law and are also able to arrest the offenders in the community.* (B14 years)

*Police has a lot of authority and they keep law and order in the communities. They can be of great help if consulted because they also command a lot of respect from the people and can arrest those engaged in marrying off their children and punish the offenders.* (G13 years)

Children were asked if they were satisfied with the services provided by the police in protecting them from violence in the community. Overall, children responded that they were not satisfied with the services provided by the police in addressing violence in the community. Children noted they had not received adequate services from the police. They gave various reasons that hindered adequate service delivery by the police. Some feared reporting to the police because police personnel asked for money from those who report cases. Children added that the way the police handled defilement cases forced parents to negotiate with perpetrators because in most cases they are not satisfied with police response. They also reported that the police delayed in responding to incidents of sexual abuse and other forms of violence. Individuals in the Police Force were noted as supporters of child marriage because they were observed to provide security at, as well as attend the functions; receive bribes to allow the ceremony to go on and release perpetrators. As such, investigations become difficult to pursue and they often asked the complainants to settle cases outside court.
Children voices on police services

- Some children fear the police because are they are known for caning and imprisoning people, even children.
- Sometimes police officers are forced to support the practice of child marriages due to huge sums of money given to them by the perpetrators.
- Police are responsible for violence in the community because many times when somebody reports a case, the police encourage them to settle it at home. They do not arrest the wrongdoer to be punished according to the law. Many people have been discouraged by that.
- Individuals in the police support child marriages. They keep order at marriage ceremonies, preventing people who would wish to cause chaos. They do not arrest those people who marry off their young children but instead take bribes from them.
- Sometimes the police receive bribes to release the criminals from jail and misplace the files, which make investigations difficult. Thus, the victims drop the cases while perpetrators continue to ruin the children’s future.
- We fear reporting cases at the police because cases are recorded in English and yet some children cannot easily express themselves in this language.

We listened from the police on the challenges they face in protecting children from violence. The police cited lack of transport to enable them to follow up child abuse and domestic violence in the community.

*We have one motorcycle to follow up child abuse cases in the community but government does not provide fuel for this motorcycle. What do you expect us to do? We cannot move out if we have no transport. We are tempted to ask the*
victims to facilitate us with money for fuel so as to follow up the cases. But if we were well facilitated, we would not ask for money. (KIP)

Other challenges mentioned included limited number of police personnel to follow up cases and low motivation to work due to the low salary grade. During the PLA activities, children made the following suggestions recorded in their own voices to strengthen the role of the police to protect children from violence in the community.

- Being accessible to children. Let the police be less tough, friendly and available so that we can easily go to them to tell them our issues
- Arresting abusers without asking for money because this will disorganise the whole case and people will not get justice.
- Arresting negligent parents. Some parents do not care at all for their children. They do not mind if the children have eaten or not, where children sleep, where they are during the day etc. This brings many problems for the children. Such parents should be penalised to teach a lesson to others.
- Stop freeing abusers after being bribed. These abusers go back to the community and do the same thing they were arrested for because they know they will not pay for their bad behaviours.
- Discipline and enforce children going back to school, especially those found in gambling places and video halls, rice fields and the rice owners should be arrested for practising child labour.

Local councils

Local Councils at village level are the first line of governance and leadership in the communities. The communities take their decisions and opinions seriously. They are a quasi-formal institution, recognized as the lowest level of government (Local Government Act
2007). Very particularly, the Vice Chairperson of the LC is the secretary for children’s affairs and a key member to the child protection committee in any village. We engaged children in the Venndiagram and umbrella activity during the PLA workshops and children cited the LCs as one of the major stakeholders in the community and recognized them as the first line of reporting child abuse cases.

*In our village, the problems of the village are reported to the LC. They are the ones who make decisions on everything.* (G16years)

Whereas the children recognized the LC as the place where the issues are handled, and that they have done a lot in helping solve village problems like domestic violence and settling disputes like theft and fights, they said they were not satisfied with the service provided by the LCs, especially in matters concerning child abuse.

*No, I am not satisfied with the LC. Actually, according to me, I do not go to the local council anymore, since they do not help. So I just go to the police so that the police might be able to help with my issues.* (G17years)

It was discovered that generally the LC system is not strong and does not usually handle cases conclusively. The children also mentioned that they do not handle matters with urgency, adding that some cases lag on and on while the case gets weaker and weaker and out of frustration, victims give up. The children mentioned that the work of the LC is greatly compromised and blamed them for not being truthful.

*In one of the villages visited, the chairperson LCI had reportedly failed to help a defiled girl. He instead advised her parents to settle the case out of court, which they did. By the time neighbours intervened, he had tempered with evidence and the suspect had escaped to Kampala. The girl never received justice. He had already connived with the person who abused the girl.* (G16 years)
This was confirmed when we listened to the adults and key stakeholders who also mentioned that the LC system was weak and needed to be strengthened. It was also noted that LCs are not paid for their services and do not receive facilitation from government to address child protection issues. This affects their commitment, hence private work takes precedence. Sometimes they charge fees or demand for stationery (pen and paper) from those who report cases.

Another related issue is that LCs lack funds to facilitate their movement to testify in cases forwarded to court. In addition, some child victims require immediate assistance in form of fees, food or medical care which LC officials are unable to provide. It was widely reported that the payment culture had complicated the work of LCs. When a community meeting is convened to discuss child protection issues, many participants expect payment for lunch and/ or transport. It was reported that some community members fear testifying against relatives at local courts, while many others collude with the abuser to settle cases out of LC courts. One of the boys recalled,

*I recall in our place, a woman was living with her lover who severely beat up her child for delaying at the well. The woman could not report her lover whose family was well established in the village. She said she forgave him and was able to treat the child till the child healed.* (B14 years)

When asked what they recommended for improvement, the children mentioned that the government needed to fund the LC, to enable it to work on child protection issues. They needed to be trained in child protection and also helped to understand the law and the consequences for not complying with the provisions in the law. The children also mentioned that the LCs should be monitored to see if they are fulfilling their duties so that in case they are not, they are warned strongly or even changed so that other people are selected to take the position.
Health services and violence prevention

Nabukalu community has one Health Centre III that is well known and widely used by the community. Health services play a vital role in children’s survival and in providing medical redress and diagnostic services that could help to gather evidence in a legal suit following an incident of abuse like physical and sexual violence. Community healthcare services were more accessible in the villages through the Village Health Teams (VHTs). We asked the children if they were aware about the role of health services in responding to violence. Young children in primary school reported that they were not aware, while those in secondary schools were more aware of the role of medical services for purposes of evidence, especially in sexual abuse cases. When asked which people worked at the health centre, the children revealed that there were limited health personnel at the health facility to attend to their concerns. The VHT (Village Health Teams) members played an important role of reporting some child abuse cases and sometimes collected basic medications for the children who were suffering from physical violence.

The nurses carry out a medical check up to find out if you got any infections and pregnancy and later treat you from the pain in case of defilement and rape. The nurses can give you sanitary towels and teach you how to use them and also give you medicine for any pains during menstrual periods. When you go to the health centre with wounds resulting from corporal punishment, the nurses treat you and later go with you to the school together with the police.

(G17 years)

When asked if there were any challenges associated with the health centre, the girls mentioned that they had noticed some shortfalls of the health centre. The limitations mentioned included overcrowding at the health facility, unfriendly behaviour by the nurses in particular and medical fees charged before the girls are inspected after suffering sexual abuse.
The health centre is always crowded with many patients and few nurses so it gets hard to be attended to. The nurse can neglect you, for example when you go there during lunch time. Also, there is always no medicine at the health centre. The nurses are always very abusive if you go there, they can say things like ‘who told you to eat the man’s money if you were not ready to pay, or you young girls like seducing older men, so you deserve what has happened to you. ‘These statements are made in case of rape or even defilement. (G16 years)

What the girls mentioned was affirmed during the consultations done with the secondary school boys who also mentioned that the health centre had limitations and there were challenges associated with it. Below is what the boys said:

Buying of exercise books to act as medical books as a requirement for seeing the doctor, lack of enough medical facilities like medicine, beds, machines, power systems, delayed payment of health officers which makes them frustrated and fed up and can even affect their ability to give proper treatment and care to us, since they are thinking about their family requirements, abuses from medical personnel. (B16 years)

We conducted a key informant interview with the clinical officer, who reported that the health centre did not have enough personnel, drugs and some of the necessary equipment. In light of Violence against Children, there is hardly any prioritized primary response to children who have suffered the different forms of violence. There is no deliberate space or personnel provided to cater for privacy while counselling violence victims. This is further undermined by lack of sufficient funding to the local health facility to undertake the planned activities. The clinical officer of Nabukalu Health Centre III, however, affirmed their intervention role and said:
*For us the health workers we deal with the health issues of the children and If we find out that these children were really abused, we are mandated to fill in the police Form III and then let the police department take it from there, basing on our health report. We however only deal with issues in our limit by law and then refer bigger cases to Bugiri Hospital, such as major surgeries.*

(KII HW)

**Children’s’ voices to improve health services to address violence**

- Health team should be cautioned on how they are supposed to deal with rape victims
- They should put a suggestion box at the hospital where people can put their secret suggestions or report medical persons who are abusive to patients
- The hospital authority should inspect the hospital often and monitor the behavior of its employees.

**Education system and Violence against Children - Life skills and education for children**

School is the ‘happening place’ for any child who goes to school. It is where they spend most of their day. It is where they learn to relate with people; it is where they acquire knowledge. It is where they define their friends, etc. Through discussions with children and adults and following a review of some programme reports provided to us, the study found out those life skills interventions for young people existed in the schools in Nabukalu community. This intervention is about strengthening young people’s ability to care for and protect themselves and others, as well as to be active citizens of their community through life skills training and ensuing that school environments are safe for children. Children and adolescents are a key part of the informal and sometimes formal elements of the system, and have a role to play in their own protection and the protection of others. Internal and external
assets can be built which help youth to thrive and contribute to their communities. Life skills and spiritual development can build children’s capacity to make good decisions, influence their peers and environment positively, and build resilience to difficult situations. The schools were facilitated by World Vision to establish life skills clubs whose key intended outcomes were: (a) Children, especially the most vulnerable, develop and apply skills to protect themselves against all forms of violence and (b) Children influence their environment (school and community) to be safer and more protective from violence.

During PLA activities with the children, children were asked about the role of the school in protecting children against violence, including school-related gender-based violence. The children, however, mentioned that at school, children suffered different forms of violence that included corporal punishment, bullying and sexual harassment from teachers and older students. They went on to mention the limitations of schools. Concerning sexual harassment, the primary school girls said,

When a teacher and pupil have a sexual relationship, it leads to low level of concentration in class and this discourages the pupil from studying and as a result, the pupil leaves school because of shame. Sadly, the school doesn’t really implicate their teachers so the pupil leaves the school. (G13 years)

The secondary school girls also expressed their powerlessness over the teachers.

Teachers can impregnate a pupil and this causes the pupil to leave school. The bad thing is, schools do not have a habit or a system of checking on how the child is doing. The child suffers alone and is forgotten. She loses her friends, she drops out of school, people in the community point judging fingers at her and she is scared of what the future will be like. (G16 years)

Asked why teachers choose to date young children in school, the children said teachers make sexual advances to the girls because they find girls attractive, they are fresh
and also because they are tired of their women. The conversation further unveiled the fact that using young girls in love affairs is habitual and enjoyable for the men. They further reported that the teachers know that the girls can be easily influenced because there are things that they don’t have or are not given by their parents and can be lured into exchanging these for their tender bodies.

*It reaches a point where the girls are enjoying it, since they now have access to some things and some money.* (B 16 years)

Concerning bullying, the children said that it was mostly amongst the children. Older children bully younger ones. Children in leadership tend to use their position to bully the other children. Boys tend to bully girls; children who seem to have things that other children do not have also tend to bully those who do not have, etc. When asked what is done to the children who bully others, one of the children made a revealing statement and said,

*Usually the bullied children do not report because they are threatened. They would rather live with/tolerate the bullying.* (B15 years)

Corporal punishment was singled out as the worst form of Violence against Children in school. The children said that some of the disciplinary measures that the teachers use are very harsh and the children do not have anything to do about it. They are recipients who have no choice. Some of the punishments mentioned were, tilling large pieces of land for the teachers, standing under the sun while carrying bricks, kneeling down on rough surfaces and heavy beatings. Teachers’ highly unprofessional conduct and authoritarian attitudes towards pupils are central to VAC. The study found out that teachers’ unprofessional behaviour and authoritarian attitudes towards pupils at schools was the most reported reason for sexual violence in schools. For instance, caregivers mentioned the following reasons for the sexual assault of pupils in schools: exhibiting unprofessional behaviours, e.g., male teachers inappropriately touching young female pupils or teachers enticing pupils with money and
gifts in exchange for sexual favours; feelings of superiority over pupils, i.e., teachers feeling that they always have the final word; feeling more important than pupils.

Pupils in schools are not confident in reporting VAC. The discussions with pupils aimed at determining their level of satisfaction with the existing child-protection, response, and reporting mechanisms. The PLA revealed an overwhelming lack of confidence among male and female pupils in reporting incidents of VAC. Majority of children reported that they did not feel confident in reporting incidents of bullying, corporal punishment, and sexual abuse. While teachers were reported to have been involved in sexually harassing and marrying children, the majority were said to be non-approvers of these practices. They were noted for respecting their professional code of conduct, appreciating the value of education and the immaturity of school children.

*Teachers advise against early marriage by teaching the children the disadvantage of early marriage so that they keep in school* (G16years)

*Teachers say that child marriage deprives the girl from accessing basic education and other services that are important for the development of the girl.* (B17years)

*Teachers refer to their professional code of conduct as teachers. They see these children as the ones that need appropriate career guidance to help them to create a good future.* (G15years)

*Teachers do not support it because they know the value and importance of education and encourage girls to stay in school to acquire at least some level of education.* (B17years)

Teachers spend plenty of time with children of school-going age. Senior women and male teachers, along with all teaching staff, can guide children to delay marriage and rather
focus on completing education. They can utilize the parent-teacher structures to speak to parents to discuss child marriage. This category was most mentioned by the teachers.

Through PTA meetings, teachers can help discuss the benefits of educating children by giving relevant examples of successful people. Senior man and woman teachers can sensitize the children at school. (G14 years)

Teachers are widely listened to by the children. A child spends most of his/her time with the teacher and once a message comes from the teacher, the children take it seriously. (B15 years)

Head teachers/teachers can work with the parents to identify the missing children (girls) at school, whom they suspect to have gotten married and identify those men who married them; and engage police to arrest them so that the practice can end. (G16 years)

The children were then asked to mention what they thought should be done to ensure better protection in school.

**Children voices on suggestions to protect children from violence at school**

- Teachers should be cautioned on issues of making pupils do their home chores of digging and fetching water for the teachers and should be punished if found

Prefects should also be cautioned not to punish fellow pupils but instead they should guide them.

- Teachers who sexually abuse pupils should be imprisoned and us pupils we can report to the head teacher so that the teachers are warned.

- Teachers should also do their own housework and stop making children dig for them as a punishment or even getting favors from the teachers.

- For corporal punishment and child labor, schools should hold meetings and caution teachers against these acts.
The children also mentioned during the Participatory Learning Action workshops that schools should impose strict laws that prohibit children, especially girls, from going to teachers’ quarters. Child further suggested other action that must be undertaken to prevent violence in schools. They mentioned training and sensitizing teachers about the negative effects and consequences of sexual harassment, children working as spies against teachers who practice sexual harassment; teachers involved in those activities should be arrested and even stopped from teaching (teaching certificates cancelled) and lastly that the District Education Officer should come and caution, train and sensitize teachers about the negative effects of Violence against Children.

**Religious institutions and violence prevention**

Children reported that religious leaders play an important role in preventing and responding to Violence against Children. They provide counselling and guidance to children and adults; healthcare; educate children on responsible behaviour and create awareness about
the rights of children and the responsibilities of parents; and provide material support in the form of food, clothes and scholastic materials. However, they were the strongest proponents of reconciliation even for some of the gravest child rights violations that require formal justice response to ensure justice for child abuse survivors.

**Roles of faith-based organisations identified by children**

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<tr>
<th>SPIRITUAL</th>
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<tr>
<td>They provide spiritual healing to people</td>
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<td>They pray for us when we are sick</td>
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<tr>
<td>They encourage us to love one another</td>
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<tr>
<td>They burn shrines so that people stop bewitching us</td>
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<tr>
<td>They pray for those who have been bewitched and the disabled</td>
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<tr>
<td>Pray for needy people and their families to cope with difficult situations</td>
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<tr>
<td>They preach the word of God to the community so that child abuse is stopped</td>
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<tr>
<td>They preach about morals and religious values such as love and forgiveness</td>
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<tr>
<td>They teach people on how to live a Godly lifestyle and respect God’s creation like us children.</td>
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<tr>
<th>GUIDANCE</th>
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<tr>
<td>Preach against negative cultural practices</td>
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<tr>
<td>They discourage children from bad dressing</td>
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<tr>
<td>They talk to parents who mistreat their children</td>
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<tr>
<td>Sensitise children on the importance of education</td>
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<tr>
<td>They provide counselling to troubled children and their caregivers</td>
</tr>
<tr>
<td>They give support to the helpless children and also talk to /advise them</td>
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<tr>
<td>They mediate between conflicting parties and help people live in harmony</td>
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119
They provide spaces for children to speak and learn from each other e.g. in clubs

We approach them for help if we have issues with our parents and they advise us on what to do

During Sunday school, they talk to children to dissuade them from doing bad things.

**EDUCATION**

They pay school fees and provide scholastic materials for needy children

Some raise money to send some boys to seminaries

They provide sponsorship for children to remain in school, some supported to completion

Sensitise families about animal rearing and crop growing to increase household incomes.

Below are the voices of children on the role of religious leaders:

*Some religions do not allow pregnancy before marriage. If a girl gets pregnant, the religious leaders have to wed her to the responsible male.*

(G15years)

*Religious leaders, especially the Muslim sheiks, base their actions on the Shania law and marry off children at a tender age. They believe it is not good for a girl to have menstrual periods in her father’s house.* (B13years)

*Some Religious leaders support the practice of child marriages because they have the belief that when a girl begins menstruation, it is a sign that she is mature and that it is time for her to become a wife.* (G16years)

*Religious leaders can highlight this bad practice. They address people in big numbers and are easily listened to. Apart from preaching, they do youth and adult counselling in addition to making personal prayers with those in challenging times and in times of indecision. The holistic message that they*
always bring will challenge the communities to think about moral rehabilitation and give children a chance to focus on the future. (B15years)

Religious Leaders can change people’s beliefs regarding child marriage, to enable children develop to their full potential. (G16 years)

The church leaders can preach against Violence against Children when people come to church. Many times, they organize youth camps where they talk to youths and at times visit homes where they talk to parents. (B16 years)

Non government organisations

From the findings, it is evident that NGOs within the area have played a significant role in preventing and responding to Violence against Children in the community. Some of the NGOs that included World Vision, SWIIS Contact and MUKOBADI have facilitated programmes to prevent and respond to VAC at household, school and community levels. They supported training of children in life skills, facilitated the formation and establishment of the child protection committee and supported the drilling of boreholes to enable communities and children in particular to easily access clean and safe water. The respondents noted that non-government bodies are child rights activists with knowledge of the law, human and children’s rights, including the right to education. They educate communities about rights and advocate for improved well-being of children.

Children voices on the role of NGOs in addressing Violence against children

- The human rights activities do not support practices like early marriage because they know that it is against the law and against the rights of girls.

- All these community organizations advocate for better and improved welfare of children and their caretakers. They lobby for projects that help children improve their livelihoods, health and education.”
- Non-government organisations and community-based organisations should promote children rights and empower children for self-protection from abuse.

- The NGOs can also take a lead as many of them have programmes that support the rights of the girl child. They follow up on cases, talk to girls and empower them to defend themselves from people who want to take advantage of them and report them to the police.”

- NGOs are good at advocating and promoting children’s rights so they can be of great importance to help change the practice.”

- Non-Governmental organizations can work with the government to stop child marriages by sensitizing communities and children in all schools in the country.”

- NGOs are well known in the communities where they operate and are good at following up cases that have been reported and can sensitize people.”

Community elders

Addressing Violence against Children was considered as communal effort. Community members could rally efforts to protect all children in their villages from different forms of violence. Community members, particularly the extended families and neighbourhood, provide a safety net for protection of children from violence. Children mentioned that community leaders had not done much to protect children from violence. During the focus group discussions with the community members, there was recognition that the entire community had a responsibility of protect their children from violence. Below are some of the voices affirming the community’s role in protecting children from violence?

*The people who can change this are us; we need to take charge and report cases to the police. (KIIP)*
All community residents should oversee this and work together to stop it because these are our children and we need to protect them as it was in the past. (KIIT)

Unlike these days when children are for an individual, in the past children belonged to the entire community. (FGD Female)

Community people should report everyone marrying off children to save them. We are the people who need to work hard to stop this by reporting cases and discouraging those who want to marry off their children. We should tell them the advantages of delaying to marry off girls and keeping them in school. We are the people who can stop this (FGD Male)

We asked children what should be done by the community members to protect them from violence.

**Children voices on what communities should do to protect children from violence.**

- Community leaders should train and sensitize children to stop them from using drugs and being violent at school and in public.
- Parents should be tasked to send children to school in time with the required scholastic materials than making them first do domestic work.
- Encourage children to go to school for education, to get a good future and those found moving unnecessarily on the village, in video halls, gambling places and those working in the rice fields should be disciplined. This should be done through community children’s meetings based on a by-law.
- Leaders should put for us children’s programmes in our community so that we will not be idle.
- Implement bylaws that are being set by the local government with the help of World Vision for child protection. They should also institute punishments for people who
refuse to follow or honour the bylaws.
- Church leaders should encourage young people to get involved in church activities like choirs so as to avoid bad peer groups.

Interface between formal and non formal child protection mechanisms

For a child protection system to be effective, all elements, structures and sectors in a system must function in a holistic and coordinated manner to ensure protection of children in the community. A child protection system is not only multi-level and multi-dimensional but is also multi-sectoral. This is why collaboration and coordination between both the formal and non-formal actors and structures is a critical element in a child protection system. The research sought to find out how community structures, sectors and services are organized and are functioning to prevent and respond to Violence against Children.

Overall, there is strong collaboration and coordination of child protection intervention and efforts in the community through the Nabukalu child protection committee.

Example of Nabukalu Child Protection Committee (CPC)

Nabukalu Child Protection Committee (CPC) is working towards a successful example of a community child protection mechanism that is addressing violence in the community. The CPC is a collective community child protection initiative aimed at strengthening both the formal and non-formal child protection actors and structures to prevent and respond to Violence against Children in Nabukalu community. In one of the community meetings facilitated by World Vision Uganda, different child protection actors that included the Village Health Teams, the Police, Community Development Officer, Local Council Chairpersons, Councillors, CSO representatives, religious leaders and other community members, constituted themselves into what came to be referred to as the Child Protection Committee.
The CPC is currently composed of 42 active members who oversee the child protection work in nine parishes that include Nakivampa, Kasita, Bubalya, Bukunsiri, Wangobo, Lwanika, Isegero, Butyabule and Inkaiza, which are divided among the CPC members. Although the CPC is active with diverse representation drawn from the formal and non-formal actors mentioned above, children are not yet represented on the CPC. The committee meets quarterly to address the child protection issues unless they have an emergency to attend to. In 2012 the Nabukalu Child Protection Committee with support from World Vision Uganda conducted a child protection assessment to understand the child protection violations in the community. The root risk factors identified during the assessment that drove children to abuse, exploitation, neglect and other forms of violence included polygamy, household poverty, domestic violence, peer influence and pressure, preference of boys to girls, negative cultural, traditional and religious beliefs and social norms. Children with disabilities, orphans, children from poor households and children with parents who had separated were identified as the Most Vulnerable Children (MVCs) to child marriages, child labour, witchcraft and child sacrifice.

A focus group discussion was conducted with 12 members of the CPC during the study to analyze the work of the CPC in preventing and responding to VAC. Earlier on children had also been asked during the Participatory Learning and Action (PLA) on how the CPC is working to prevent Violence against Children in the community. Both the adult and the children reported the CPC had effectively supported the community address Violence against Children in the community.

Since its inception in May 2012, overall there is clear evidence that the CPC has actively contributed to the protection of children from abuse, exploitation, neglect and other forms of violence in the community.
a) Strengthened capacity to address community child protection violations. There is some evidence that the capacity of the CPC members has been enhanced through training in such courses as reporting and referral of child protection cases, awareness rising on Violence against Children, positive parenting and life skills for children.

Because of the training we received, we now know what to do when a particular abuse has happened to a child. If it is sexual abuse, straight away I refer that case to the health facility and have the evidence obtained, and then we go to police later to arrest the suspected perpetrator. (CPC female)

What has enhanced CPC work in Nabukalu is the fact that we work together as a team. The community members, the religious and opinion leaders, the police, the political and technical teams of the sub-county all work together on critical decisions to protect our children as a team; this is the first time this kind of mix of people is coming together with a common purpose. (CPC male)

b) Conducted community awareness rising on different forms of violence and discussed with parents the effects of these practices in regard to child well-being. The intervention is about raising the community awareness on issues that negatively affect children. The approach is about facilitating a long-term community dialogue that brings together representatives from different parts of the community. Community members are engaged in deep discussions and reflections about the issues that are harmful to children. This structured and facilitated process of community conversations helps to transform individual and community attitudes and mobilize people to act on harmful practices. The community conversations are led by the child protection committee that aim at transforming individual and community attitudes, which ensure that socio-cultural traditions and behaviour are more protective of children; And those communities stop harmful traditional practices, replacing them with widely practiced positive protective practices.
As a result of these discussions and dialogue, the community has developed plans and had taken some necessary actions to address violence against children at the family and community level.

c) Developed a joint work plan that interfaces the child protection work of the sub county level with that of the CPC at the parish level.

d) Worked directly with Bugiri District Local Government council and passed a bye law that outlaws promotion of child prostitution and defilement. This was as a result of a research conducted by the CPC group in collaboration with other civil society actors in Bugiri District that 20 out of 40 sex workers in Naluwerere and Bulow townships in Bugiri District are girls below 18 years, with 15 of the 40 sampled respondents confessing to have started sex work when they were below 15 years of age.

e) Strengthened reporting and referral child abuse cases: The committee has reported and referred over 50 child abuse cases since 2012 to the police and health centres. Some perpetrators have been successfully prosecuted in the magistrate's court in Bugiri town and others in the High Court in Iganga town. In some cases some members of the CPC team have acted as witnesses for the affected children and families in the High Court. Several cases have, however, been concluded at the local police station in Bugiri, mainly due to lack of evidence or loss of interest in the case by the parents after negotiating a settlement at home.

Some of the people we have supported to arrest are high ranking community leaders like teachers and even politicians. These often are difficult to prosecute in the courts of law. They slowly work with the families of the affected children and they pay them money to drop the case. In most cases because the families are poor they agree to settle these cases in homes and not in the courts of law. (CPC Male)

CPC work has improved our value as individuals to our communities; we now work closely with school head teachers, religious leaders and even political
leaders.... during burial ceremonies we are invited to speak to people. That was never the case for most of us before. This in itself has motivated me to have the courage and commitment to work for children. (CPC Female)

Because of ignorance and poverty, most parents were thinking children are assets. We have seen children aged 13 becoming mothers. This year alone, three children got married while in Primary Five; two girls aged 14 and another in Primary Six aged 16 got married. What is disappointing is that all these children were orphans without support and lived with caretakers. Once the caretakers get tired of supporting the children, the children are married off. In 2012, we had a pregnancy case of a 12-year-old girl in Primary Three.

What has changed now is that the CPC group has created unity among the different stakeholders. We are now speaking the same language. The moment parents know the children are well protected they fear to mess them up. We now have children coming freely to report child protection issues to us. (CPC male)

f) There is improved organizational capacity in leadership practices and group dynamics. The group is in the final stages of registering with government as a Community Based Organization (CBO).

g) The CPC group is recognized by the entire community as a child protection structure. This has provided the CPC group with a significant mandate to perform their work of preventing and responding to Violence against. The CPC has won community trust as a result of their impressive work.

Our group is now recognized by everybody in the community, including children. We speak at burials, community meetings, church congregations and
other functions about issues related to Violence against Children. (Female, CPC group)

h) The CPC has conducted several family visits to settle domestic violence cases, provided counselling support between couple and other family members, as well as giving those parenting skills. They have responded to several family child protection violations.

While the committee reported significant contributions towards the prevention and response to Violence against Children in Nabukalu community, there are several challenges that undermined the work of the CPC. The participants reported the following challenges that hindered effectiveness of their work:

**Limited resources:** The committee reported limited access to resources that could facilitate their work. The CPC lacked transport to reach the affected children in a timely manner, books to register VAC violations, refreshments while conducting home visits and lack of cameras to capture evidence. Overall the CPC has a work plan in place but they do not have resources to implement the work plan fully. Most of the activities of the CPC are funded by World Vision Uganda, with no resources from the district or local government at the sub-county.

**Deeply rooted social norms:** Whereas the committee has worked very hard to address the negative social norms and cultural practices that promote VAC, these negative norms and practices are greatly embedded in the community that they are not going away very fast. Pockets of families still opposed the work of the CPCs due to the social norms that are deeply rooted in the community. Some families still benefited from harmful practices such as child marriage, child sacrifice for ritual purposes and child labour that is rooted in social norms that brings economic benefits such as bride price and honour to the family.

Settlement of cases by individual families: The participants reported that they have received some opposition from some few perpetrators who preferred settling the VAC
violations within the community in what they referred to as "Kangaroo courts" (self
made informal village courts) than referring the cases which are of a capital nature to
formal institutions for legal redress.

We have experienced offences of a capital nature such as sexual assault,
defilement and rape that families work behind the CPC to settle with the
perpetrators. Because most of these girls come from very poor families, the
suspects who are often rich just offer some little money or a goat and these
cases end without being reported to the CPC or any other child protection
actors. (CPC Male)

Long processes for medical examination of those sexually assaulted:

Although the VAC violations are reported to the CPC or the police on time, the CPCs
are often frustrated because of the long process involved in medical examinations by
the health centres. This is coupled with the fact that families are poor and they cannot
afford the funds to pay for these medical examinations in the health centres.

We are supposed to rush the child who is assaulted sexually to the health
facility before the evidence is lost. We face problems such as delay by the
health facility to examine the victim or parents can delay with the victim due
to lack of money to transport the child to the health facility. So in the end the
evidence to be produced in the courts of law is lost. Most cases have gone
unexamined and we cannot forward them for lack of evidence. (CPC
Female)

Membership composition, inclusiveness and diversity of actors

Generally there was fair and balanced inclusion of both the formal and non-formal
members on the CPC. As mentioned earlier, the CPC was composed of child protection
representatives such as local leaders, faith leaders, women’s groups, parents, social
welfare officers, village health teams, school leaders, probation officer, sub-county office, sub-county security officer, the police and NGO representatives. Inclusiveness was important for the effective functioning of the CPC. It allowed for different expectations, views, opinions and perspectives and diversity of expertise from the different stakeholders engaged in preventing and responding to Violence against Children.

**Community ownership of the CPC work**

Majority of the participants - both the children and adults - reported that there was ownership of the CPC work among the members of the community and the CPC. The CPC ownership has contributed to a higher level of effectiveness in achieving its outcomes. There is coherent ownership of the CPC among the sectors focusing on child-related work. Although government formal actors were included on the CPC, there was, however, limited coherent ownership of the CPC by the local government. The CPC was perceived as a local community mandated initiative and not a government structure to protect children in the community.

**Inter-sectoral linkages in violence prevention and response**

The CPC has provided a platform where different actors focusing on Violence against Children work interface and share their violence prevention and response work in Nabukalu community. Members of the CPC include members from the education sector, health, internal affairs and the non-formal sectors. It was not clear, however, on how these sectors represented in the CPC are leveraging on each other’s efforts within the community. The participants were asked if they had any vertical linkages and relationship with the district child protection structure or office. The vertical linkages between the community CPC and district level child protection structures were not fully established. It was reported that the linkages to the district child protection structure was loosely through the sub-county
community development officer but this was not well understood by the CPC members. Some of the existing coordination child protection structures based on the child protection systems mapping report included District OVC Coordination Committees (DOVCC), District Child Protection Working Groups (DCPWG), District Chain-linked Coordination Committees (DCCs) and Sub-County OVC Committees (SOVCCS). Children were nevertheless not included on the committee. The CPC action plan was not linked and guided by any district child protection action plan or guidelines.

**Functioning of the elements of the child Protection System in addressing Violence**

**Legal Framework (Laws, Standards and Policies) related to violence prevention**

A Child protection system is only functional if the laws, policies and regulatory frameworks are formulated and implemented to ensure that there is a protective environment for children to thrive in the country. Child protection laws, policies and regulatory framework often reflect a fundamental belief in and commitment to the principle contained in Article 19 of the UN Convention on the Rights of the Child (CRC). This states that all children, wherever they may live and whatever may be their circumstances, have the right to be protected, nurtured and to be free from all forms of violence, abuse, neglect, maltreatment and exploitation. A child protection system should ensure that there is a protective environment and space where laws and policies are not only formulated but are regulated and implemented to guide the provision of services by both the formal and non-formal actors and structures. The study sought to find out if the CPC and the community were aware of child protection-related policies and laws. Overall, the community and CPC had limited knowledge of the existing policies and laws related to child protection and violence prevention.

**Laws and regulations**

Both the children and adults were asked about their knowledge of the national laws and regulations that prevent and respond to VAC in schools and communities. Children were
not knowledgeable and familiar with the national laws that are aimed at protecting children from different forms of violence. The CPC had some knowledge about a few laws; for example, the Children are Act, but could not express what the Act was about. Teachers had never received the reporting and referral guidelines from the education ministry. The children could not express how these laws and policies were being implemented. The CPCs did not have knowledge about how to monitor the implementation of these laws and policies in schools and communities. Some of the laws and policies that existed at the national level and yet the CPCs were not aware of included the Children Act, Orphans and other Vulnerable Children Policy and the Child Labour Policy.

The existence of policies, laws and standards is important as it determines the structures, mandates and the functions of the child protection system. The domestic legal framework for child protection is elaborately covered in the Children Act (Cap, 59). The Act provides for the care, protection and maintenance of children at the family level with particular emphasis on parental responsibility and local authority support for children. Other instruments include the Penal Code Act (Cap 120), the Child Labour Policy (2006), the OVC policy (2004), the Prevention of Trafficking in Persons Act (2009), the Prohibition of Female Genital Mutilation Act (2010), among others. The study sought to establish the extent to which children and adults are aware of the existing legal framework, the mechanisms of enforcing the framework and the barriers affecting its implementation.

Overall, the study found that children and adults had an appreciable level of awareness of rights and the laws and policies to protect children against neglect, violence, and exploitation. Although adults and children could not mention the specific instruments, they mentioned children’s rights that are contained in the provisions of relevant instruments, such as the Children Act, the Penal Code Act, the Child Labour Policy, the Orphan and other
Vulnerable Policy, Universal Primary Education and Universal Secondary Education policies; and the Health Policy, among others.

**Enactment of Ordinances and By-laws**

The study found out that the CPC had got involved in enactment of ordinances or bylaws that address Violence against Children. For example, through the efforts of the Nabukalu CPC, the sub-county council had passed a bylaw on education that required parents to send all children of school-going age to attend school; failure of which would attract a fine of 5,000 Uganda Shillings per child. Another bylaw was adopted to prohibit children from entering public video halls locally known as “Ebibandha”. These bylaws are community owned and often easily implemented. It is worth noting that the bylaws contributed to addressing child neglect and positive parenting efforts by the caregivers and duty bearers in the community.

**Implementation of Laws related to violence against children**

The study established that there were efforts to enforce the local government and national laws in related to Violence against Children. The CPC was seen to have increased the number of child protection cases being reported to formal agencies for redress. The implementation of child protection laws and the confidence in the formal child protection structures is partly reflected in the growing volume of cases investigated by the Uganda Police Force over the years. The number of cases of child abuse investigated by the UPF has increased from 12,395 in 2008 to 16,120 in 2013. The number of cases of child neglect handled by the UPF has increased from 2,628 in 2008 to 11,519 in 2013; while defilement cases increased from 8,635 to 9,598 over the same period. However, the inability to effectively implement the various laws on Violence against Children was mentioned by both the children and later confirmed by the adults. The major barriers to the effective enforcement of laws related to Violence against Children include:
**Inadequate knowledge of laws** - The study revealed that there are misconceptions and misperceptions of some child protection rights, which breeds resistance among parents. Some rights were also not well understood, such as differentiating between household chores and child labour. According to some of the children and adults consulted, some children have equated child rights to freedom to do anything irrespective of its negative effects on themselves and the wider community. For instance, it was reported that some children felt they should be allowed to move at whatever time of the day, refuse work, watch blue movies, associate with all kinds of people and question parental guidance. This was found to have impeded the wider acceptance of children’s rights and to have weakened the prevention of abuse efforts and the identification and reporting of violations when they occurred.

**Inadequate cooperation among survivors, parents and other child protection actors:**
Respondents reported that it was common for survivors (such as girls who are defiled) to side with the perpetrator and become hostile or uncooperative witnesses.

**Loss of trust in the formal justice system by children and parents:** The long process and costs involved in pursuing justice in the formal child protection structures was found to have discouraged community members. However, the resort to community-level redress mechanisms was also attributed to poverty and greed among parents who compromised with the perpetrators in exchange for money. It was also noted that negotiations with the perpetrators of defilement at times failed and the cases were reported when the 72 hours within which Post-Exposure Prophylaxis (PEP) for HIV prevention and emergency contraceptives for pregnancy prevention had elapsed. One health worker narrated the pain and consequences that come with such negotiations:

*The parents negotiate, so the perpetrator goes unpunished. That hurts us because maybe even the perpetrator is HIV-positive and has passed the virus*
to the child; it really hurts. (KII Health Worker)

**Limited capacity of enforcement structures**

As discussed in more detail in the section on actors’ capacities, the enforcement structures were reported to have inadequate resources to facilitate the implementation laws related to Violence against Children. It was observed that there was only one police post in the entire sub-county. During the PLA activity using Venn diagrams, children reported that police officers were ill-facilitated and sometimes asked for facilitation from parents of the abuse survivors to carry out case investigations and the arrest of suspected perpetrators.

*We usually ask the people who report cases here to contribute money for fuel because we don’t have support. The motorcycles are there, but they have no fuel. Sometimes we get support from NGOs such as World Vision but sometimes they also fail. They expect us government workers to have enough resources to do our work, but we don’t have.* (KII Police)

There were clear indications that some people do not report child abuse cases because of fear of meeting the costs.

*You know the distance from here to court is long, so eventually they give up. They don’t want to waste time, because sometimes when you reach court, they say the case has been adjourned, the magistrate is not there, and he has gone to Kampala. There is a case I was following up. I went to court three times, and each time they would say the magistrate had gone for burial; he is sick. I am telling you, you can get tired. That is why people give up and in my mind I always say that if a magistrate is to be brought to our sub-county, it would make work easier for people to follow-up cases.* (KII Police)
Corruption and political interference

Political interference was reported as a key hindrance to the course of justice, as some politicians interfered with cases committed by their constituents/electorate. It was reasoned that they “assist the offender” to the detriment of the victim and their family. In other instances, perpetrators of abuse were reported to threaten law enforcers using the power and influence they have because of their close ties with the authorities.

*There were also numerous cases of corruption, particularly bribes sought by police officers to terminate the cases. “Those with money to bribe, they win cases of defilement”* (G17 years)

**Services and Service Delivery Mechanisms**

Services are necessary to protect those who are at risk of and those who have experienced abuse, neglect, or exploitation. An effective child protection system makes available a range of services and interventions to prevent and respond to child abuse, neglect and exploitation. The formal system is based on statutory mandates and obligations and includes a range of governmental structures, institutions, and actors in a cross section of sectors (namely social welfare, education, health, as well as law enforcement structures). The informal system, which is based on and driven by traditional values of shared responsibility for the well-being of children, is largely composed of voluntary actors, including NGOs, CBOs, religious and clan leaders; saving and credit associations as well as individuals, such as Members of Parliament.

Child protection services include prevention and response services provided by both informal and formal structures. Broader prevention efforts that were mentioned include awareness raising on child rights, home-based care interventions for children and families with HIV/AIDS, sponsorship and family support interventions as well as counselling and
guidance. However, it was noted that most services by CSOs are reactive and not focused on preventing abuse and violence.

While the child protection services provided by the formal government structures such as the police, courts and probation units are based on universal access principles, there were several demand-side and supply-side constraints. The supply-side constraints are discussed in the subsection on capacities. The demand-side constraints include limited awareness of some parents and children on children’s protection rights; the fear of children to report; direct and hidden costs of pursuing justice and the mistrust in the formal justice system. The absence of a caring accompanying adult for child survivors, especially where close family members are the perpetrator was found to discourage reporting.

The hidden costs such as transport and meals were reported as constraining the demand for formal services, as most institutions were distant from the communities where violence occurs. It was established that child survivors of abuse were also required to pay for medical examination in health facilities or to facilitate police officers to carry out investigations and arrest suspected perpetrators. Some community members also preferred to settle cases outside the formal judicial system due to mistrust in the system, ignorance of the legal procedures, and fear of torturous procedures, economic greed or the desire to maintain community harmony. District level key informants noted that parents do not preserve forensic evidence necessary for the prosecution of cases.

**Capacities of Child Protection Actors**

Capacity in this study refers to the human resources, funding and infrastructure necessary for the child protection system to prevent and respond to child abuse, neglect and exploitation. Overall there was limited capacity among both the formal and non-formal actors to effectively address violence in the community. Below we focus on specific capacities and how they are organised to respond to violence:
Financial and logistical Capacities of Actors

The study established that government workers need adequate financial facilitation to fulfil their mandate, such as awareness raising, parenting education, and identification, investigation and prosecution of cases. The key informants from various government structures remarked that financial support from the government was insufficient and unable to meet the enormous need in the community. The lack of adequate funding for child protection from the central government to the district local government undermined the inclusion and implementation of child protection efforts at the local government development planning and budgeting level. Although some child protection structures were funded by development partners and NGOs, it was noted that some of the financial requirements of the government departments remained unmet. It was reported that the police post lacked custody cells for child offenders and had to detain them with adults. In addition, offices lacked data management systems to enable the collation of child protection data. Government officials were compelled to request community members to contribute for some child protection services, such as the arrest of perpetrators. It was reported that community members who were oblivious to the funding challenges of the Police Force accused the officers of being corrupt, further eroding trust in the formal justice system.

The activities of NGOs and CBOs were also reported to be limited in both service and geographical scale. They were found to serve a small number of children, in a few locations over a short period of time. Most of these gaps were attributed to the nature of their funding. It was noted that the services expected by community members and local government officials from CSOs often overstretched their resources.

Human Resource Capacities of Actors

Shortage of staff in the community development structures was raised as a key challenge. Additionally, the effective response to child protection cases was constrained by
limited knowledge of the basic legal and policy frameworks for child protection, especially the mandates of various actors. The stakeholders consulted during the study were concerned about the limited knowledge of informal actors on the legal framework and general principles of child protection. There were also complaints of low integrity of some public and NGO officials. This included claims of disinterest and corruption by the local council, police and judicial officers. Besides, some health personnel were said to be reluctant to carry out medical examination of survivors of abuse for fear of testifying in court.

**Accountability Mechanisms**

For a child protection system to perform well there must be a mechanism of systematically and regularly assessing and reporting on its performance in accordance with the relevant laws, and in the best interest of the child. The study sought to establish the level of satisfaction of the community with the government’s child protection services, the mechanisms for families to report on the quality of child protection services and the extent to which the government monitors the social services for vulnerable children and their families.

We established that the accountability of many formal structures was constrained by inadequate systems for data collection and management and unclear lines of communication and feedback. The police post at Nabukalu had no computer for data management and the data collected. The limited equipment and technical capacity for data collection and management was also reported as another constraint to effective accountability. The weak data management practices made it difficult to generate reliable data for decision-making processes at all levels, which undermined the quest for evidence-based policy and programming.

**Community reporting, referral and response mechanisms**

This research sought to establish the existing response reporting and referral mechanisms in the community and how they are functioning to respond to Violence against
Children in the Nabukalu community. Referral and reporting often aims to improve access to good quality health, social welfare and criminal justice support services for all children who need them, including for reporting violence to reduce the long-term impact of violence. It is vital to establish and strengthen effective channels for reporting incidents of child abuse, neglect and exploitation. Reporting suspected child abuse, neglect or exploitation makes it possible for the child and family to get help. These reporting mechanisms should then ensure that survivors and their families receive support, can access appropriate protective and responsive services, and receive any restoration steps necessary. Overall, the majority of the children knew where to report in case of violations of their protection rights. They reported cases of violation to their parents/caregivers, religious leaders, child protection committee and club leaders and teachers (at school) as the first line of response. The children identified the Local Councils as the next point of reference, once the above informal structures had been exhausted. The above layer of reporting is followed by the Police and NGOs, CDOs, VHT and Sub-County chief.

*I reported my parent who was mistreating me to an elder and the elder talked to her and somehow she has changed. (G16 years)*

Counseling and reporting to high authorities are the two most commonly reported school and community level practices to address VAC. From both the children and adults, providing counseling in response to abuse and reporting sexual abuse in school to higher authorities are the commonest practices to respond to VAC. However, all the children were not satisfied in the way the authorities managed the reported cases. The findings suggest that a large proportion of pupils experience various types of VAC, but only a few tell someone about it or report it. Children reported that they felt unhappy because of those experiences, and few of them told someone about it or reported it. Girls rarely reported sexual harassment perpetrated by
teachers, fellow pupils, and community members. Some pupils identified bushes, forests, classrooms and playgrounds in schools as risky places. They also indicated that teachers, fellow pupils, and community members were the perpetrators of violence in those places and that bullying perpetrated by fellow pupils was the specific type of violence occurring in those places.

According to the child respondents, various actors respond to child abuse, neglect and exploitation. These actors include parents, clan leaders, religious leaders, teachers, local councils, CDOs, sub-county chiefs, Nabukalu child protection committee, child monitors, and the police. Community level actors such as parents, religious leaders and teachers were the commonest and most immediate point of response. Parents and teachers were always called into action whenever incidents of child abuse occurred or were likely to occur. Cases handled by parents, relatives and teachers include corporal punishment, denial of food, failure to provide scholastic materials, and so on. Children also report issues that affect their wellbeing, especially those linked to education, to fellow to students. Students support their peers to forward abuse cases to head prefects, club leaders or parents. Children also mentioned that they have suggestion boxes that they use to report cases of abuse and any other issue affecting them in school. This has helped school administration and student leaders to address child protection issues and other concerns raised by children. However, the suggestion box had some shortcomings. Children mentioned that some teachers hide information from administrators if they feel that the issues raised are likely to affect them. Children also mentioned local councils at village level (particularly vice chairpersons).

Once cases are not effectively handled by teachers, parents or relatives, children or their parents reported such cases to LCs. Children noted that police were
far from the villages, hence their reliance on LCs for most of the cases. Several children appreciated the services of LCs, noting that they are child friendly, faster and free. LCs usually convene general community meetings during which parents who abuse children’s rights are asked to account for their actions and later counselled or punished. Majority of the severe cases of physical abuse, forced/child marriage and defilement are reported to the police. The efforts of the above actors have indeed contributed to improvement in the protective environment for children. Children reported that many parents no longer beat their children but use other disciplinary measures like warning. They also acknowledged that corporal punishment in schools had reduced. They were equally happy to note that some defilers were serving prison sentences. In addition, some underage girls had been saved from getting married, while some parents provide adequate and nutritious food to their children.

Notwithstanding the above positive outcomes, a lot is still needed to be done to safeguard children form violence. Some children responded that they fear to report incidents to the police because cases are recorded in English, yet they cannot easily express themselves in this language. They also dreaded police stations because of the possibility of meeting older people who could report them to their tormentors. Children also faulted some police and LC officials for accepting bribes from perpetrators of child violence. Bribery motivated these officials to hide evidence or intimidate child victims into silence.

A girl was impregnated by an old man. The case was reported to police but no action was taken.” (G17 years)

A girl was forced to get married to a man from a rich family but when the mother reported the case to the police, they bribed them and the case was dismissed. (G15 years)
During the study, children applied the Venndiagram activity to identify some NGOs implementing preventive and response interventions in child protection. According to children, NGOs are involved in educating them and adults about the rights and responsibilities of children; providing material support to OVCs; counseling child victims of abuse, monitoring, reporting and following up on child abuse cases; and infrastructural development to improve access to healthcare, education and water. The above efforts have been vital in increasing access to services (especially health and education) for the vast majority of people in the mountainous areas as well as vulnerable children. Other forms of support to vulnerable households include provision of mosquito nets, blankets, clothes, food and tarpaulins. Children commended the efforts of these NGOs but urged them to do more, especially in targeting more OVC.

The processes normally used by children and families in reporting abuse depended on the nature of the abuse, the context in which it occurred and who the perpetrators were. For example, children were more likely to report abuse caused by their peers to the teachers or to the parents. They were also more inclined to report abuse by teachers to their parents as opposed to reporting their parents to the teachers. In cases where parents were the perpetrators of the abuses against children, children hardly reported for fear of being chased away from home or being beaten. Children instead sought comfort from their extended family networks, peers or their peers’ parents or at worst, absconding from home.

During the PLA exercise, we sought to understand children's perception in regard to the practices of reporting and responding to VAC in schools and communities. Counseling and reporting to higher school authorities were reported as the commonest practices to respond to VAC at school. Parents and caregivers were
asked about institutions providing support in response to VAC in the community. Parents and caregivers had limited knowledge of and familiarity about institutions providing support in response to VAC in the community. They also had limited understanding about the procedure involved in reporting a sexual abuse case. Children were asked whose role it was to prevent Violence against Children in the community. They understood that it was the collective role of government, school administration, CBOs and faith organizations. The PLA activities with pupils aimed at determining their level of satisfaction with the existing child-protection, response, and reporting mechanisms.

The PLA discussion revealed that children had limited knowledge about where they can report cases of abuse and harassment. The study also explored the level of satisfaction among pupils regarding the type of service and support they receive and how VAC incidents are handled. Overall, pupils were not happy with how VAC cases are handled, are not satisfied with the support and services they receive from the places where they reported cases of abuse. Children were asked where they reported most of their abuse cases. They said they mostly report violence to parents, CPC, head teachers, teachers and the police. They, however, lacked comprehensive knowledge of where and how to report these cases.

The table below illustrates the structures to which children report child abuse:

**Structures to which child abuse is reported by children**

<table>
<thead>
<tr>
<th>Where child abuse is reported</th>
<th>Home</th>
<th>School</th>
<th>Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>Parents</td>
<td>Prefects</td>
<td>Local Council Chairperson</td>
</tr>
<tr>
<td>Relatives</td>
<td>Relatives</td>
<td>Teachers</td>
<td>Police</td>
</tr>
<tr>
<td>Elders</td>
<td>Elders</td>
<td>Senior woman</td>
<td>Child Protection Committees</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Head Teacher</td>
<td>Child Monitors</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Suggestion boxes</td>
<td>Village Health Teams</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Religious leaders</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Probation Offices</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>NGOs</td>
</tr>
</tbody>
</table>
The processes children and families normally use in reporting abuse depended on the nature of the abuse, the context in which it occurred and who the perpetrators were. For example, children were more likely to report abuses caused by their peers to the teachers or to the parents. They were also more inclined to report abuse by teachers to their parents as opposed to reporting their parents to the teachers. Where parents were the perpetrators of the abuse against children, children hardly reported for fear of being chased away from home or being beaten. They instead sought comfort from their extended family networks, peers or their peers’ parents or at worst, absconding from home.

On more complex issues such as defilement, children reported that some of the children who experienced such predicaments lacked the support of the parents and the parents at times stopped them from reporting. Children also expressed concern that some parents did not listen to them and did not adequately address the concerns the children brought to them. Some children noted that they feared reporting to the police because cases are recorded in English, yet they cannot easily express themselves in the language. However, there was a widespread perception among key informants that a significant number of cases are not reported or reported late to the formal justice institutions when community level negotiations and reconciliation fail.

**Use of Case Management Books (CMB) to report and make follow-up**

With regard to follow-up and management of VAC cases in the community, CMBs were launched as tools to be utilized in the day-to-day reporting and management of VAC cases in the communities to the police and other relevant authorities. Case management books contain all the evidence pertaining to the VAC inflicted on the child, taken to hospital, police and parents/child’s report.
The procedure is that the case is reported to the CDO or the police; then the police refer to the health facilities for medical check-up.” (KII-APO)

While the case management books seem to be providing a systematic procedure for reporting of cases to the relevant authorities, the respondents had very limited knowledge of their existence and utilization by the community. The community seems to have been sensitized by the sub-county community development office about these important tools.

**Children’s Participation in addressing violence against children**

This research has revealed that children have devised several strategies to address threats to their safety. Some of these were avoiding bad company; carrying out home chores in time; heeding to the counsel of parents; self-respect through decent dressing; walking in groups while returning from school or going to the well; peer-to-peer discussion and advice; rejecting gifts from strangers and avoiding risky environments, such as night clubs. In school, children reported that they engaged in a number of activities to protect themselves and their peers from abuse. They expressed their views through child rights clubs, drama, debate clubs and participation in the commemoration of national days. Some children had the opportunity to take on leadership positions and to elect their leaders. The school-based clubs and societies
have enabled learners to report cases of abuse to their fellow learners and patrons (teachers). Children stated that there was a general culture of not listening to their views both in homes and in the community. The limited opportunities to be heard hindered some children from reporting, which made children succumb to abuse and “sit on their pain after abuse”. In addition, children did not mention any child-led activities geared at enhancing their protection at the community level.

It was very evident that children had limited opportunities to participate in community-based child protection mechanisms, as they were not represented on any child protection structure. Children stated that there was a general culture of not listening to their views, both in homes and in the community.

They also noted that services that benefit children were planned and implemented by adults without listening to and considering their views. This was attributed to the cultural beliefs suggesting that children cannot question adults, which limited their freedom of expression and their right to be heard. Children, therefore, feared to speak because of the possible reprisal from adults, such as being beaten. This situation kills children’s initiatives and their ability to negotiate with adults to build a protective environment.

The limited opportunities to be heard hindered some children from reporting, which made children succumb to abuse and “sit on their pain after abuse”. Within the family, parents expressed that they were conscious of giving children too much freedom of expression, lest they asked for things that the parents could not provide. Such beliefs that mute children’s voices limit the appropriateness of child protection interventions.

The majority of the children are aware of their rights and where to report in case of abuse. There also a number of activities in which children are especially involved in the school. However, the limited appreciation of children’s self-expression ability limits their interaction with adults, including reporting of risks and actual violations.
Key informants reported that children in schools supported by NGOs that promoted children’s clubs (for in and out-of-school children) were more confident in articulating child protection issues than their counterparts. They also noted that the culture of raising children, especially girls, to be submissive affected their ability to report and to talk about child protection issues.
Chapter 5: Interpretation and Discussion of Findings

It is clear that the causes, forms and impacts of violence against children are multiple and will therefore require multifaceted strategies to achieve child well-being, especially for the girl child. This study has explored the community systems and practices that have been adopted to prevent and respond to Violence against Children based mostly on children’s perceptions. Children’s perspectives and live experiences have been considered based on the view that children are not often included in most planning, development and research processes and yet most of the outcomes directly affect them. Services that benefit children are planned and implemented by adults without listening to and considering their views. This was attributed to the cultural beliefs suggesting that children cannot question adults, which limited their freedom of expression and their right to be heard.

This research therefore took a theoretical and epistemological position of a child protection system that is based on the lived experiences and perceptions of children in addressing violence. This research was started by firstly, listening to the children and secondly learning from the adults and sometimes giving adults an opportunity to learn and compare their voices and opinions with those of the children. This study agrees with the reviewed literature that in recent years, the promotion of young children’s agency has been identified as foundational to learning, development and well-being outcomes. It is widely acknowledged that children learn and develop through active interaction with others and participation in their environments (Bandura, 2001; Carpendale & Lewis, 2006; Corsaro, 2005).

**Leading forms and impacts of violence experienced by boys and girls**

The children were listened to so as to understand their perceptions and lived experiences regarding the forms and impacts of violence on their well-being. The findings reveal that the leading forms of violence experienced by children in the community as mentioned by both
children and later confirmed by the adults were sexual abuse, child marriages, corporal punishment, child labour, child neglect and traditional harmful practices, particularly child sacrifice for ritual purposes. By first having a deeper understanding of the leading forms of VAC and their impacts, appropriate strategies can be designed to adequately respond to VAC.

From the results, it is clear that the older girls experienced more sexual abuse than their counterparts, the boys. It was noted that the older girls who were at puberty stage with their bodies fast-developing were more at risk of sexual harassment and exploitation than the younger girls. While from most of the literature reviewed the leading forms of VAC are known and documented, it was in most cases perceived by the adults on behalf of the children. In this study, children who experienced these violations and maltreatment have had the opportunity to express their voices and prioritized the common forms that they encountered in the community. Girls’ lifetime experience of sexual violence from perpetrators that included school staff and other close family and community members was reported more than for boys. The girls reported that they had experienced more sexual violence mainly at home and in the community than at school. There is evidence from other studies that girls experience more sexual violence than the boys. Women and girls are vulnerable to different types of violence at different moments in their lives. They are also at greater risk of being sexually assaulted or exploited, either in childhood, adolescence, or as adults (Ellsberg and Heise, 2005). Girls were grossly more affected and vulnerable to these violations than their counterparts, the boys. There are moreover inadequate response, reporting and referral mechanisms at the community level to prevent and respond to VAC in the communities (UNICEF 2014, Winsor consult Ltd, 2011). From the findings, the children, especially girls, reported being compelled by adults to get married the moment they reached puberty. The children observed that parents hold fears of facing shame and ridicule if their
children did not marry early. Teachers hurled insults at older girls when they provided wrong answers or failed class assessments. They added that parents marry off girls not only to obtain wealth, but also to pay the dowry of their male children. Children cited the lack of basic needs such as sanitary pads for girls, food, shoes, clothing, books and decent school uniform as a predisposing factor to sexual abuse because such needs compelled the girls to accept gifts from potential abusers. It is observed that the key driver to child marriage is social norms and economic benefit by the parents. This finding is consistent with the literature which states that social norms are a key aspect of this social ecology that can either prevent or perpetuate violence against children (Bhatla, Achyut, Khan, & Walia, 2015; Boyce, Zeledón, Tellez, & Barrington, 2016; Carlson et al., 2015).

Despite being banned, corporal punishment was found to be common in schools as the children mentioned. Corporal punishment was found to occur at the three levels of a child’s environment, including community, school and family. The belief that supported this practice was to instil good behaviour and discipline among children, including good performance. The study found out that the majority of physical violence occurs in the context of disciplining the child. It was noted that boys were more likely to be beaten in school and at home than girls. From the research, younger children were more likely to be physically punished than the older children. This is because the younger children are still much under the control of their parents and are heavily dependent on them for almost everything, while older children are at an age where they can make their own decisions and parents have lost control over them. It is of concern that despite the administrative ban on corporal punishment in schools and the ensuing guidelines on alternative punishment, children said that they were not aware of the ban and many of them did not know where to report when subjected to corporal punishment.
From the study, the common impacts of VAC cut across different ages and gender and these included emotional distress, poor performance in school, dropping out of school, injury, unwanted/teenage pregnancy and child marriages. Boys, girls, and other special categories of children are impacted differently. Girls were mostly affected by child marriages as a consequence of VAC than boys. Emotional consequences of VAC impacted more girls than boys. While the consequences of VAC are well understood and documented in several studies, the voices of the children and their lived experience were not fully explored.

Sufficient literature where children expressed their lifetime consequences of these violations has not been seen yet. The case studies based on the lived experiences shown in this study provide compelling evidence of how boys and girls are suffering the effects of these different forms of violence and ultimately raises questions of what strategies can be implemented to address the root causes and impacts of VAC. There is, however, literature that is consistent with this finding that provides overall evidence about the consequences of VAC provided by the adults. It is stated from the literature that the consequences of violence can be devastating. Above all, it can result in early death. Even children who survive must cope with terrible physical and emotional scars. Indeed, violence places at risk not only their health, but also their ability to learn and grow into adults who can create sound families and communities (Pinheiro, 2006, Ministry of Gender, Labour and Social Development and UNICEF 2014). Further still, it is stated in the literature that violence at school is widespread in different forms and is an important contributor to dropout and poor performance (UNICEF Uganda, 2015, p. 57). Findings from this study reveal that the main perpetrators include parents, family members, teachers, caretakers, law enforcement authorities and other children. Some children are particularly vulnerable because of gender, race, ethnic origin, disability or social status (Pinheiro, 2006). It is disturbing that based on the ecological model, families and schools are supposed to be places that provide a protective environment for
children. From the literature, children experience emotional abuse at school. Some teachers use inappropriate and demeaning approaches of instilling discipline in children. Teachers often insulted and shouted at students. Teachers also parade students before their colleagues and teachers before administering punishment (MoES, 2012, p.33, World Vision Uganda, 2012, p. 19, ANPPCAN, 2013, p. 31). Emotional abuse has been singled out because it is often not addressed by the existing structures. They often focus on sexual and physical violence that can easily be diagnosed when they occur as compared to emotional abuse that is latent.

**Risk and protective factors**

The research explored the risk factors that pose threats to child safety and expose them to violence as understood by the children. An effective community mechanism must function to reduce the root causes of these risk factors and address their vulnerabilities.

**Risk factors to violence**

The commonest risk factors identified by the children in Nabukalu community include harmful social norms and practices (especially towards girls), domestic violence, lack of parenting and communication skills leading to poor parenting, household poverty leading to failure to provide basic necessities for children, child neglect and peer influence. A root cause analysis utilizing a diversity of participatory and child-friendly tools needs to be undertaken by the child-focused implementing and advocacy agencies in order to deeply understand the risk factors that promote violence. Children, especially teenage/adolescent girls, reported being lured into sex by men who offer them food and other necessities (such as shoes, clothes, books and decent school uniform) that their parents are unable to provide. Economic and household income strengthening will be important strategies in addressing household poverty that put boys and girls at the risk of abuse. (WHO 2016; UNICEF 2015)

From the study, social norms were found to be the most pronounced risk factor in
driving and sustaining behaviour that contributes to child marriage, corporal punishment and child sexual harassment. Children mentioned the commonest social norms, beliefs and attitudes that affected the well-being of children. Social norms that promoted child marriages were found to be driven by values of protection, honour and pride; and reinforced mainly by income and poverty. Other social norms that supported child marriages were related to helping build social ties between families and secure mutual support in times of need. In this case, poorer families endeavoured to marry their children into richer families. Building upon existing efforts, uphold existing positive social norms and facilitate creation of new positive social norms through community dialogue, education, sensitization and role modelling at various levels (national, community and family).

From the findings, children reported that collecting water from distant sources, especially in the night after school; put them at the risk of defilement. Children moved long distances and most often during dark hours, unaccompanied, in search of water. This put particularly girls at a high risk and exposure to rape, defilement and other forms of violence.

Violence prevention based on the public health model will be important in ensuring that clean and safe water is made accessible and available to communities. Public health models aim to prevent problems occurring in the first place by targeting policies and interventions at the known risk factors for the problem, quickly identifying and responding to problems if they do occur, and minimizing the long-term effects of the problems (World Health Organization WH, 2006). When applied to the child protection and child welfare sector, the public health model provides a theoretical framework that spans the service continuum from primary intervention services that target everyone, to secondary intervention services that target families in need, to tertiary intervention services that target families where abuse or neglect has already occurred (Hunter, 2011).
The study sought to find out the existing protective factors and mechanisms that made children safe in the community; assured that they thrive and are fulfilling their right. The leading protective factors mentioned by both children and adults included presence of the Child Protection Committee (CPC), positive parenting, positive social norms and beliefs, presence of religious institutions, access to education and children’s self protection. While literature is available on the protective factors to violence, tools that can be enhanced to work with children to learn and collect data on protective factors were not readily available. Facilitators for child development will need to be trained in child friendly methodologies and tools such as the net to keep me safe for them to start appreciating and understanding how to collect such data.

By understanding the protective factors as perceived by the children themselves, programme designers will then be able to develop programs that enhance a protective environment for children based on the social ecological model, systems strengthening and public health frameworks. This finding is consistent with the literature reviewed that suggests that factors that are likely to be protective in the home as well as other settings include good parenting, the development of strong attachment bonds between parents and children and positive non-violent discipline. Factors that are likely to protect against violence at school include school-wide policies and effective curricula that support the development of non-violent and non-discriminatory attitudes and behaviours. High levels of social cohesion have been shown to have a protective effect against violence in the community, even when other risk factors are present (UNICEF, 2006, p.11, ANPPCAN 2013).
Functioning of community structures and strategies

This study established the formal and non-formal approaches to child protection and examined how they are being applied to address Violence against Children in Uganda. From the findings, multiple structures and services existed to support, prevent and respond to Violence against Children in the community. The following actors and structures were identified as playing some role in addressing Violence against Children in the community: the family provided parenting and nurturing of the child, Local Councils I and III have a councillor/secretary responsible for children’s affairs receive and settle or refer cases of child abuse, Nabukalu Child Protection Committee that coordinates child protection cases, settles abuse cases and refers cases for further management. The Police mandated to receive child protection cases, investigate for evidence and cause the arrest of the perpetrators, Nabukalu Health Centre III, World Vision Uganda, Compassion International, Nabukalu sub-county, Primary school and secondary schools Nabukalu and religious institutions, are also key.

School Management Committees and Parents Teachers Associations are school-based structures mandated to protect children from abuse at school level. The Busoga traditional institution also existed and recognised as an important informal structure that ensures that children are protected and are enjoying the fulfilment of their rights. Other structures and actors included the sub-county chief, community development officer and the local security unit. Findings indicate that while several structures and actors mandated to address VAC existed at the community and district level, their services and responses were scanty, except in some limited instances where a few of them had demonstrated considerable success in addressing Violence against Children. Overall from the findings, the structures and actors that had shown considerable success in facilitating interventions to prevent and respond to violence included the Nabukalu Child Protection Committee and NGOs, in particular World Vision Uganda. There is clear evidence that the Nabukalu CPC has actively contributed to the
protection of children from abuse, exploitation, neglect and other forms of violence in the community. The CPC described the successful interventions that included capacity building of the CPC members through training in courses such as reporting and referral of child protection cases, awareness rising on violence, positive parenting and life skills for children. Other successful interventions were conducting reporting and referral of child abuse cases to relevant institutions and authorities, community awareness rising on different forms of violence, enacting of a bye law that outlaws promotion of child prostitution and defilement.

From the findings, while the Nabukalu CPC was established and facilitated by an NGO, it has played a significant role as a community child protection mechanism to reduce violence in the community. This finding is consistent with Wesells (2015), who argues that international NGOs frequently help to establish Child Welfare Committees (CWCs) or Child Protection Committees that consist of 10–20 women and men as well as children. Having been trained, these committees monitor, respond to, mitigate, and prevent various forms of child abuse.

Nabukalu Child Protection Committee provided a strong example of a collaborative interface that engaged both the formal and non-formal structures at the community level and enjoyed community support and ownership. Although the CPC as a community mechanism is externally supported and facilitated by NGOs with limited government support, the CPC is registered as a CBO to ensure autonomy and to enable it operate as a legal entity to sustain its interventions. It is worth noting that registration of the CPC as a CBO might undermine its mandate as a voluntary collective community child protection initiative aimed at strengthening both the formal and non-formal child protection actors and structures to prevent and respond to Violence against Children in the community. The CPC operations will now be fully regulated by the government under the NGO Act and its collaborative and coordination role might be affected.
The CPC was well balanced with fair inclusion of both formal and non-formal actors. There was, however, no representation of children on the CPC to understand children’s views and perspectives to ensure their protection in the community. The CPC did not fully understand what the children wanted and the issues affecting them were not fully addressed by the CPC due to this lack of representation. While the CPC was implementing successful interventions to reduce violence, there is need to include children on the committee for meaningful participation, engagement and ownership. The bottlenecks that hindered the effective implementation of the CPC included limited financial resources to implement its action plan, travelling long distances to follow up cases of abuse, interference by politicians and the child abuse perpetrators and the dominance of social norms. The government will need to address these challenges, recognizing that the coordination and collaboration role of the community child protection mechanisms to reduce violence is fully its mandate and should not be left to the NGOs and other voluntary agencies. These findings are consistent with Wessells (2009), who evaluates the effectiveness of development practice within the informal, community space and makes some comprehensive recommendations for best practices in this sphere based on an extensive document analysis. The elements which were highlighted as being responsible for increasing effectiveness include community ownership, slow, dialogue-oriented approach, initiating change from within the community building on existing capacities and resources, support from leaders (formal & informal), child participation, good management of issues of power, diversity and inclusivity, resourcing, linkages between actors within the system and to wider community development.

From the study, the Wakooli chiefdom is a widely respected and honoured traditional institution in Nabukalu community but had no organized programmes in the community aimed at reducing violence against children. Cultural institutions are recognised as important informal structures that ensure that children are protected and are enjoying the fulfilment of
their rights. They are custodians of social norms, values and cultural beliefs that can either be positive or negative and can drive social change. Given the vital role of the Wakooli traditional structure, the CPC and the district child protection coordination structures should start dialogue to start engaging with this traditional leadership to start to appreciate their role in preventing and responding to VAC in the community.

**Linkages between the CPC and the district level VAC coordination structures**

Findings indicate that there were no vertical linkages established between the CPC as a community child protection and coordination mechanism with the district-level child protection coordination structures. Several child protection structures existed at the district level, including the District OVC Coordination Committees (DOVCC), District Child Protection Working Groups (DCPWG), District Chain-linked Coordination Committees (DCCs) and Sub-County OVC Committees (SOVCCS). The CPC action plan was not linked and guided by any district child protection action plan or guidelines. This critical gap means that the community level child mechanism is doing work which is not fully informed by the high level district child protection processes. The district level efforts do not leverage on the grassroots violence reduction initiatives and, therefore, quality and standards are undermined. There were community inter-sectoral linkages between members from different sectors represented on the CPC. However, it was not clear on how these sectors represented on the CPC were leveraging on each other’s efforts within the community.

The structures that had less success and required further strengthening in facilitating interventions to address Violence against Children in the community included the Wakooli chiefdom, the police service, education institutions (primary and secondary schools), religious institutions, family and caregivers, health centre III, community development office, sub-county office and the local council I and III. These structures had the unique mandate of protecting children from violence. The reasons given by the children for this limited
effectiveness in service delivery to prevent and respond to violence included limited capacity and skills in dealing with child protection concerns, inadequate resources, for example transport to follow up child abuse cases, bickering and leadership wrangles in case of the traditional Wakooli chiefdom, household poverty that hindered families form addressing the basic needs of their children, in particular girls and limited human resource, particularly health and Para-social workers and the police, to address the specific violations that affect the well-being of children. A child protection mapping report that includes a diagnosis of these gaps experienced by the different structures and actors was conducted in 2015 by the Ministry of Gender, Labour and Social Development, in collaboration with UNICEF. The government, through a multi-sectoral VAC initiative, should prioritize efforts and resources to address the concerns and recommendations based on the national child protection mapping report.

**Strengthening elements of the Child protection system to reduce violence**

The elements of the child protection system that the study focused on in addressing VAC included coordination and collaboration, service delivery, capacities, accountability mechanisms, laws and policies. To effectively address violence in communities, the elements of the formal and non-formal child protection systems should be seen to be functioning in a coordinated manner. Findings from the study indicate that there was inadequate capacity among the child protection actors and structures to adequately facilitate their interventions to address violence in the community. All the actors needed adequate financial facilitation and skills to fulfil their mandates, such as community awareness raising, parenting and life skills education, enforcement of laws, strengthening of household incomes, identification, investigation and prosecution of cases. Sustainable and long-term funding mechanisms, particularly by the government and other donor partners, will need to be developed to ensure that violence prevention and response interventions are effectively implemented.
Findings indicate that both adult and children respondents had limited understanding and awareness of the existing laws and policies related to VAC. While Uganda has robust laws, policies and legal frameworks related to child protection based on the literature review, these laws and policies are not well articulated and made available at the community level. Laws and policies related to child protection will need to be made available at the community level in a local language, for better reference to prevent and respond to violence. The findings indicate that the other elements of a system that included accountability and quality service delivery mechanisms were not adequately functioning to address Violence against Children.

This means that poor functioning of these elements of a system will undermine the child protection efforts in the community to respond to violence in the community. This finding is consistent with ACPF (2014), which argues that while a systemic approach to child protection is increasingly recognized as necessary, it is not yet established in most African countries. The interventions that were found to be working and bringing about the desired change with strong evidence in responding to Violence against Children in the community included reporting and referral of the child abuse cases in particular by the CPC, awareness raising on child rights and violation and life skills in schools. The least implemented interventions to addressing violence with less or no impact included economic and household income strengthening, parenting and caregiver support, social norms and values change. This finding is partly consistent with the WHO (2016) INSPIRE framework which has collected evidence on seven strategies to reduce Violence against Children, including implementation and enforcement of laws; norms and values; safe environments; parent and caregiver support; income and economic strengthening; response and support services; and education and life skills. Nevertheless, the WHO INSPIRE violence reduction framework presents evidence from projects that are linear and implemented in different communities, most likely as stand-alone projects. These projects are not focusing on the social ecology of a child and in most
cases are not community led. They do not focus on strengthening child protection systems to violence prevention but rather target particular affected populations and necessarily on addressing risk and vulnerability factors in the entire community. The outcomes of such stand-alone projects are not sustainable and do not make communities safer for children over their life course. See the figure below.

**Figure 5: Isolated/stand alone VAC intervention Approach**

As mentioned earlier, to achieve meaningful and sustainable outcomes to violence reduction, agencies will need to adapt integrated and comprehensive interventions in a single community based on a social ecological model as opposed to isolated and stand-alone interventions scattered in many communities with limited or no sustainable outcomes. Donor agencies must be mindful of the fact that funding isolated and stand-alone projects aimed at reducing Violence against Children will not bring about the desired long-term sustainable impacts and will not make communities safer for children. Comprehensive and integrated
interventions based on systems strengthening approach within the social ecological model will bring about sustainable results to violence reduction in communities. The comprehensive VAC reduction model should be indigenous and locally contextualized, to address the realities that children and communities face in addressing violence.

Figure 6: Comprehensive violence prevention and response model

Promoting a culture of listening and learning from children

This study established that child views are often not listened to and that children do not participate in developing and managing programmes that affect their well-being at the family, school and community levels. As earlier on mentioned, listening is relevant because it enables parents and caregivers to understand the issues and challenges affecting children. Not listening to children increases vulnerability, since protection concerns experienced by the children will not be well understood by parents and other duty bearers. Sayer (2008) asserts
that not listening to children can have serious consequences, an obvious example being child protection, but at a more general level it prevents us from understanding children’s lived experiences. Throughout the study process, adults have been granted the opportunity of listening and learning from children. A culture of listening to the children’s voices to set the child protection agenda is gradually being enhanced and will be developed further. Children have emerged as controlling their own agency and participating meaningfully in the community development process. In the next section we have described how adults are poised to continually listen to and learn from children in facilitating programmes aimed at ending Violence against Children.

**Emerging community actions: What next?**

This research seeks to understand the formal and non-formal child protection community systems and practices which are functioning to prevent and respond to Violence against Children, based on the perspectives and lived experiences of children in Uganda. The study adopted a PAR approach to listen to the children through their perspectives and lived experiences, to learn the causes and impact of Violence against Children, the risk and protective factors, the functioning of the structures and actors and development of strategies and make recommendations that can be implemented to reduce violence and make communities safer for children.

Furthermore, from the literature review, Participatory Action Research allows ordinary and marginalized people such as children, including girls, to offer unique insights and perspectives about their lives and contribute to the creation of knowledge. The central thinking in this perspective is that ordinary, underprivileged people, particularly girls, will collectively investigate their own reality, by themselves or in partnership with friendly outsiders, take action of their own to advance their lives, and reflect on their ongoing experience (Rahman, 2008, Wadsworth, 1998). PAR therefore provides for a
“methodological shift” to research about, and with, children in which children are no longer considered an “object of study,” but are considered to be active participants in the research process. PAR applies a social constructionist epistemology that recognizes the importance of children’s lived experiences and of young people’s social positioning as a determinant of knowledge (Wadsworth, 1998).

In this section, we have recommended immediate actions that are emerging from the findings that the different actors can start working on, given that the study took a participatory action approach. The key actors that can take forward these emerging actions to address violence include: (a) children (b) the Nabukalu Child Protection Committee that coordinates the different actors, (c) NGOs, particularly World Vision (d) donors (e) government actors (f) non-formal actors e.g. the traditional institutions.

**Communities Listening and Learning from Children**

Participatory Action Research (PAR) provides space for action learning. Learning is an essential element in a child protection system and is often the catalyst for transformative change. Learning informs, and is informed by the monitoring and evaluation process, and ultimately contributes to meaningful and sustainable change. However, more often communities do not have a culture of reflection and learning from children. We asked both the children and adults if they were willing to learn from their actions and experiences to improve performance to reduce violence in the community. All the participants agreed that they wanted a systematic learning process where they can learn from their actions, experiences and from other communities to improve their work. The CPC in particular wanted a structured and systematic process of how they can measure their interventions, document and share among themselves and others to improve their performance.

Nabukalu Child Protection Committee will continue engaging in a community action learning process that is structured, reflective and using actual children’s experiences,
perceptions and views as the source of learning. Capturing learning will include organizing the knowledge and information in a child-friendly way and storing it in accessible repositories so the end-users are able to quickly and efficiently access them when required. Continuous action learning will be conducted through child-focused Participatory Leaning and Action (PLA) tools already introduced in the community through this research, such as storytelling, umbrella of care, cage trap, risk mapping, spider gram focus group discussions and talking photographs. A community of practice will be established with a small group to guide and facilitate the community action learning process that puts children’s experiences and views at the forefront of the learning process. As a first step action to meaningful participation of children in programme assessment, planning and design and implementation, the CPC has decided to include children on the committee. The committee has adapted the PLA tools for children used during this study and agreed to apply them in future learning and practice.
Chapter 6: Recommendations

In this section we present the recommendations based on the findings, to answer the research question: How are the formal and non-formal child protection community systems and practices functioning to prevent and respond to Violence against Children, based on the perspectives and lived experiences of children. The recommendations are based on the views and perspectives of children and those of the adults, to strengthened programmes to end violence. Specific suggestions and strategies put forward by the children are well described in Chapter Four in the children’s own voices.

The place to start is with community assessment and analysis to understand the causes and risk factors to violence: Given the complexes of programming to address VAC, agencies that plan to design and implement VAC interventions should work with communities to start with formative assessment and analysis to understand the causes and risk factors of VAC in communities in order to design effective programme design and measurement. The assessments should start by listening to the children and then take their views and voices to the adults.

Adapt a comprehensive violence prevention and response model that combines interventions as outlined in the INSPIRE framework, with systems strengthening based on the social ecology of a child. For effective implementation, the model should be community driven, so as to achieve sustainable outcomes to end violence. This will lead to a shift from issues-based and isolated stand-alone interventions, to comprehensive and integrated programme designs to end Violence against Children.

Successful implementation of the comprehensive VAC prevention and response model requires building the capacity of the workforce in child centred participatory methods and tools to enable them develop skills and competencies so as to facilitate planning, monitoring and implementation that engages both children and adults to take action.
Adapt a systems approach to violence reduction: A systems approach addresses Violence Against Children more holistically, brings greater focus on prevention, and strengthens the critical roles and assets of the key factors responsible for violence prevention. As a key component to violence reduction, a systems approach helps to strengthen the protective environment around children, as well as the children themselves. The formal and non-formal system can achieve its outcomes through the effective functioning of a set of key elements and structures that include collaboration/ coordination, capacities, service delivery for children, laws and policies, accountability, circle of care and child resilience. Effective approaches to address root causes and risk factors to end violence require mature and sustained cooperation and collaboration between all levels of partners and stakeholders.

Addressing the root causes of vulnerability to violence: In order to ensure that children achieve their full potential of well-being, it is imperative that any effective response addresses those vulnerability factors that expose children to violence. Therefore it means that by tackling the root causes of vulnerability and risk factors, their resilience will be enhanced and there will therefore be a reduction on the burden of vulnerable children.

Adapt an ecological understanding to addressing violence: A child’s well-being depends on his or her relationships with others and the social, political, spiritual, physical and environmental contexts they live in. This approach helps us to consider the different relationships, institutions, systems and structures that create a positive environment where a child can develop to his or her fullest potential. The social ecological perspective of a child that examines the developing of an individual, the environmental context, the interaction between the people the environment including systems and structures. In each context, children are unique and affected in different ways. Children’s nature, where they live, and who they live with affects how they deal with the risk factors in their lives.

Enhance child and community developmental assets: Violence against Children
prevention and response strategies should recognize and build on existing resources and assets within communities and families that enable children to thrive. ‘Assets’ are positive experiences, attitudes, relationships, values, skills, and qualities found in children, peers, families, schools, and communities. Building and strengthening existing assets as well as addressing gaps helps to sustain community efforts towards the well-being of their children.

Defining the role of family and community to respond to violence: Programmes that address violence should therefore recognize the implicit role of the family in child development and suggest strategies to strengthen the capacity of families and parents, to foster quality care and support to the children. Recognizing how societal practice is based on kinship and community safety nets, the role of empowering entire communities and kinship relationships will be important in fostering care and support for the children.

Children’s agency and participation: I contend that sustainable development can meaningfully be achieved by empowering local citizens to hold governments and duty bearers accountable by demanding the provision of quality services to ensure their well-being. Children, especially girls, are a critical category of citizens who are often marginalized in participating in the development and decision-making processes that affect them.

Strengthen local, district and national linkages to address violence: Sub-national and community level actors, mechanisms and structures play a significant frontline role in ensuring the well-being children. Violence prevention and response interventions should link community structures with the national structures.

Strengthen the capacities for the social development sector at all levels. Capacities include providing and performing the child-related services, including human skills and competencies, financial resources and adequate infrastructure. Emphasis should be put on how to develop the social welfare workforce both at the community and national level for the
enhancement and creation of responsiveness and to the fulfilment and delivery of quality services to children.

Increase awareness and constructive Dialogue on Violence against Children: Awareness rising should involve increasing understanding and appreciation of child rights and responsibilities and the need to balance the two. Children also need to appreciate that child rights do not imply freedom to do anything, including actions that could affect their well-being or infringe on the rights of other people. Translation of the Children Act and other important laws and policies into local languages and circulating copies to local council leaders, schools, churches, mosques and clan leaders is necessary.

Enabling positive parenting and care giver support: From the study, it emerged that many parents/guardians were not providing adequate care and support to their children. Some children grew up without positive societal values. This situation exposed many children to abuse, neglect and exploitation. As such, interventions that focus on developing the capacity of parents to effectively meet the physical, emotional and spiritual needs of children in various situations should be undertaken.

Strengthen life skills capacity for Children: To complement parenting interventions for parents, children should be targeted with a comprehensive life skills program. This should aim at ensuring that children understand themselves, the environment around them and fit in this environment, communicate effectively with other people-peers and adults- and make decisions that promote a healthy and secure life.

Strengthening monitoring and enforcement of laws and policies: The formal child protection structures play a crucial role in child protection. Government must address the human resource and logistical constraints that these agencies face. In this case, the Probation office, Community Development Office at the sub-county level, Criminal Investigations Directorate and CFPU of the Police must be targeted with funding necessary to make them
fully operational.

Strengthen accountability mechanisms: There is need to promote accountability for such resources as well as addressing complaints of bribery among enforcement agencies as a means of restoring trust and credibility from service users. The government should make medical examination at health facilities free and accessible to all children to enable the police gather incriminating evidence for the prosecution of suspects.

Making Schools Safe for Children: Children reported several incidents of violence in schools, perpetrated by teachers. Some of these relate to disciplinary measures, while others relate to deliberate sexual harassment, particularly by male teachers. There is need to strengthen monitoring and supervision of teachers by the MOES, the district local government, school management committees and parents. Teachers who fail in their parental role and indulge in sexual harassment of learners should be dismissed from service and their practicing certificate cancelled.

Enactment of Ordinances/Bylaws to address VAC: The research established that there are drafted byelaw to regulate involvement of children in acts that lead to abuse, neglect and exploitation. The district should support the community to expedite the enactment of these byelaws and institute administrative measures for the implementation of the same.

Transform societal attitudes and norms: Design activities that promote dialogue with the custodians of culture and tradition on contested issues such as child participation, child labour, corporal punishment and child marriages and work towards creating positive reference groups (religious leaders, traditional leaders and elders) for child to address violence against children.

Increase knowledge on existing policies and laws related to violence: Educate children, adults and officials to understand the policies, laws rights and the roles of various actors. This requires translating the Children Act and other important laws and policies into
local languages and circulating them to local council leaders, schools, churches, mosques and clan leaders. A thematic focus on translating and repackaging priority laws on the most misperceived child protection issues, such as child labour and corporal punishment could be more effective.

Building capacities in child focused participatory methodologies and tools: Build the capacity of the social welfare workforce and community facilitators in child focused participatory methodologies and tools so as to support both the formal and formal actor to design and implement sustainable programmes that meaningfully engage children agency, perspectives and participation in addressing violence against children at both community and national levels.

Adopt a public health model: Where necessary support communities to adopt a public health model that spans the service continuum from primary intervention services that target everyone, to secondary intervention services that target families in need, to tertiary intervention services that target families where abuse or neglect has already occurred.
Appendix 1: Research Instruments

Tool 1: Focus group discussion guide

**Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences.**

**Introduction** (Additional introduction after consent forms have been signed by each participant)
Thank you for participating in this focus group discussion today. Your attendance shows how much you care about your children. [Introduce yourself and say a bit about yourself]
The facilitator talking with you today is: [introduce the facilitator and the rest of the team]. Today we are having a discussion about the well-being of your children in your community. The information you provide will be used to help the community and other stakeholders understand more about the issues affecting children so that everyone can know better what can be done to help children who are in difficult situations.
As a result of these discussions, we as a community will have a better understanding of the child protection issues that exist in our community and we will think together about what causes these issues and what the ways to address them are.

Explain to the participants:
- Your participation is voluntary. You do not have to take part if you do not want to.
- You do not have to answer a particular question if you don’t want to. There is no right or wrong answer.
- One or two facilitators will be taking notes to ensure that we record your opinions accurately.
- The report will not mention any of your names.
- We encourage you to discuss issues freely. Please respect the opinions of others and keep the discussion confidential after the focus group discussion ends.
- The findings will be written into a report and shared back with the community before being finalised.
- If you have any questions after the interview about the discussion or the project you can talk to the research team (tell participants which team member, their name and how they can contact them).
- The discussion today will last approximately two hours.
The topic we would like to discuss today is **protection of children from abuse, neglect, exploitation and other forms of violence.**
- We want to understand what this community thinks are the main protection-related issues affecting children in the community.
- We have consulted with children and they had some ideas on these issues that we would like to share with you
- We want to understand how the issues are addressed in the community (who, what, how)
- We want to understand are there any government bodies or non-governmental, or community organizations responding to these issues
If you decide to mention a specific case affecting a child/children in your community, please refrain from stating the name or exact details to protect the privacy of the child/children. If a particular incident has not been responded to, please report the details to the research team.

(Check that people understand these concepts and the topic for discussion).

Do you have any questions before we begin the discussion?

<table>
<thead>
<tr>
<th>Guiding Questions</th>
<th>Supplementary Questions</th>
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<tbody>
<tr>
<td>a) “What are the key steps in responding to VAC?” Probe with the following questions:</td>
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<td>• Describe what would happen step by step</td>
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<td>• Who could the child go to for help?</td>
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<tr>
<td>• What would the family do?</td>
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<tr>
<td>• What would the community do?</td>
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<tr>
<td>• Who would be involved?</td>
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<tr>
<td>• What supports would actually be provided for the child and family?</td>
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<td>Guiding Questions</td>
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<td>1. What positive social norms exist in the community that prevent VAC? (list them)</td>
<td>Ask, “Who would be the key decision makers about what would happen in this situation?”</td>
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<td>2. What can be done to change these social norms?</td>
<td>Who would be involved?</td>
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<td>3. Which are the reference groups/networks that promote/perpetuate these norms?</td>
<td>What role would be played by people/services outside the community?</td>
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<tr>
<td>4. What child protection issues and risk factors is the health service addressing?</td>
<td>Who makes the final decisions?</td>
</tr>
<tr>
<td>5. What health interventions are in place to address these issues?</td>
<td>3. Ask, “What would be the likely outcomes of the responses to the problem?”</td>
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<tr>
<td>6. Who in the health services sectors is responsible for responding to abuse, violence against children or exploitation?</td>
<td>What would likely happen to the child?</td>
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<tr>
<td>7. How are the health services linking with other sectors to respond to VAC?</td>
<td>What would likely happen to the family?</td>
</tr>
<tr>
<td>8. What challenges do the health services encounter in addressing VAC?</td>
<td>What would likely happen to the perpetrator?</td>
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<tr>
<td>9. How can the health services be improved to address VAC?</td>
<td>4. Ask, “How satisfied with this outcome would various stakeholders (child, family, community, and people outside the community) be with this outcome? Why?</td>
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<td></td>
<td>5. Ask, “Is there a legal responsibility related to this problem?”</td>
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<td>Who would it be reported to? (For example the police? Family Services Unit? Social workers?)</td>
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<td>Who would report this problem?</td>
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<td>What would be the response of the agency/person it was reported to?</td>
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<td></td>
<td>If not reported, why not?</td>
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</tbody>
</table>
### Guiding Questions

**Additional Question:**

1. Who reports cases of violence? Parents, children or others?
2. Who is informed of cases of violence/abuse/exploitation in this area and why?
   Do people report cases to police? If yes which cases? If not, why not?

### Supplementary Questions

1. Who (individuals, institutions, govt. bodies, informal groups, community justice mechanisms etc...) is responsible for protecting children against violence and abuse in this area? What kind of cases they usually respond to?
2. What is their response when cases occur?
3. Who makes decision what will happen to child and perpetrator?
4. What happens to the abused/exploited child?
5. Is that good for child?
6. Did affected children or their families receive support and assistance (including financial, psychosocial counseling, medical services, and justice)? From whom? Why not? What is needed?
7. What happens to the perpetrator? Is that good for child/family? Is it adequate punishment for perpetrator? What is needed?
8. Are these cases ever reported to World Vision staff and if yes what happens in those cases?
   1. What could the community do to change the way protection problems affect children?
   2. What is needed to support affected families and children better?

What could government, community and other stakeholders do to facilitate these changes?

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### Too1 2: Key Informant Interview Guide

**Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences.**

1. **Introduction** (Additional introduction after consent forms have been signed by each participant)

Thank you for participating in this interview today. The research teams talking with you today are: (Introduce yourself and others on the team). Today we are having a discussion about the well-being of the children in your community. The information you provide will be used to help the community and government understand more about the issues affecting children so that everyone can know better what can be done to help children who are in difficult situations.

As a result of these discussions, we as a community will have a better understanding of the child protection issues that exist in our community and we will think together about what
causes these issues and what are the ways to address them. The information you provide will be used to help stakeholders improve child protection responses in this community.

Please note:

- Your participation is voluntary. You do not have to take part if you do not want to.
- You do not have to answer a particular question if you don’t want to.
- One or two staff will be taking notes to ensure that World Vision records your opinions accurately. Please answers freely; there are no right or wrong answers.
- The report will not mention your name.
- The findings from this study will be written into a report and used to improve our programmes.
- The interview will last approximately 30-40 minutes.

The questions we would like to ask you relate to the topic of **protection of children from abuse, violence and exploitation**.

Do you have any questions before we begin the interview?

For each interview, record:

<table>
<thead>
<tr>
<th>Interview Date: ___________</th>
<th>Name of Interviewer: _______________________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>District: __________________</td>
<td>Village: _____________________________________</td>
</tr>
</tbody>
</table>

Tick all those that apply:

- Woman [ ]
- Man [ ]
- Community leader [ ] Role: ________________________________
- Local government authority [ ] Role: ________________________________
- Service provider [ ] Role: ________________________________
- Police [ ] Role: ________________________________
- Religious leader
- NGO/ CBOs
- Other, please specify [ ] ___________

Note for facilitators: The KII interviews are semi-structured interviews. The questions outlined below may be adjusted and modified to obtain the right kind of information. They should not all be used, as it would take far too long to investigate them all in the time allotted to a KII. Focus the discussion according to the context, participants, and interest.
2. KIIs – questions for local authorities and service providers

Child Protection Issues

1. What are the priority child protection issues within this community (school)? (For facilitators- you may go straight to question 2 if KI are already familiar with child protection issues)

2. Of these which ones do you think are the most important (affecting children most)?
   1. ____________________________
   2. ____________________________
   3. ____________________________
   4. ____________________________

3. What are the roots causes of the priority child protection issues that have been identified?

4. What are the impacts of these priority child protection issues on children in this community?

5. Who is mostly affected by the identified child protection issues and why? (Identify who is vulnerable for each of the protection risks you listed in questions 1 and 2 e.g. boys, girls, disabled, OVCs)

Prevention Mechanisms

6. Are there any services/strategies/measures aimed at preventing violence, abuse, exploitation and neglect, including supporting vulnerable families and children at risk in the community?

7. What roles are children playing in helping this community to become safer, among their peers, in their families and in the wider community?

Identification, Reporting and Response Mechanisms

8. Who (police, individuals, institutions, govt. bodies, etc...) is by law responsible for protecting children against violence and abuse in this area (reporting cases and/or dealing with them)?

9. Are these authorities willing to respond to child protection issues? Why or why not?

10. Are these authorities able to respond? Why or why not?

11. For service providers only – Are you requested or required by law to report suspected cases of violence, abuse, exploitation or neglect against children? Have you ever been in position to report and what did you do?

12. How are potential cases of violence, abuse, exploitation and neglect usually identified?

13. What do people usually do when a child is abused or exploited in this community?
   - To whom do they report cases?
     - If “police”, why?
     - If not “police”, why not? To whom they report the cases?
   - What is the response of [whoever the cases are reported to] to the case?

14. Which, if any, other government agencies, institutions or local groups get involved in resolution of child protection issues and in which way(s)?

15. Who else is usually expected to do something about the reported case in this area?

16. How are cases of violence, abuse, exploitation, trafficking usually resolved – what happens to child and to perpetrators (what is the process for investigating and addressing cases)?
17. Is the child involved in the decisions on what happens?
18. Do actors involved in response to violence, abuse, exploitation, and neglect cooperate and coordinate their activities? How? And if not, why not?
19. Do you know which, if any, government or NGO agencies in this area provide the following for child victims of violence, exploitation or abuse?
   a. Healthcare
   b. Legal services
   c. Psychosocial care/counseling
   d. Other services
20. How are the support and response services financed?
21. Who decides on budget allocations at community level?

Social norms in Prevention and Protection against Violence, Abuse and Exploitation
1. What social norms exist in this community that promote/perpetuate violent behavior against children? (list them)
2. What positive social norms exist in the community that prevent VAC? (list them)
3. What can be done to change these social norms?
4. Which are the reference groups/nets that promote/perpetuate these social norms?

Health services response in VAC response
1. What child protection issues and risk factors are the health services addressing?
2. What health interventions are in place to addressing these issues?
3. Who in the health services sectors is responsible for responding to abuse, violence against children or exploitation?
4. How are the health services linking with other sectors to respond to VAC?
5. What challenges do the health services encounter in addressing VAC?
6. How can the health services be improved to address VAC?

Coordination and collaborations
1. Is there a mechanism which brings together the different stakeholders and duty bearers for preventing and responding to child abuse, neglect and exploitation?
2. What are the linkages (and gaps) between informal and formal parts/actors of the system?
3. How do community members view the formal child protection mechanisms?
4. What networks or committees/groups exist which are focused on child protection issues? Who belongs to these groups?
5. How do these groups define their roles and responsibilities?
6. Are these groups focused on particular child protection issues or child protection more generally?
7. What is the capacity and level of cooperation of these committees/groups?
8. What are the challenges in coordination and collaborations mechanisms?

Improving Prevention and Protection Against Violence, Abuse and Exploitation
1. What is your department/agency doing to prevent and respond to Violence against Children?
2. What are you achievements?
3. What capacity gaps exist to prevent and respond to VAC? (e.g. training, skills etc)
4. What could the community do to change the way protection problems affect children?
5. What is needed to support affected families and children better?
6. What could government do to facilitate these changes?

KIIs – questions for police

**Protection risks, threats, crime and reporting**

1. What are the priority child protection issues within this community?
2. Of these which one do you think is the most important (affecting children most)?
   a. _______________________________________________________________
   b. _______________________________________________________________
   c. _______________________________________________________________
   d. _______________________________________________________________
3. What are the main causes of these problems and why?
4. What are the main violence, safety or crime problems in this area? Affecting men and boys? Affecting young women and girls?
5. What types of these crimes are usually reported to the police?
6. What crimes are usually not reported to the police? Why?
7. What is the response of police when children commit these crimes or other crimes?
8. What are some of your achievements in addressing violence against girls?
9. What do people usually do when a child is abused or exploited in this community?
10. What is the response of police when abuse, exploitation or violence against children is reported? (For example when a child is raped, assaulted in family or community, child is working, is trafficked, etc…) NOTE: In this question, you really need to probe: what are the procedures, who is involved, is the police understanding of the law accurate and do they know how to deal with child victims/witnesses (have they received training in this area)
11. Are there any issues which make it difficult for police to maintain law and order, and investigate or address violence and crime against boys and girls in this area?
12. Is there a person or special unit within the police that is responsible for responding to reports of sexual abuse, gender based violence, trafficking or exploitation? If yes, what training have they received?
13. Are there special codes of conduct or behavioural protocols you need to follow when addressing cases of abuse, exploitation and violence or when dealing with children (mention some of them)
14. What problems are there for people in accessing the police and judicial system?
15. Do you know which, if any, government or NGO agencies in this area provide the following for child victims:
   a. Healthcare?
   b. Legal services?
   c. Psychosocial care/counseling?
   d. Other services?
16. Do you know if any other government and NGO agencies/institutions get involved in resolution of child protection cases and in which way?
17. Do you collaborate and coordinate your activities with any of these agencies and actors? How?

18. Of the child protection issues we have discussed, which do you think is the most important to address?

19. What do you suggest to be done to improve the police and justice services in this community?

**Tool 3: Participatory Learning and Action (PLA) Tools for children**

**Strengthening Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences.**

**Problem Tree Tool: Root- Cause Analysis**

<table>
<thead>
<tr>
<th>Name of Research site:</th>
<th>__________________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>No of children (M/F):</td>
<td>M___ F___</td>
</tr>
<tr>
<td>Age group:</td>
<td>________</td>
</tr>
<tr>
<td>No of Facilitators:</td>
<td>________________</td>
</tr>
</tbody>
</table>

*Please note: the problem tree will be used for the prioritised issues. This tool should therefore be used after prioritisation has been done*

<table>
<thead>
<tr>
<th>Qn</th>
<th>TOPIC/QUESTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Causes</td>
</tr>
<tr>
<td></td>
<td>What are the immediate, underlying and root causes of the identified child violation issue? (state the issue then proceed)</td>
</tr>
<tr>
<td>2</td>
<td>Impact</td>
</tr>
<tr>
<td></td>
<td>What is the impact/effects of the issue on both boys and girls? (give general effect then specify according to sex if any)</td>
</tr>
<tr>
<td>5</td>
<td>Prevailing beliefs</td>
</tr>
<tr>
<td></td>
<td>What norms, beliefs and attitudes among the people lead to these kind of occurrences?</td>
</tr>
<tr>
<td>6</td>
<td>Reporting</td>
</tr>
<tr>
<td></td>
<td>Where are these kind of occurrences reported/referred?</td>
</tr>
<tr>
<td>7</td>
<td>Response</td>
</tr>
<tr>
<td></td>
<td>What do you think the school or community should do to protect children from the violence identified above?</td>
</tr>
<tr>
<td>8</td>
<td>Satisfaction</td>
</tr>
<tr>
<td></td>
<td>Are children satisfied with these issues handled? state the reasons why?</td>
</tr>
</tbody>
</table>
### Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences.

**Risk Mapping Tool: Identifying Risk Places**

Name of research site: ___________________________________________________

No of children (M/F):_______                               Age group: ________

No of Facilitators _____________

<table>
<thead>
<tr>
<th>Qn</th>
<th>TOPIC/QUESTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Risk</td>
</tr>
<tr>
<td></td>
<td>Which places are risky for children in this community?</td>
</tr>
<tr>
<td>2</td>
<td>What kind of abuses or violations happen to children in these places?</td>
</tr>
<tr>
<td>3</td>
<td>Who abuses or violates children in these places?</td>
</tr>
<tr>
<td>4</td>
<td>Where do children report when bad things happen to them?</td>
</tr>
<tr>
<td>5</td>
<td>What is done to those who do these bad things to the children?</td>
</tr>
<tr>
<td>6</td>
<td>Protection</td>
</tr>
<tr>
<td></td>
<td>Which places in this school do children feel more protected and why?</td>
</tr>
<tr>
<td>7</td>
<td>Who protects children in these places?</td>
</tr>
</tbody>
</table>

**Prevention**

| 8  | What can children do to avoid these places or issues? |
| 9  | What can the community do to improve the protection of these places? |
| 10 | Which are the safe places in this community? |
| 11 | Why are these places safe? |

### Spider diagram Tool (stakeholders for protection on a particular problem):

Name of Research site: - ____________________________________________

No of children (M/F): ___________                               Age group:-________

No of Facilitators _____________

<table>
<thead>
<tr>
<th>Qn</th>
<th>TOPIC/QUESTIONS</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>What are the child protection violations in the community (write here the issue each in a different column - Get this from the leg of the spider)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Access</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dodo you feel safe and confident to let these people know when something bad has happened to you?</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Level of satisfaction</td>
<td></td>
</tr>
<tr>
<td>Qn</td>
<td>TOPIC/QUESTIONS</td>
<td>NOTES</td>
</tr>
<tr>
<td>----</td>
<td>-------------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>1</td>
<td>Care and Support</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Which people give Care and protection to children in the community and school?</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Level of satisfaction</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Access</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Strategies for support</td>
<td></td>
</tr>
</tbody>
</table>

Strengthening Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences.

**Umbrella diagram Tool (stakeholders for protection):**

Name of Research site: ____________________________________________
No of children (M/F): ___________ Age group: - ___________
No of Facilitators _____________

<table>
<thead>
<tr>
<th>TOPIC/QUESTIONS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Care and Support</td>
<td></td>
</tr>
<tr>
<td>Which people give Care and protection to children in the community and school?</td>
<td></td>
</tr>
<tr>
<td>2. What kind of support do they offer?</td>
<td></td>
</tr>
<tr>
<td>3. Level of satisfaction</td>
<td></td>
</tr>
<tr>
<td>How do you feel about the support these stakeholders give you?</td>
<td></td>
</tr>
<tr>
<td>4. Access</td>
<td></td>
</tr>
<tr>
<td>Do you feel safe and confident to let these people know when something bad has happened to you?</td>
<td></td>
</tr>
<tr>
<td>5. Strategies for support</td>
<td></td>
</tr>
<tr>
<td>What kind of support would you like to receive in order to respond to Violence against Children?</td>
<td></td>
</tr>
</tbody>
</table>

Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences.

**Venn diagram Tool (Mapping stakeholders and structures)**

Name of Research site: ___________________________________________________
No of children (M/F): M___ F___ Age group: ________
No of Facilitators _____________

| 1. Which CP Stakeholders/ Duty Bearers/ structures exist in this community? (State each below e.g. police etc) |       |
|                                                                                                               | State their roles and responsibilities in addressing child protection issues in the community |

**TOPIC**

**Relationships**

2. Kindly tell us how these stakeholders work together (are they networking, are there any challenges they face, are there any benefits?)

**Level of satisfaction**
Are you satisfied with the support and services these stakeholders give? (Explain)

**Accessibility**
Please tell us how easy it is to get support from these stakeholders.

**What can be done**
In what ways do you think the stakeholders / structures above can improve the protection of children in this community?

4. **Health services**
   a) Which issues are reported at the health centre?
   b) What support do you receive?
   c) What challenges did you encounter at the health centre?
   d) Are these services accessible to children who are abused? why?
   e) In what ways can health services be improved to address VAC?

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**Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences.**

**Cage Trap Tool: Identifying forms of violations against children in school**

Name of Research site: ________________________________________________

No of children: __________ Age group: ________ sex__________

No of Facilitators _____________

<table>
<thead>
<tr>
<th>Qn</th>
<th>TOPIC/QUESTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>What are the different forms of violence in your school?</td>
</tr>
<tr>
<td>1b</td>
<td>What are the most priority (important) issues in the community?</td>
</tr>
<tr>
<td></td>
<td>(After conducting the cage trap, use the seeds or small stones to vote and rank those issues which they feel are most critical)</td>
</tr>
<tr>
<td>2.</td>
<td>Why do these violations occur? (factors that perpetuate)</td>
</tr>
<tr>
<td>2b</td>
<td>Which factors help to lessen the occurrence of these issues? (factors that mitigate)</td>
</tr>
<tr>
<td>3.</td>
<td>Which kind of people do this to children?</td>
</tr>
<tr>
<td>3b</td>
<td>Who of these people violates children the most? (please prioritise the top three)</td>
</tr>
<tr>
<td>5.</td>
<td><strong>Prevailing beliefs</strong> What norms, beliefs and attitudes among the people lead to these kinds of CP issues?</td>
</tr>
<tr>
<td>6.</td>
<td><strong>Reporting</strong> Where do children report these issues? (probe if they know where to report)</td>
</tr>
<tr>
<td>7.</td>
<td><strong>Response and Satisfaction</strong> Are children satisfied with the way these issues are handled?</td>
</tr>
<tr>
<td>8.</td>
<td><strong>Proposed interventions</strong> What do you think the school or community should do to protect children from violence?</td>
</tr>
</tbody>
</table>
APPENDIX 2: INFORMED CONSENT FORMS

CONSENT FORM FOR ADULTS PARTICIPATING IN THE STUDY

Name of Principal Investigator: Richard Wamimbi
Name of Organization: AfriChild Centre Makerere University
Contact Telephone: 0776880446
Name of Sponsor: International Development and Research Council Canada
Title of Protocol: Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences

PART I: Information Sheet

Introduction
Part I: Information Sheet

PURPOSE OF THE STUDY

Hello to you. My name is ______________. I have come here with my colleague(s) ______________________ You are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. We are all together here on behalf of AfriChild to get your thoughts on how to make schools and communities safer for the children. The purpose of this study is to provide understanding on Strengthening Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children’s perceptions and lived experiences. The information you will provide will also be used by stakeholders to inform activities that protect children from violence in and around the school.

SELECTION

You were randomly selected to participate in this study. We shall be conducting participatory activities and games as we learn together about Violence against Children and how to make schools and communities safer places for children.

Your responses will be treated with utmost respect, there are no “right” or “wrong” answers since the information needed is based on experiences, observations and feelings. All your answers shall be completely confidential and your name shall not be mentioned in the report.

VOLUNTARY PARTICIPATION

Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. You are free not to answer any question if you do not wish to. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed.

BENEFITS

There is no immediate and direct benefits associated with your participation in the research; however, a secondary benefit of participating in the research might be related to what you
will learn about the social norms and Violence against Children. The information we shall collect will provide useful information to improve programmes to prevent and respond to Violence against Children in Uganda.

CONFIDENTIALITY
We shall ensure that we do not disclose your name or use your name to anybody and it will not appear anywhere in this report. Your responses to this study will be anonymous. The information obtained from you will be stored in a safe place where it cannot be accessed by unauthorized people. The audio tapes we shall use during the study will be kept securely locked away and will be destroyed (by burning) as soon as the data has been transcribed off them.

DURATION
If you decide to take part in this study, your participation in this research will last for about 2 hours. You are, however, free to pull out or stop at any time if you so wish.

RISKS
There are no major risks as a result of your participation in this study. However, during the course of the study, if you experience discomfort and/or emotional distress as a result of triggering bad memories of the past, you may decline to answer any or all questions and you may terminate your involvement at any time if you choose. May you require any psychological support; there will be both a male and a female professional counselor on the research team fulltime to offer psychosocial counseling any time during the study.

REIMBURSEMENTS/COMPENSATION
As mentioned earlier there is no immediate and direct benefits associated with your participation in the research; however you will be provided with refreshment during the group discussion and Shs: 10,000 for transport. The research team will incur any additional costs that may result from your participation in the research project.

SPONSOR OF RESEARCH AND AFFILIATION OF RESEARCHERS
This study is sponsored by International Development and Research Council Canada. The research team is led by Richard Wamimbi who is affiliated to AfriChild Centre of Excellency.

SHARING THE RESULTS
The information you will provide will be shared among stakeholders to inform activities that protect children from violence in and around the school. The research findings will be shared through workshops, conferences and publications. You will get feedback on the findings and progress of the study and any new information that affects the study will be communicated to you. Significant new findings that are made during the course of the study, whether by the researchers or others that may relate to your willingness to continue or participate in the study, shall be provided to you in a timely manner.

RIGHT TO REFUSE OR WITHDRAW
Once again, your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign
a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. You are free not to answer any question if you do not wish to. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed. Your participation is voluntary and refusal to participate will not result in a penalty or a loss of benefits to the results of this study of making schools and communities safer for children.

STUDY APPROVAL AND WHO TO CONTACT
This study has been approved by the TASO Research Ethics Committee based in Mulago, accredited by the Uganda National Council of Science and Technology. If you have questions at any time about this study, or you experience adverse effects as a result of participating in this study, you may contact the researcher, whose contact information is provided on the first page. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact the TASO REC, which is a committee whose task it is to make sure that research participants are protected from harm. If you wish to find more about the REC, contact [Mr. Bakanda Celestin, P.O. Box 10443 Mulago, 0752 774178]. We are approximately 480 people participating in this study.
You can ask me any more questions about any part of the research study, if you wish to. Do you have any questions?

Part II: Certificate of Consent
I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

Participant__________________Signature of Participant ___________________

Date ___________________________ Day/Month/Year

If illiterate 1

WITNESS:
I have witnessed the accurate reading of the consent form to the potential participant, and the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.

Name of witness__________________ Thumb print of participant

Signature of witness ________________

______________________________

1 A literate witness must sign (if possible, this person should be selected by the participant and should have no connection to the research team). Participants who are illiterate should include their thumb print as well.
Date __________________________
    Day/month/year

Statement by the researcher/person taking consent

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands what will be done.

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this ICF has been provided to the participant.

Name of Researcher/person taking the consent__________________________
Signature of Researcher /person taking the consent__________________________
Date __________________________
    Day/month/year
CONSENT FORM FOR ADULTS WHOSE CHILD IS PARTICIPATING IN THE STUDY

Name of Principal Investigator: Richard Wamimbi
Name of Organization: AfriChild Centre Makerere University
Contact Telephone: 0776880446
Name of Sponsor: International Development and Research Council Canada
Title of Protocol: Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences

PART I: Information Sheet

Introduction
Part I: Information Sheet

PURPOSE OF THE STUDY
Hello to you. My name is ________________, I have come here with my colleague(s) ________________. Your child who is under 18 years is being asked to take part in a research study. Before your child decides to participate in this study, it is important that you and your child understand why the research is being done and what it will involve. We are all together here on behalf of AfriChild to get your child’s thoughts on how to make schools and communities safer for the children. The purpose of this study is to provide understanding on Strengthening Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences. The information your child will provide will also be used by stakeholders to inform activities that protect children from violence in and around the schools.

SELECTION
Your Child was randomly selected to participate in this study. We shall be conducting participatory activities and games with your child as we learn together about violence against children and how to make schools and communities safer places for children. Your child’s responses will be treated with utmost respect, there are no “right” or “wrong” answers since the information needed is based on experiences, observations and feelings. All your child's answers shall be completely confidential and your child's name shall not be mentioned in the report.

VOLUNTARY PARTICIPATION
Your child's participation in this study is voluntary. It is up to your child to decide whether or not to take part in this study. If your child decides to take part in this study, your child will be asked to sign an assent form. After your child signs the consent form, they are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship your child has, if any, with the researcher. Your child is free not to answer any question if they do not wish to. If your child withdraws from the study before data collection is completed, their data will be returned to you or destroyed.

BENEFITS
There is no immediate and direct benefits associated with your child’s participation in the research; however, a secondary benefit of participating in the research might be related to what your child will learn about the social norms and Violence against Children. The information we shall collect will provide useful information to improve programmes to prevent and respond to violence against children in Uganda.

CONFIDENTIALITY
We shall ensure that we do not disclose your child’s name or use your child’s name to anybody and it will not appear anywhere in this report. Your child’s responses to this study will be anonymous. The information obtained from your child will be stored in a safe place where it cannot be accessed by unauthorized people. The audio tapes we shall use during the study will be kept securely locked away and will be destroyed (by burning) as soon as the data has been transcribed off them.

DURATION
If your child decides to take part in this study, their participation in this research will last for about 2 hours. Your child is, however, free to pull out or stop at any time if they so wish.

RISKS
There are no major risks as a result of your child’s participation in this study. However, during the course of the study, if your child experiences discomfort and/or emotional distress as a result of triggering bad memories of the past, they may decline to answer any or all questions and you may terminate your involvement at any time if you choose. May they require any psychological support; there will be both a male and a female professional counselor on the research team fulltime to offer psychosocial counseling any time during the study.

REIMBURSEMENTS/COMPENSATION
As mentioned earlier there is no immediate and direct benefits associated with your child’s participation in the research; however your child will be provided with refreshment during the group discussion and SHS: 10,000 for transport. You will also be provided with refreshment during the consent session and SHS: 10,000 for transport back to your home. The research team will incur any additional costs that may result from your child's participation in the research project.

SPONSOR OF RESEARCH AND AFFILIATION OF RESEARCHERS
This study is sponsored by International development and Research Council Canada. The research team is led by Richard Wamimbi who is affiliated to AfriChild Centre of Excellency.

SHARING THE RESULTS
The information your child provides will be shared among stakeholders to inform activities that protect children from violence in and around the school. The research findings will be shared through workshops, conferences and publications. Your child will get feedback on the findings and progress of the study and any new information that affects the study will be communicated to your child. Significant new findings that are made during the course of the study, whether by the researchers or others that may relate to your child’s willingness to continue or participate in the study, shall be provided to your child in a timely manner.

RIGHT TO REFUSE OR WITHDRAW
Once again, your child’s participation in this study is voluntary. It is up to your child to decide whether or not to take part in this study. If your child decides to take part in this study, they will be asked to sign a consent form. After they sign the consent form, they are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship your child have, if any, with the researcher. Your child is free not to answer any question if they do not wish to. If your child withdraws from the study before data collection is completed, their data will be returned to them or destroyed. Your child participation is voluntary and refusal to participate will not result in a penalty or a loss of benefits to the results of this study of making schools and communities safer for children.

STUDY APPROVAL AND WHO TO CONTACT

This study has been approved by the TASO Research Ethics Committee (REC) based in Mulago; accredited by the Uganda National Council of Science and Technology. In case your child has questions at any time about this study, or experience adverse effects as the result of participating in this study, they may contact the researcher whose contact information is provided on the first page. If your child has questions regarding their rights as a research participant, or if problems arise which they do not feel they can discuss with the Primary Investigator, they can contact the TASO REC, which is a committee whose task it is to make sure that research participants are protected from harm. If they wish to find more about the REC; contact [Mr. Bakanda Celestin, P.O. Box 10443 Mulago, 0752 774178]. We are approximately 480 people participating in this study.

You can ask me any more questions about any part of the research study, if you wish to. Do you have any questions?

**Part II: Certificate of Consent**

I understand the provided information and have had the opportunity to ask questions. I understand that my child’s participation is voluntary and that they are free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree that my child takes part in this study.

Participant __________________ Signature of Participant __________________

Date ___________________________ Day/Month/Year

*If illiterate* ²

WITNESS:

---

² A literate witness must sign (if possible, this person should be selected by the participant and should have no connection to the research team). Participants who are illiterate should include their thumb print as well.
I have witnessed the accurate reading of the consent form to the caregiver whose child is a potential participant in the study and the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.

Name of witness: ________________________
Signature of witness: ________________________
Date: ________________________
   Day/month/year

Statement by the researcher/person taking consent

I have accurately read out the information sheet to the caregiver whose child is a potential participant in the study and to the best of my ability made sure that the caregiver understands what will be done:

I confirm that the individual was given an opportunity to ask questions about the study, and all the questions asked by the individual have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this ICF has been provided to the participant.

Name of Researcher/person taking the consent: ________________________

Signature of Researcher/person taking the consent: ________________________

Date: ________________________
   Day/month/year
PART I: Information Sheet
Introduction

PURPOSE OF THE STUDY

Hello to you. My name is ________________, I have come here with my colleague(s) ____________. You are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. We are all together here on behalf of AfriChild to get your thoughts on how to make schools and communities safer for the children. The purpose of this study is to provide understanding on Strengthening Community Systems and Practices to Prevent and Respond to Violence Against Children in Uganda: Children's perceptions and lived experiences. The information you will provide will also be used by stakeholders to inform activities that protect children from violence in and around the school.

SELECTION

You were randomly selected to participate in this study. We shall be conducting participatory activities and games as we learn together about Violence against Children and how to make schools and communities safer places for children.

Your responses will be treated with utmost respect, there are no “right” or “wrong” answers since the information needed is based on experiences, observations and feelings. All your answers shall be completely confidential and your name shall not be mentioned in the report.

VOLUNTARY PARTICIPATION

Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. You are free not to answer any question if you do not wish to. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed.

BENEFITS

There is no immediate and direct benefits associated with your participation in the research; however, a secondary benefit of participating in the research might be related to what you will learn about the social norms and violence against children. The information we shall
collect will provide useful information to improve programmes to prevent and respond to Violence against Children in Uganda.

CONFIDENTIALITY
We shall ensure that we do not disclose your name or use your name to anybody and it will not appear anywhere in this report. Your responses to this study will be anonymous. The information obtained from you will be stored in a safe place where it cannot be accessed by unauthorized people. The audio tapes we shall use during the study will be kept securely locked away and will be destroyed (by burning) as soon as the data has been transcribed off them.

DURATION
If you decide to take part in this study, your participation in this research will last for about 2 hours. You are, however, free to pull out or stop at any time if you so wish.

RISKS
There are no major risks as a result of your participation in this study. However, during the course of the study, if you experience discomfort and/or emotional distress as a result of triggering bad memories of the past, you may decline to answer any or all questions and you may terminate your involvement at any time if you choose. May you require any psychological support; there will be both a male and a female professional counselor on the research team fulltime to offer psychosocial counseling any time during the study.

REIMBURSEMENTS/COMPENSATION
As mentioned earlier, there is no immediate and direct benefits associated with your participation in the research; however, you will be provided with refreshment during the group discussion and SHS: 10,000 for transport. The research team will incur any additional costs that may result from your participation in the research project.

SPONSOR OF RESEARCH AND AFFILIATION OF RESEARCHERS
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SHARING THE RESULTS
The information you will provide will be shared among stakeholders to inform activities that protect children from violence in and around the school. The research findings will be shared through workshops, conferences and publications. You will get feedback on the findings and progress of the study and any new information that affects the study will be communicated to you. Significant new findings that are made during the course of the study, whether by the researchers or others that may relate to your willingness to continue or participate in the study, shall be provided to you in a timely manner.

RIGHT TO REFUSE OR WITHDRAW
Once again, your participation in this study is voluntary; it is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time
and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. You are free not to answer any question if you do not wish to. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed. Your participation is voluntary and refusal to participate will not result in a penalty or a loss of benefits to the results of this study of making schools and communities safer for children.

STUDY APPROVAL AND WHO TO CONTACT

This study has been approved by the TASO Research Ethics Committee based in Mulago, accredited by the Uganda National Council of Science and Technology. If you have questions at any time about this study, or you experience adverse effects as the result of participating in this study, you may contact the researcher, whose contact information is provided on the first page. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact the TASO REC, which is a committee whose task it is to make sure that research participants are protected from harm. If you wish to find more about the REC, contact [Mr. Bakanda Celestin, P.O. Box 10443 Mulago, 0752 774178]. We are approximately 480 people participating in this study.

You can ask me any more questions about any part of the research study, if you wish to. Do you have any questions?

Part II: Certificate of Consent

I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

Participant __________________ Signature of Participant __________________

Date ___________________________ Day/Month/Year

If illiterate 3

WITNESS:

3 A literate witness must sign (if possible, this person should be selected by the participant and should have no connection to the research team). Participants who are illiterate should include their thumb print as well.
I have witnessed the accurate reading of the consent form to the potential participant, and the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.

Name of witness____________
Signature of witness _____________
Date ________________________

I confirm that the individual has given consent freely.

Statement by the researcher/person taking consent

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands what will be done.

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this ICF has been provided to the participant.

Name of Researcher/person taking the consent________________________
Signature of Researcher /person taking the consent__________________________
Date ___________________________

APPENDIX 3: RESEARCH INSTRUMENTS AND CONSENT FORM LOCAL LANGUAGE

Tool 1: Focus group discussion guide for adults

Okwigumiza enkolagana na abate bemukitundu okugemala awalala tulwanise okutulugunia abaana okukyusa endowoza abantu gyebalina kubaana nokubayamba okubita numbera edhibatulugunia bomubitundu.

Kwanjula (Additional introduction after consent forms have been signed by each participant)

Mwebale inho okwetaba mu kukubanya ebilowozo olwaleero. Okubawokwo wano kulaga nga bwofaayo ku baana bo.2 [weyanjule ela wenonoleko katono]

Ayogela naimwe buti ye: [Weyanjule nabandi]. Olwaleelo tulina okuteseganya egemagana ku bulungi obwa baana baimwe mukitundu kyaimwe. Mwe kyemunatukoba kyetwidha okozesa okuyamba ekitundu nabantu abandi okategera binji ebigemagana ku baana okubona nti buli omu ategera ebigwanire okukolebwa okuyamba abaana abali mu mbeela enzibu.
Ebinava mukutesaganya, ngekitundu, twidha kuba nokutegela okusingawo ku bukuumi bwomwana obuli mukitundu kyaiffe ela twidha kulowooza walala ebiletela ensonga eno ela nengeri jetusobola okukilwanisa.

**Okunonola eli abetabyemu:**
- Okwetabaako kwa nakyeeawa. Bwoba nga toyendha, tokibaamu.
- Ela bwoba toyendha, toлина kwilamu kibuuzo kyonyama. Wazila kituufu oba kifuu.
- Omuntu mulala oba babili biedha kuwandiika okukakasana nti tukutolaku endowooza entuufu.
- Alipota eno teidha kwogera linha lyana muntu yenayena.
- Tubakubiriza okuteesa nga wazila kutya. Muiseemu ekkitibwa endowooza ya bantu era okikume nga kyama, okutuusa nga olukiiko luweyire.
- Byetunaafuna bidha kuwandiikibwa mu alipota era tubigabane nekitundu nga tukaali kumaliliza.
- Bwoba mina ekibuuzo kyonyama oluvunnuma lwa yintaviyu nga kigemagana ku byetwogeireku oba pulojekiti, osobola okwogera nekiini ekinenkeleza. (tell participants which team member, their name and how they can contact them).
- Okuteseganya kwaleero, kwidha kumala esaawa ibili.

**Omulamwa gwe twendha okuteesaku olwaleelo gukoba,** Okukuma abana obutatulughunizibwa, obutagayalirilwa, okubalumya okubkozesa emilimu emikhakali
- Twendha okutegeela ekitundu kyaimwe kye kilowooza zensonga enkulu edhokukolako mukitundu.
- Twebuziza mubaana ela nga balina ensonga dhainwe kukino kyotulina okwogeraku nimwe
- Twendha kutegeela ensonga dhino dhigemebwa dhitya mukitundu. (ani, ki, otya)
- Twendha kutegeela oba waliwo ekitongole kyonyama ekya gavumenti oba ekuyobwanakyewa oba ekumukitundu ekivunanizibwa ku nsonga dhino. Bwosalawo okumenayo ensonga endhala egemagana ku mwana/baana mukitundu, bambi tomena maina geibwe oba ebibagemaku byenebyene tusobole okukuuma ebyama byabaana bwewabaawo ensonga etakolelwaku dhi tubulile.

(Check that people understand these concepts and the topic for discussion).

Olina ekibuuzo kyonyama nga tetunatndika?

198
<table>
<thead>
<tr>
<th>Guiding Questions</th>
<th>Supplementary Questions</th>
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</thead>
<tbody>
<tr>
<td>Mukuwayamu nabaana, dhino dh’ensonga dhe bamene eidhibatulughunia mukitundhu kyo (ensonga edhimeniidwa)? Okiliziganya nolukalala? Bwe dhitela okukolebwa ela lwaaki? Oba nga engeli eyokuwayaamu ti nungamu kozesu ekibuuzo kino:</td>
<td>1. Olina ekintu kyonakyona kyoyongeraku ku lukalala? Nsonga ki edhiliwo kati?</td>
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<td></td>
<td>2. Waliwo abaana bonabona bebabuzaawo, bebagema, bebatulugunia etc...?</td>
</tr>
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<td></td>
<td>3. Ani asinga okukosebwa? (ebibinjya byabaana abyenjawulo, abawala, abalensi, children from certain caste, ethnic groups, abaaana abaliko obulemu?)</td>
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<td></td>
<td>5. Biseela ki?, bifo ki? Ssaawa ki? Emisango dhino wedhibelerawo?</td>
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<td></td>
<td>7. Neyisa nobulombolombo ki mukitundu obukosa okudibwamu ku nsonga zo bukuumi bwabaana, ela butya? Ebizibu bino bimaze bangaki nga bibaawo?</td>
</tr>
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<td></td>
<td>8. <strong>Bwekitaidha mukutesagania osobola okubuuza</strong></td>
</tr>
<tr>
<td>9. Kumyaka emeka abawala jebatela okufimbirirwaku?</td>
<td></td>
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<tr>
<td>10. Kumyaka emeka abawala nabalenzi jebatandikiraku okukola okuyamba amaka gaibwe?</td>
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<tr>
<td>11. Kyabuluidho okukozaesa empisa edhobuliwo mukitundu?</td>
<td></td>
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<tr>
<td>Waliwo engeli edhindhi abaana dhe batulughunizibwamu nga yesigamye kwi nono oba enkola eya mawanga mu kitundhu? (For facilitators – please refer to the forms of abuse you may be familiar with in community)</td>
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<td><strong>“Mitendera ki emiku edhinagobelerwa mukwilamu?” Yongela okubuuza bino Probe:</strong></td>
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<td></td>
<td>• Nonola ki ekinabaawo Mutendera ku mutendera.</td>
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<td></td>
<td>• Omwana anaja wani okufuna obuyambi?</td>
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<td></td>
<td>• Amaka ganakolaki?</td>
</tr>
<tr>
<td></td>
<td>• Ekitundu kinakolaki?</td>
</tr>
<tr>
<td></td>
<td>• Ani anabibaamu?</td>
</tr>
<tr>
<td></td>
<td>• Omwana n’amaka ganafuna buyambiki?</td>
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<tr>
<td>Guiding Questions</td>
<td>Supplementary Questions</td>
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<td>---------------------------------------------------------------------------------</td>
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<tr>
<td>4. Mitendela ki gyebanabitamu okwilamu kumbeela eno?</td>
<td>Ani anabibaamu?</td>
</tr>
<tr>
<td>5. Neyisaaki mukitundu ewagila empisa eyo kutulughunia abaana? (dhimenye)</td>
<td>Abantu abali ebwelu wekhitundhu balina buvunanizibwa ki?</td>
</tr>
<tr>
<td>6. Mpisa ki ennungi eli mukitundhu eziyiza okutulughioni abaana. VAC (bimene)</td>
<td>Ani asalawo ekivunanuma?</td>
</tr>
<tr>
<td>8. Bibinja ki ebyabantu ebiwigila eneyisa dhino?</td>
<td>Ki ekiyinza okubawo eri omwana?</td>
</tr>
<tr>
<td>9. Nsonga ki abebyobulamu ezokukuuma abaana dhe bakolako?</td>
<td>Ki ekiyinza okubawo eri amaka?</td>
</tr>
<tr>
<td>10. Byabulamu ki ebteleilwaiwo okukola ku nsonga dhino?</td>
<td>Kiki ekiyinza okubaawo kwoyo aziza omusango?</td>
</tr>
<tr>
<td>14. Ebyobulamu bisobola kulongosebwa bitya okuyamba okuziyiza okhutulughunia abaana?</td>
<td>Ani aloopa ekizibu kino?</td>
</tr>
<tr>
<td></td>
<td>Jebalooype baimam mu batya?</td>
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<tr>
<td></td>
<td>Webaba tebaloopye, Lwaaki?</td>
</tr>
<tr>
<td>Ebibuuzo Ebindhi:</td>
<td>9. Ani aloopa emisango ogyokutulugunia? abazadde, abaana oba abandi?</td>
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<td></td>
<td>10. Ani abulilwa ku nsonga dhino edhokutulughunia mukitundu ela lwaaki?</td>
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<td></td>
<td>11. Abantu baloopa emisango ku polisi? Bwekiba kityo, misango ki? Bwekiba neilha, Lwaaki?</td>
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<td></td>
<td>12. Ani (abantu, amatendekelo, ebitongole bya gavumenti, obubondo bwabantu, enkwata yamateeka mukitundhu etc...) ekivunanizibwa mukukuuma abaana obutatulughunizibwa mukitundu? Misango ki jebatela okukolaku?</td>
</tr>
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<td></td>
<td>13. Bakwata batya emisango dhino bwejibawa?</td>
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<td></td>
<td>14. Ani asalawo ekinabawo eli omwana noyo aziza emusango?</td>
</tr>
<tr>
<td></td>
<td>15. emisango? Biki ebyetagisa?</td>
</tr>
<tr>
<td></td>
<td>16. Waliwo emisango egyaali jilopelwa eli omukozi wa World Vision,ela bwekiba nikyo, ki ekibawo mumbeea ezo?</td>
</tr>
<tr>
<td>Guiding Questions</td>
<td>Supplementary Questions</td>
</tr>
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</tbody>
</table>
| Biki ebindhi ebisobola okukolebwa okuziyiza okutulughunia nokukozesa abaana emirimu emikhakali ela okwongela obukuumi ngemisango giziddwa? | 17. Kiki ekibaawo eli omwana atulughunizidwa oba akozeseddwa emirimu emindhi einho?  
18. Ekyo kilungi eli omwana?  
19. Abaana abakosilwa namaka gyebava bafuna obuvubyi (omuli ssente, okubulililwa, obwidhandhabi, oba Obwenkanya)? Okuva ewaani? Iwaki? Biki ebyetagisa?  
| 20. Gavumenti, ekitundu nebekikwataako basobola kukola ki okuleeta enkyukakyuka dhino? | |

**Too1 2: Key Informant Interview Guide**

Okwigumiza enkholo dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.

1. **Kwanjula.** (Additional introduction after consent forms have been signed by each participant)


Wegenderewe bino:

- Okwetabaako kwa nakyewa. Bwoba toyendha, tokibaamu
- Bwoba toyendha tolina kwilamu kibuzo kyonakyona
- Omukozi waiffe mulala oba babili baidha kuwandiika okukakasa nti World Vision etwaala endowooza yo nga bweli. iramu nga tokakiilwa, teri kifuu oba kitufuu.
- Alipoota eno teidha kwogera maina gaimwe.
- Ebintu byetufunye bidha kuwandikibwa mu lipoti ela tubikozese okutumbula enkola dhairfe.
- Yintaviyu edha kumala eddhakiika 30-40.

Ebibuuze bye twendha okubuuza bigemagana ku mulamwa obukuumi bwabaana eli okuthulughunia n’okubakozeesa emirimu emingi.

Olina ekibuuze kyonakyona nga tuhaali kutandika?

*Child Protection issues may relate to violence, or threat of violence (including physical violence, sexual and gender-based violence, trafficking) that occurs at home, community,*
schools and places where children work, **exploitation** such as child labour or commercial sexual exploitation, **neglect of children** including deliberate deprivation of food, shelter, clothing, attention, and **harmful traditional practices** such as early marriage. Any immediate threats to child safety, security and dignity must be responded to immediately either directly by World Vision, or by reporting and referring to agencies with the mandate and capacity to respond.

For each interview, record:

Interview Date: ____________ Name of Interviewer: ___________________________

District: __________________________ Ekyalo: __________________________

Tick all those that apply:

- Omukazi [ ]
- Omusaadha [ ]
- Community leader [ ] Role: __________________________
- LC [ ] Role: __________________________
- Service provider [ ] Role: __________________________
- Poliisi [ ] Role: __________________________
- Omukhulembeze w’eddini [ ]
- NGO/ CBOs Ebindinghi, bimene [ ]

Note for facilitators: The KII interviews are semi-structured interviews. The questions outlined below may be adjusted and modified to obtain right kind of information. They should not all be used, as it would take far too long to investigate them all in the time allotted to a KII. Focus the discussion according to the context, participants, and interest.

2. **KII – questions for local authorities and service providers**

**Child Protection Issues**

1. Nsonga ki abaana dhe basinga okwemulughunia ku mukitundhu kino (mu ssomero)?
   (For facilitators- you may go straight to question 2 if KI are already familiar with child protection issues)

2. Ku byomene, biliwa ebisingila ilhala? (ebikosa abaana)?
   1. __________________________________________
   2. __________________________________________
   3. __________________________________________
   4. __________________________________________

3. Biki ebilelela emisango dhino edhi meneidwa okubaawo?
4. Ensonga dhino dhikoseidha ditya abaana mukitundu?

**Prevention Mechanisms**
Identification, Reporting and Response Mechanisms

8. Ani (polisi, abantu, amatendekero, ebibongole bya gavumenti, nebindhi...) mumateeka
avunanizibwa ku kukuuma abaana obutatulughunizibwa mukitundhu kino (okuloopa
emisango oba nokudhikolaku)?

9. Ebibongole bino nibyetegufu okwilamu ensonga edhi gemagana ku bukuumi bwabaana?
Lwaki oba lwaki neilha?

10. Ebibongole bino bilina obusobozi okwilamu ku nsonga dhino? Lwaki oba lwaki neilha?

11. For service providers only – Osabiibwa oba kikwetagisa mu mateeka okuloopa ensonga
edhisubilizibwa okubaamu okutulughunia abaana? Wali oloopye ku ela wakhola ki?

12. Emisangoedhokutulughunia abaana edhitanazibwa bajilaba batya?

13. Abantu batela kukoki omwana bwaba atulughunizibwa mukitundhu kino?
   • Baloopi waani?
     o Weba “polisi”, lwaki?
     o Weba si “polisi”, lwaki neilha? Emisango dhino dhi loopwa waani?
   • Bebaloopele emisango dhino ba dhikwata batya?

14. Ebibongole ki ebyendhwulo, webiba nga webili ebyenigila mu nsonga dhino
edhokukukuuma omwana aleme kutulughunizibwa ela munegi ki?

15. Ani owundhi asubilwa okukola ku nsonga dhino edhileeloelwa mukitundhu kino?

16. Emisango edhokutulughunia, okutuntuza, oku kukusa abaana, no’kubakoza emirimu
emikhakali dhitela kwigwa dhitya?– Kiki ekibaawo eri omwana n’oyo aziiza emisango
dhino (Mitenderaki edhiliwo mukunonereza nokugemamu emisango dhino)?

17. Omwana yetabyeemu mukusalawo ekidha mu maiso?

18. Ebibongole byona byona ebyetaba muku kola ku nsonga dhokutulughunia, okutuntuza
nokulaghaijalila abaana bi kolagana bitya mu nkola yemirimu? Bitya? Bwekiba neilha,
lwaki?

19. Omaniyo ekitongole kyona kyona kibe kya gavumenti oba kya bwanakyewa
ekilondhoola ensonga dhabaana abatulughunizibwa nga ziweile mukitundhu kino?
   a. Ebyobulamu?
   b. Ebyamateeka?
   c. Okubulililwa?
   d. Ebindhi?

20. Abagaba obuyambi bafuna batya sente?

21. Ani asalawo ku mbalilila mukitundhu?

Social norms in Prevention and Protection against Violence, Abuse and Exploitation

1. Neyisa na bulombolombo ki mukitundhu kino eleteile ebikolwa ebyokutulughunia
abaana okweyongera (bimene)

2. Neyisa ki nobulombolombo obulungi mukitundhu obuziyiza okutulughunizibwa kwa
baana (bimene)
3. Kiki ekisobola okukolebwa oku kyusa obulombolombo ne neyisa dhino?
4. Bantu ki abasinga okukuliliza obulombolombo buno?

**Health services response in VAC response**
7. Abe byobulamu bakola ku nsonga ki edho kutulughunizibwa kwa baana?
8. Nkola ki edhebyobulamu edhi teekelhawo okukola ku nsonga dhino?
9. Ani mu byobulamu avunandhribwa ku kwilhamu ensonga dhokutulughunia mu baana?
10. Ebyobulamu bikolagana bitya nebitongole ebindhi okukola ku nsonga dhokutulughunia mu baana?
11. Abebyobulamu bafuna kusomozebwaki nga bakola ku nsonga dhokutulughunia abaana?
12. Ebyobulamu bisobola kwongeilwamu bitya okusobla okukola obulungi ku nsonga dhokutulughunia abaana?

**Coordination and collaborations**
9. Waliwo enkola eleta bonabona bekigemaku walala mukuzyiza nokwilhamu okutuntuza, okulagajalila nokutulughunia abaana?
10. Nkolagana ki eliwo waghati waabo be kikwatako abendhawulo?
11. Abatu bomukitundhu balaba batya enkwata yamateeka ennambulukhufu?
12. Bantu ki oba bukiiko ki obuliwo obukola ku kukuuma abaana?
13. Obukiiko buno oba obubinja bugabana butya obuvunanizibwa nemilimu?
14. Obukiiko bunoessila balitadde ku nsonga edhobukuumi bwabaana edhendhawulo oba dhona dhona wamu?
15. Enkolagana yobukiiko buno yenkana wa ela eli ki mitendela ki?
16. Kusomozebwaki okuli mu nkolagana dhino?

**Improving Prevention and Protection Against Violence, Abuse and Exploitation**
22. Ekitongole kyo kikozesi okukola ku nsonga zokulwanisa okutulughunia mu baana?
23. Biki byemufunyeemu?
24. Biki ebitelelwawo okulwanisa okutulughunia mu baana?( ngokutendeka)
25. Ekitundu kisobola kukola ki okukyusa engeli ebizibu ebili mukukuuma abaana jebibakosaamu?
26. Kiki ekyetagisa okuyamba obulungi amaka nabaana abatulughunizibwa?
27. Gavumenti esobola kukola ki okuyamba enkyukakyuka dhino?

3. KII – questions for police

**Protection risks, threats, crime and reporting**
20. Nsonga ki ezigemagana ku bukuumi bwabaana ezisinga okukolebwaku mukitundhu kino?
21. Kubino, kiliwa kyolwozo ekisinga (okukosa abaana )?
   a. 
   b. 
   c. 
   d. 

22. Kiki ekisinga okuleeta ebizibu bino ela lwaki?
24. Misango kikaki egisinga okulopelwa ku poliisi?
25. Misango ki egisinga egitalopelwa ku poliisi? lwaki?
26. Poliisi egema etya ensonga dhino waba nga mwana yaaiza emisango dhino?
27. Biki ebitikilwako mukukola ku nsonga zokutulughunia naddala eli abaana abawala?
28. Abantu bomukitundu batela kukola ki omwana waba atulughunizibwa oba nga
akozezeebwa emirimu emikhakali?
29. Poliisi egema etya ensonga dhino edhokutulughunia abaana nga zilopelwa? (okugeza
ng’omwana bamugemye, nga bamu tuntwiza, nga akola emirimu emikhakali, nebindhi…)
NOTE: Mukibuuzo kino, olina okwongela okubuuza eino: mitendela ki, ani yetabyemu,
Poliisi etegela amateeka ela baidhi okukola ku nsonga zomwana atulughunizibwa
nabobujulizi (bafunye okutendekebwa mu mbeela eno)
30. Waliwo ensonga endhala edhilemesa poliisi okunonenkereza nokukuuma abaana abawala
nabalenzi bomukitundhu obutatulughunizibwa?
31. Waliwo omuntu oba abantu mu poliisi abagemaghanibwako ensonga dhino
edho’kutulughunia, okukabasanya, okwituntuza, oku kukusa abaana? Bwekiba nikiyo,
Kutendekebwaki kwe bafunye?
32. Waliwo eiteeka lyebempisa dholina okugobelela ngokola ku nsonga dhino? ( mena yo
ebimu)
33. Lwaki abantu tebasobola kutukirila poliisi nabamateeka?
34. Omanyiiyo ekitongole kya gavumenti, wekiba jekili oba ekyobwanakyewa mukitundhu
kino abaana abatulughunizibwa mu ngele dhino wamanga
a. Ebyobulamu?
   b. Ebyamateeka?
   c. Psychosocial care/counselling?
   d. Nebindhi?
35. Omanyi oba waliwo ekitongole kya gavumenti kyonakyona oba ekyobwanakyewa oba
eitendekero ebyetaba mukuziyiza okutulughuniazibwa kwa baana ela mungeli ki?
36. Okolagana ela owulizighania nebitongole bino? Otya?
37. Ku nsonga edho’bukuumi bwabaana zetuteeszaku, eliwa jolowoza esinga obukulu?
38. Kiki kyolowooza ekisobola okukolebwa okulongoosa enkola ya poliisi nebya mateeka
mukitundu kino?

**Tool 3 Participatory Learning and Action (PLA) Tools for children**

Okwigumiza enkhola dho’mbitundu okulwanisa n’okukola ku kutulugunia kwa
abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.

**Problem Tree Tool : Root- Cause Analysis**

Ekitundhu: _____________________________________________
No of children (M/F): M___ F___ Emyaka:_________
No of Facilitators _______________
Please note: the problem tree will be used for the prioritised issues. This tool should therefore be used after prioritisation has been done

<table>
<thead>
<tr>
<th>Qn</th>
<th>OMULAMWA/EBIBUUZO</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Causes</strong></td>
</tr>
<tr>
<td>1</td>
<td>Biki ebivilako okutulughunia abaana mu ngeli eyo?</td>
</tr>
<tr>
<td></td>
<td>( menha ensonga weyongereyo)</td>
</tr>
<tr>
<td></td>
<td><strong>Impact</strong></td>
</tr>
<tr>
<td>2</td>
<td>Ensonga dhino dhikosa dhitya abaana abalenzi n’abawala? ( wa engeli dhe bakoseilwamu ng’osinzila ku butonde bwaibwe)</td>
</tr>
<tr>
<td></td>
<td><strong>Prevailing beliefs</strong></td>
</tr>
<tr>
<td>5</td>
<td>Bulombolombo ki mu kitundhu obuletela ensonga dhino okubaawo</td>
</tr>
<tr>
<td></td>
<td><strong>Reporting</strong></td>
</tr>
<tr>
<td>6</td>
<td>Ensonga dhino badhi loopa wa?</td>
</tr>
<tr>
<td></td>
<td><strong>Response</strong></td>
</tr>
<tr>
<td>7</td>
<td>Ki kyolowoza essomero oba ekitundhu kwekisobola okukola okukuuma abaana obutatulughunizibwa</td>
</tr>
<tr>
<td></td>
<td><strong>Satisfaction</strong></td>
</tr>
<tr>
<td>8</td>
<td>Abaana bamativu engeli ensonga bwedhikwatibwamu? Wa ensonga lwaki?</td>
</tr>
</tbody>
</table>

**Risk Mapping Tool: Identifying Risk places**

Ekitundu: ____________________________
No of children (M/F):_______ Emyaka:________
No of Facilitators _____________

<table>
<thead>
<tr>
<th>Qn</th>
<th>OMULAMWA/EBIBUUZO</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Risk</strong></td>
</tr>
<tr>
<td>1</td>
<td>Bifo ki ebilina obulabe mu kitundu kino?</td>
</tr>
<tr>
<td>2</td>
<td>Abaana batulughunizibwa batya mu bifo bino?</td>
</tr>
<tr>
<td>3</td>
<td>Ani atulughunia abaana mukifo kino</td>
</tr>
<tr>
<td>4</td>
<td>Abaana baloopa wa nga bakoleilwako ebikolobero?</td>
</tr>
<tr>
<td>5</td>
<td>Kiki ekikolebwa ku bantu abakola ebikolobelo eli abaana?</td>
</tr>
</tbody>
</table>
Okwigumiza enkhola dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.

Spider diagram Tool (stakeholders for protection on a particular problem):

<table>
<thead>
<tr>
<th>Qn</th>
<th>OMULAMWA/EBIBUUZO</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Nsonga ki edhitulughunia abaana mukitundhu kino (Wandikha wano ensonga buli emwe kulwaayo - Get this from the leg of the spider)</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Access Owulila nga wazila mutawaana okubulila abantu nga waliwo ekibi ekikutuuseku?</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Level of satisfaction Obuyambi obukuweebwa bukuwuliza butya?</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Kusomozebwaaki kwofuna ngofuna obuyambi buno?</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Strategies for support Oyendha kufuna buyambi ki osobole okuziyiza okutulughunizibwa mu baana.</td>
<td></td>
</tr>
</tbody>
</table>

Okwigumiza enkhola dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.

Umbrella diagram Tool (stakeholders for protection):

<table>
<thead>
<tr>
<th>Qn</th>
<th>OMULAMWA/EBIBUUZO</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>Protection Bifo ki mwisomero lino abaana mwebawulirila emirembe ela lwaaki?</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Ani kuuma abaana mu bifo bino</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Prevention Abaana basobola kukola ki ekwetangira ebifo bino ne nsonga dhino?</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Ekitundu kisobola kukola ki okwongela obukuumi mu bifo bino?</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Bifo ki ebizila obulabe mukitundu kino?</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Lwaki bizila obulabe?</td>
<td></td>
</tr>
</tbody>
</table>
**Care and Support**

1. Bantu ki abayamba ela ababudhabudha abaana mumasomero nemubitundhu?

2. Buyambi ki bwe bagaba?

**Level of satisfaction**

3. Owulila otya ngofune obuyambi okuva eli abo bekigemaku?

**Access**

4. Owulila nga totile ela nga wekhakasa okumanisa abantu ekikubaireku?

**Strategies for support**

Oyendha buyambi kikaki okwilukirila ela okuyamba okulwanisa okutukughunizibwa eri abaana?

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**Okwigumiza enkholo dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.**

**Venn diagram Tool (Mapping stakeholders and structures)**

<table>
<thead>
<tr>
<th>Ekitundu:</th>
<th>No of children (M/F): M___ F___</th>
<th>Emyaka:______</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balina buvunanidhibwa ki mu nsonga dhokukuuma abaana mu kitundhu.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**OMULAMWA/EBIBUUZO**

<table>
<thead>
<tr>
<th>No of Facilitators</th>
<th>OMULAMWA/EBIBUUZO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Care and Support</td>
<td>Bantu ki abayamba ela ababudhabudha abaana mumasomero nemubitundhu?</td>
</tr>
<tr>
<td>Level of satisfaction</td>
<td>Owulila otya ngofune obuyambi okuva eli abo bekigemaku?</td>
</tr>
<tr>
<td>Access</td>
<td>Owulila nga totile ela nga wekhakasa okumanisa abantu ekikubaireku?</td>
</tr>
<tr>
<td>Strategies for support</td>
<td>Oyendha buyambi kikaki okwilukirila ela okuyamba okulwanisa okutukughunizibwa eri abaana?</td>
</tr>
</tbody>
</table>

**Enkolagana**

2. Tubulile oba bekigemaku bakolela walala (bakolagana, waliwo ebibasoomodha, waliwo kyebafunamu)

**Level of satisfaction**

Oli mumativu ku buyambi n’enkola dhaabo bekigemaku? (Nonolha)

**Accessibility**

Kyangu okufuna obuyambi buno?

**Kiki ekisobhola okukolebwa**

Abakol ku nsonga dhino basobola kukola ki okwongelamu ku bukuumi bwa abaana mu kitundhu.

4. Ebyobulamu

a) Nsonga ki edhilopebwa eri abeyobulamu?
b) Buyambi ki bwofuna
c) Bizibuki byosanga kwidwaliro
d) Abaana abatulughunizibwa bafuna obuyambi buno? Lwaki?
### Cage Trap Tool: Identifying forms of violations against children in school

**Ekitundhu:** ________________________________________________

**No of children:**__________                               **Emyaka:**________ sex__________

**No of Facilitators**___________

<table>
<thead>
<tr>
<th>Qn</th>
<th>OMULAMWA/EBIBUUZO</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Okutulughunia kuli mungeliki mu ssomero lyo?</td>
</tr>
<tr>
<td>1b</td>
<td>Nsonga ki ezisinga mukitundhu?</td>
</tr>
<tr>
<td></td>
<td>( After conducting the cage trap, use the seeds or small stones to vote and rank those issues which they feel are most critical)</td>
</tr>
<tr>
<td>2.</td>
<td>Lwaki okutulughunia kuno kubaawo? (ensonga edhibileeta)</td>
</tr>
<tr>
<td>2b</td>
<td>Biki ebiyamba okukendeza ku nsonga dhino?</td>
</tr>
<tr>
<td>3</td>
<td>Bantu ki abakola bino eli abaana?</td>
</tr>
<tr>
<td>3b</td>
<td>Ku bantu bano, ani asinga okutulughunia abaana? (please prioritise the top three)</td>
</tr>
<tr>
<td>5</td>
<td><strong>Prevailing beliefs</strong></td>
</tr>
<tr>
<td></td>
<td>Abantu bomukitundhu balina ndowooza, neyisa, bulombolombo ki obuletela emisango dhino okubawo?</td>
</tr>
<tr>
<td>6</td>
<td><strong>Reporting</strong></td>
</tr>
<tr>
<td></td>
<td>Abaana ensonga dhino ba dhiloope wa? ( yongera okubuuza okumana wa jebaloopa)</td>
</tr>
<tr>
<td>8</td>
<td><strong>Response and Satisfaction</strong></td>
</tr>
<tr>
<td></td>
<td>Abaana bamativu engeli ensonga dhe dhikwati lwamu?</td>
</tr>
<tr>
<td>10</td>
<td><strong>Proposed interventions</strong></td>
</tr>
<tr>
<td></td>
<td>Olowooza essomero likoleki okulwanisa okutulughunizibwa kwa baana?</td>
</tr>
</tbody>
</table>

---

**Olkwimiza enkhola dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaanamu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.**

---

**INFORMED CONSENT FORM 1.**

**ADULTS PARTICIPATING IN THE STUDY**

**Name of Principal Investigator:** Richard Wamimbi
Contact Telephone: 0776880446
Email Address: richardwamimbi@gmail.com
University: Royal Roads University
Advisor/Supervisor Name: Dr. Philip H. Cook
Telephone: +1250 589-0409
Email address: philip.cook@iicrd.org

Omulamwa: Okwigumiza enkhola dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.

EKIGENDERELWA KYOKUNONENKELEZA KUNO


SELECTION
Weena walondhelwa okwetaba mukunonenkeleza kuno okusinzila ku kumana kwolinaku engeli yokufula masomero nebitundhu ebyirinanyewo nga byaidhembre eli abaana. Okwilamu kwaimwe kwidha kutwalibwa nga kwa bувунанзибва, wazila kituufu oba kikyamu kuba bye twendha bisinzila ku byoidhi, byobona, byowulila. Byona byetuli mukuwaya niwe bidha kuba byakyama ela amaina go tigaidha kubonekaku mu alipoota eno.

(Okhidhi lwaki tuli kwendha wetabe mukunonenkereza kuno?Oidhi omulamwa gwetunonenkerezaaku?)

VOLUNTARY PARTICIPATION

BENEFITS
CONFIDENTIALITY

DURATION
Bwosalawo okwetaba mu musomo guwo, okwetabakwo mu kunonereza kuno kwidha kumala essaawa itaanu [5 hours]. Aye oyikirizibwa okuva mu musomo bwoba toyendha kugwetabamu.

RISKS
Wazila bulabe bwolijafuna nga wetyabye mukunonereza kuno. Aye nga tukhaali mumusomo guwo nga bye tukubuziza bikwidhukiza ebyenuma ebitali bikalamu, osobola okulekelawo okwilamu ebibuuzo byona byona woynendhela. Wofuna ekizibu kyona kyona, waidha kubawa abasawo babili omukazi nomusaadha banakola ku nsonga dhaimwe bwotewulira bulungi waidha kubawaao baidha kukubudhabudha.

REIMBURSEMENTS/COMPENSATION
Mwidha funa obumanifu mu musomo ghuno aye ezila bintu bikhalu bye mwidha kufuna mu musomo guwo. Mu musomo guwo mwidha kuwebwa ekyokulya nokubaikhizaawo sente dhe mwakozeisa okwidha okwetaba mu musomo guwo.

REIMBURSEMENTS/COMPENSATION
Mwidha funa obumanifu mu musomo ghuno aye ezila bintu bikhalu bye mwidha kufuna mu musomo guwo. Mu musomo guwo mwidha kuwebwa ekyokulya nokubaikhizaawo sente dhe mwakozeisa okwidha okwetaba mu musomo guwo.

SHARING THE RESULTS
Byetunakutoolaku byonabyona bidha kugabanibwa bonabona bekimemak ukumana engeli yokukumamu abaana obuta tulughunizibwa mu masomero nebitundhu ebirinanyowo. Nendha okutegeza nti nga kutawa olukungana nabetabyemu ne bona bona bekimemak mu kitundhu tulabe ebivile mukunonereza kuno. Twidha kufuna engeli dhokufuulamulamu amassomero nebitundhu ebilinanyewo okuba ebikalamu eli abaana.

RIGHT TO REFUSE OR WITHDRAW
Certificate of Consent


Eyetabyemu__________________Omukono ___________________
Date ___________________________

olunaku/omwezi/omwaka

If illiterate

Ndhuliile okusoma kwa foomu eno ewa olukhusa oyo anetaba mu musomo guno,ela omwetabi afunye omukhisa okhubuuzu eebibuzo. Nkakasiiza nti bamuwaili olukhusa okubamamu nga tebamukase.

Name of witness______________Thumb print of participant
Signature of witness ____________
Date __________________________

olunaku/omwezi/mwaky

Statement by the researcher/person taking consent

Eyetabyemu musomeile byona byona ela ategile nti bino bidha kukolebewa:
Nkakasiiza nti eyetabyemu afunye omukisa okubuuzu eebibuzo ku musomo guno, ela eebibuzo byona byona byabuziza, afunye okudhibwamu bulungi. Nkakasa nti takakiilwa kwikiliza, ela olukhusa aluwelela nga tebamukase. Foomu eno emuweleilwa.
Name of Researcher/person taking the consent___________________________

Signature of Researcher /person taking the consent__________________________
Date ___________________________

olunaku/omwezi/omwaka

Okwigumiza enkhola dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abanaa mu Uganda: Engeri abanaa gebalabamu ebintu okusinzila byebayiseemu.

INFORMED CONSENT FORM 2
PARENTS/CAREGIVERS WHOSE CHILD IS PARTICIPATING IN THE STUDY

___________________________

4 A literate witness must sign (if possible, this person should be selected by the participant and should have no connection to the research team). Participants who are illiterate should include their thumb print as well.
Name of Principal Investigator: Richard Wamimbi
Contact Telephone: 0776880446
Email Address: richardwamimbi@gmail.com
University: Royal Roads University
Advisor/Supervisor Name: Dr. Philip H. Cook
Telephone: +1250 589-0409
Email address: philip.cook@iicrd.org

Omulamwa : Okwugumiza enkholwa dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.


SELECTION
Omwanawo yalondhelwa okwetaba mukunonenkeleza kuno okusinzila ku kumana kwomwanawa kwalinaku engeli yokufuula amasomero nebitundhu ebirinanyewo nga byaidhembe eli abaana. Okwilamu kwe kwidha kutwalibwa nga kwa buvunanizibwa, wazila kituufu oba kikyamu kuba bye twendha bisinzila ku mwanawa byaidhi, byobona, byawulila. Byona byetunawayaa naye bidha kuba bakyama ela amaina go omwana wo tegadha kubonekaku mu alipoota eno.

(Omwanawo aidhi lwaki twendha yetabe mukunonenkeleza kuno? Omwana wo aidhi omulamwa gyetutononenkelezaaaku?)

VOLUNTARY PARTICIPATION
Okwetaba kwomwanawa mu musomo guno kwabwa nakyewa. Kili eli ye okwetaba mu oba obutetabaamu mu musomo guno. Bwosalawo okwetaba mu musomo guno, twidha kumusaba oteeku omukono ku foому okwikiliza. Ng’amalile okutaaku omukono ku foому, aba akhaali waidhembe okukivamu essaawa yona yona nga towaile nsonga. Okuva mu musomo guno tekidha kukosa nkolagana y’oyo akubuuza weba weli. waidhembe okwilamu oba obutilamu
bibuuzo. Bwasa mukunonereza kuno, nga tetunamaliriza, byetunaaba tumutoileku twidha bimuwa oba byononebwe.

**BENEFITS**
Wazila bintu bikalu omwanawo byanafuna nga wetabye mu musomo guno aye aidha kufuna amagezi nobumanifu ku nsonga dho kutulughunia abaana. Byetunamutolaku bidha kuba bya mugaso mukuziyiza okutulughunia abaana mu Uganda.

**CONFIDENTIALITY**
Twidha kukakasa nti amaina gomwanawo tugaakuuma nga ga kyama ela tegaidha kubonekakuku mu alipoota eno. Byetunamutolaku bidha kukkanidha bukalamu. Obutambi bwamaloboozi bwetunakoza mu musomo guno twidha kubuteleka bulungi, bwetunamala okubukoza, twidha kubusaanyawo nga tumalile okwidhako bye tuyendha.

**DURATION**
Omwanawo bwasalawo okwetaba mu musomo guno, okwetabakwe mu kunononereza kuno kwidha kumala essaawa itaanu [5 hours]. Aye omwanawo ayikirizibwa okuva mu musomo bwaba tayendha kugwetabamu.

**RISKS**
Wazila bulale bwolijafuna nga wetyabye mukunonereza kuno. Aye nga tukhaali mumusomo guno nga bye tubuziza omwanawo bimwidhukiza ebyenuma ebitali biklamu, omwanawo asobola okulekelawo okwilamu eebuuzo byona byona wayendhela. Omwanawo wafuna ekizibu kyona kyona, waidha kubawa abasawo babili omukazi nomusaadha abanakola ku nsonga dhomwanawo bwatewulira bulungi waidha kubawa aba mubudhambudha.

**REIMBURSEMENTS/COMPENSATION**
Omwanawo aidha funa obumanifu mu musomo ghuno aye ezila bintu bikhali byadha kufuna mu musomo guno. Mu musomo guno aidha kuwebwa ekyokulya nokumukhizaawo sente dhanaba akozeisa okwidha okwetaba mu musomo guno.

**SHARING THE RESULTS**
Byetunakutoolaku byonabona bidha kugabanibwa bonabona bekigemaku okumuna engeli yokukumamu abaana obuta tulughunizibwa mu masomero nebitundhu ebirinanyewo. Nendha okutegeezu nti nga kutaawo olukungana nabetabyemu ne bona bona bekigemaku mu kitundhu tulabe ebivile ekizibu kyona kyona, twidha kufuna engeli dhokufuulamu amassomero nebitundhu ebilinanyewo okuba ebikalamu eli abaana.

**RIGHT TO REFUSE OR WITHDRAW**
Okwetabamu kwomwana wo kwa bwa nakyewa ela obutakibaamu taidha kubonerezebwa oba kusasula oba kufiirwa ekintu kyonakyona mu kunonereza kuno okwokufuula amasomero nebitundu ebyeiddembe eli abaana.

WHO TO CONTACT
Omwanawo bwaba ngalina ebibuuzo byona byona ku musomo guno oba nga akoseyilwa oluvayinuma lw’okwetaba mu musomo guno, asobola okutukirila eyamukolaku. Essimu ye eli ku foomu eno. Omwanawo asobola okumbuuza ebibuuzo ebindhi ku musomo guno wa alina kyayendha. Olina ekibuuzo kyonakyona?

Certificate of Consent

Ntegeire byonabyona byemumpaire ela nfunye omukisa okubuuza ebibuuzo. Ntegeire nti okwenigiramu kwange kubaire kwabwa nakyewa ela ndhi waidhembe okubivaaku essaawa yonayona nga wazila nsonga gempaile nga ela wazila kwenfirwa. Ntegeile nti ndhakuweebwa foomu eno. Nzikiriza omwana wange okwetaba mukunonenkereza kuno

Eyetabyemu__________________Omukono________________________
Date ________________________________
olunaku/omwezi/omwaka

If illiterate 5
Ndhuliile okusoma kwa foomu eno ewa olukhusa oyo anetaba mu musomo guno, ela omwetabi afunye omukhisa okhubuuza ebibuuzo. Nkakasiiza nti ayikiliza okwetabamu nga tebamukase.

Name of witness_________ Thumb print of participant
Signature of witness ______________
Date ____________________________
olunaku/omwezi/omwaka
Statement by the researcher/person taking consent

Eyetabyemu musomeile byona byona ela ategeile nti bino bidha kukoletswa:
Nkakasiiza nti eyetabyemu afunye omukisa okubuuza ebibuuzo ku musomo guno, ela ebibuuzo byona byona byabuziiza, afunye okudhibwamu bulungi. Nkakasa nti takakiiwla kwikiliza, ela olukhusa aluwelelwa nga tebamukase. Foomu eno emuweleilwa.

Name of Researcher/person taking the consent________________________
Signature of Researcher/person taking the consent________________________
Date ______________________________
olunaku/omwezi/omwaka

5 A literate witness must sign (if possible, this person should be selected by the participant and should have no connection to the research team). Participants who are illiterate should include their thumb print as well.
Okwigumiza enkhola dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.

ASSENT FORM : 3CHILDREN PARTICIPATING IN THE STUDY

Name of Principal Investigator: Richard Wamimbi
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Email Address: richardwamimbi@gmail.com
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Omulamwa :Okwigumiza enkhola dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.

Okwigumiza enkhola dho’mubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.

Okwetaba kwange mu pulojekiti einho kwa bwa nakyewa ela bankobyec nyinza okubivaamu essaawa yonayona. We nsalawo obutetabamu, tekidha kunkosa mungeli yonayona.

Nkidhi nti nsobola okukivaamu essaawa yona yona ela tewaidha kuba buzibu
Eyetabyemu__________________omukono ___________________
Date ___________________________

Statement by the researcher/person taking consent

Eyetabyemu musomeile byona byona ela ategeile nti bino bidha kukolebwa:
Nkakasiiza nti eyetabyemu afunye omukisa okubuuzu ebibuuzo ku musomo guno, ela eebibuuzo byona byona byabuziza, afunye okudhibwamu bulungi. Nkakasa nti takakiilwa kwikiliza, ela olukhusa aluwelelwa nga tebamukase. Foomu eno emuweleilwa.
Name of Researcher/person taking the consent________________________
Signature of Researcher /person taking the consent__________________________
Date ___________________________

INFORMED CONSENT FORM 4

PHOGRAPHY, VIDEO AND TAPE RECORDING
Name of Principal Investigator: Richard Wamimbi
Contact Telephone: 0776880446
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Omulamwa: Okwigumiza enkhola dhoomubitundu okulwanisa n’okukola ku kutulugunia kwa abaana mu Uganda: Engeri abaana gebalabamu ebintu okusinzila byebayiseemu.
Nkidhi nti ndha kukubwa ebifananyi, edhoboozi nekifananyi byange bikwatilwe. Obutambi buno twidha kubukuuma bulungi. Nkidhi nti ambuza yenkayenka yalinna olukhusa okubugemaku ela budha kusanizibwawo nga 30st October 2017

Please also add the following applicable category/categories to the consent form. This information should be added prior to the contact information and questions section.

**Video recording of study activities**
Yintaviyu dhona dhona dhidha kukwatibwa ku butambi obulaga ebifananyi okuyamba okufuna ensonga dhino mubutufu nga tewali kyongeiliwamu mubyonotukoba ela tudha bifulumya mu alipoota abandhi bayigileku. Oli waidhembe okubigana. Nkusaba olonduku kilala ku bino:
Nzikiliza okukwatibwa ku butambi: Ye _______ Neda_______

**Audio Recording of Study Activities**
Yintaviyu dhona dhona twidha kuzikwata ku butambi obwamaloboozi nebifananyi okuyamba okufuna ebintu nga bwebili. Olina olukhusa okwikiriza oba okugana. Londaku kilala ku bino:
I consent to audio recording: Ye _______ Neda_______

**Photographing of study activities / participants**
Ebifanani bya abo abetabyemu bisobola okukubibwa okhutaaku ekifanani ku mboozi jetunaaba tutelese. Olina olukhusa okugaana oba okwikiriza. Londaku ekilala ku bino:
Ndhikiriza: Ye _______ Neda_______
Part of the young people and the research team that participated in the study
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223


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