



misean cara
Mission Support from Ireland

Transformative Child Safeguarding

Insights from Missionary Development Projects in Africa



SHE IS SAFE
BECAUSE SHE
IS LOVED

Children's right

- * Right not to be accused in anyway.
- * Right to have a privacy.
- * Right to education.
- * Right to freedom.
- * Right to make choice.
- * Right to be Loved.
- * Right to be protected by parents.
- * Right to speak up.
- * Right to be with shelter.
- Right for Good life.

Misean Cara would like to thank the management, staff and participants (children and adults) of all the projects visited in the course of this research. Without their active and open engagement this project would not have been possible. We would also like to thank the member organisations in Ireland, particularly the Missionary Development Officers who facilitated contact and helped us put the wheels in motion.

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All children's artwork, including the image used on the cover, was presented by the artists as a gift to the research team, with the express intention that it be used in the reporting of this research and its findings, and that individual artists remain anonymous.

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Contents

Executive Summary	v
Visualisation of summary of research findings	x
1. Introduction	1
1.1 Introduction to safeguarding	1
1.2 Strategic purpose of the research	2
1.3 Safeguarding girls and boys, the gender dimension	2
1.4 Safeguarding children with every ability and disability	2
1.5 Summary of the research project	3
1.6 Structure of this report	4
2. Background and context	5
2.1 About Mission Cara and the missionary movement	5
2.2 Safeguarding at Misesan Cara: Past and Present	5
2.3 The future: Mission Cara’s strategic approach to Safeguarding	7
3. Research ethics	8
3.1 Ethical review and oversight process	8
The child’s right to be heard	8
A bespoke ethical oversight process	8
The role of the Research Working Group	8
3.2 Ethical research guidelines	9
3.3 Ethical issues and concerns, actions taken and outcomes	10
4. Research methodology	12
4.1 Introduction: Qualitative social research	12
4.2 Research methods for data collection	12
4.3 “Sistematización” of the experience of the Misesan Cara members’ Inter-Congregational Child Safeguarding Steering Committee in Kenya	15
4.4 The 13 projects visited	17
Kenya	17
South Africa	19
Nigeria	20
Uganda	21
4.5 Research methods for data analysis	23
4.6 Validation of findings	23
5. Research findings: Issues and understandings	25
5.1 Safeguarding and child protection	25
5.2 Human rights and children’s rights	26
5.3 Respect for human dignity	27
5.4 Rights and responsibilities	27
Summary of findings	29

6. Research findings: The external context	30
6.1 Home and Family	30
Violence in the home	30
Secrecy in “family matters” to protect family honour	30
Social stigma	30
Poverty and vulnerability	31
6.2 School, community and culture	31
The power of tradition	31
Religion and belief	32
Multi-faith communities	32
Violence on the streets or in the community	32
Cultural validation of corporal punishment	33
Harmful cultural practices	34
Gang or cult subcultures in schools	34
6.3 Public authorities	35
Local and national government	35
Police	36
Judiciary	36
Education, health and social services	36
Religious leadership	36
Corruption	36
6.4 Conclusion: The environment inside and outside the project	37
Summary of findings	38
7. Research findings: Capacity and implementation	39
7.1 Policies	39
Developing Policies	39
Implementing policies	39
7.2 Working with the whole child	40
Working with parents and guardians	40
School-based counselling and social work	41
7.3 Building capacity in teachers	42
Implementing “Rights and Responsibilities”	42
Alternatives to physical and humiliating punishment: managing the classroom without violence	43
Responses to peer abuse and bullying	44
Working outside the school gates	45
7.4 Advocacy and alliances	45
Forging cultural transformation from within	45
Inter-faith working: Challenges in multi-faith communities	45
Advocacy for children’s rights	46
7.5 Working with and influencing government and public authorities	46
Working with local government	46
Working with the police	47
Traditional leaders as allies and advocates for change	47

7.6	Building support from church leaders: From 'compliance' to commitment	47
7.7	Coming together to keep children safe: The Kenya Steering Committee experience	48
	Recapturing a shared experience	48
	Milestones in the history of the Steering Committee	48
	Learning from experience	50
	Summary of findings	53
8.	Conclusions and Signposts for the Future	55
8.1	Research framework, ethics and methodology tested in practice	55
8.2	Catalysts for change	55
8.3	Signposts for the future	56
	A: Signposts for Misesan Cara	57
	B: Signposts to strengthen organisations and projects as a force for transformative safeguarding	58
	C: Signposts for keeping children safe	59
	Summary of the Signposts	61
	References/Bibliography	62
	ANNEXES	64
	Annex A: Ethical Research Guidelines	65
	Annex B: Participant consent forms	70
	Annex C: Criteria for selection of participating projects	72
	Annex D: Data Collection Framework	73
	Annex E: Breakdown of research participants	79
	Annex F: Key Informant Interview/Focus Group Discussion Guide	80
	Annex G: Outline of "sistematización" workshop, Safeguarding Steering Committee, Kenya	82
	Annex H: Interview format and guide for Kenya Steering Committee interviews	83

Executive Summary

Introduction

'Safeguarding' or 'keeping children safe' encompasses what is commonly understood as 'child protection' but extends this to recognition of children as active agents engaged in keeping themselves and their peers safe, rather than passive recipients who have protective measures applied to them.

The research project described in this report, designed and led by Misesan Cara in 2018 and 2019, presents an approach to safeguarding that can truly be described as "transformative", as it contributes to not just one but five distinct social transformations (see Chapter 1). Above all it can transform the reality of children's daily lives, so they are less exposed to risk, better defended, and living more secure lives with less discrimination and greater freedom to grow and thrive. The research aims to signpost the way for a strategic initiative where our missionary member organisations and their projects will be supported in committing to a transformative approach to child safeguarding; a new approach that will go beyond obligatory policy compliance to engage with children as both rights-holders and stakeholders.

Research methodology

The research used a qualitative social research methodology with a multi-stakeholder in-depth case-study approach to engage with 13 Misesan-Cara-funded development projects in four African countries (Kenya, Uganda, South Africa and Nigeria). A core research team was formed, consisting of two Misesan Cara staff with specialist expertise (Learning and Development Officer and Safeguarding Adviser), and two external research collaborators from Nairobi-based consultancy team Out of the Box Kenya. The core team was supported by Misesan Cara's Development Mentors based in East, West and Southern Africa and other members of Misesan Cara's Dublin-based staff and management. The field research was carried out between September 2018 and June 2019.

In each country three contrasting missionary development projects were selected to participate in the research (see Figure 1 below). In each project evidence was gathered on the organisation and its stakeholders' understanding of, approach to, and day-to-day practice of safeguarding and the challenges it brings, the current state of safeguarding and the lessons learned over time. This was done through in-depth discussion over several days with multiple stakeholders, including children and adolescents, parents, guardians, care-givers, teachers and local leaders (elected, traditional, local government and church leaders), backed by desk research. In total 108 Key Informant Interviews and 61 Focus Group Discussions with 512 participants (269 adults and 243 children/adolescents) were held across the twelve case-study projects. A separate in-depth investigation was undertaken to learn from the collective experience of the Misesan Cara members' Safeguarding Steering Committee in Kenya, bringing the total number of participants to 537.

Following the field visits the extensive data was compiled and analysed using a bespoke thematic analysis methodology to create this report.

Ethical research

A notable feature of this work is the rigorous and robust ethical research guidelines and oversight process that Misesan Cara created in order to ensure that the voices of vulnerable children, including children with disabilities, could be heard and valued on this sensitive topic.

Transformative Child Safeguarding: Insights from Missionary Development Projects in Africa

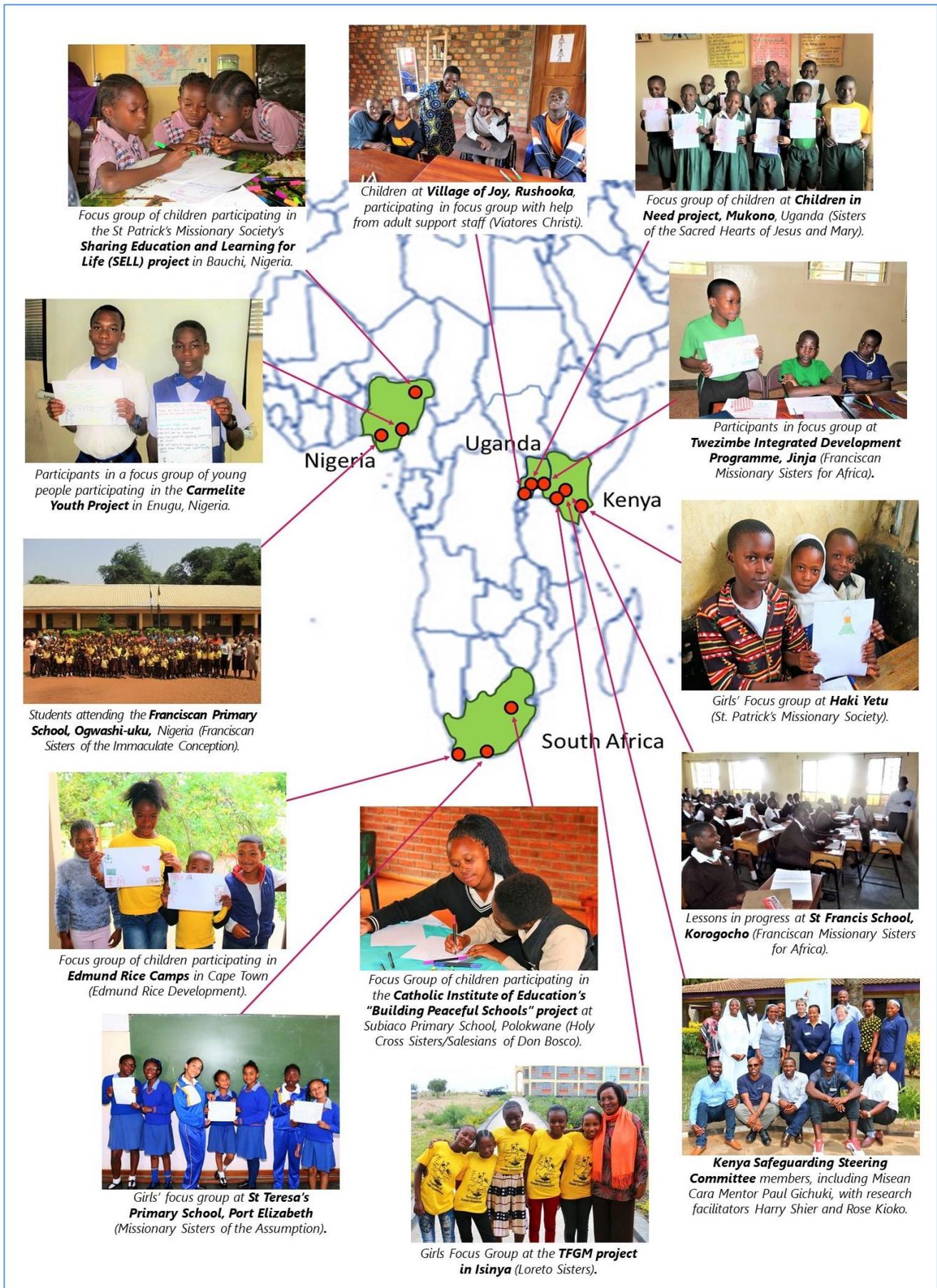


Figure 1: The thirteen projects that participated in the research

Findings

Ideas and understandings

Keeping children safe means getting people to work together. One of the first challenges is that different stakeholders have different understandings of certain key concepts.

- **Safeguarding:** Not everyone has a clear understanding of the concept of “safeguarding” and how it relates to the more familiar concept of “child protection”.
- **Human rights and children’s rights:** There are widely different understandings of human rights and their relevance to children and safeguarding. In some areas there is resistance to the concept of children’s rights as something ‘foreign’ and incompatible with local culture.
- **Human dignity:** There is wide acceptance across cultures of the concept of human dignity. Since dignity and rights go hand in hand, this provides fertile ground for opening discussion of children’s rights in challenging cultural contexts.
- **Rights and responsibilities:** Misunderstandings of the relationship between rights and responsibilities can cause difficulties, particularly in educational settings. The African Charter on the Rights and Welfare of the Child offers a way to bring these ideas into fruitful balance. Keeping children safe however, remains an adult responsibility. While children can *assume responsibilities*, they must never be *held responsible* for safeguarding.

The external context

Keeping children safe presents many challenges, most of which have their roots in the wider socio-cultural context that surrounds them. Using a social ecology perspective, this can be explored at different levels:

- **Home and family:** For many children violence and abuse are everyday occurrences in their home environment, so much so as to be considered the norm. Neglect and mistreatment of children with disabilities is common. Preservation of a family’s honour and the avoidance of social stigma attached to abuse can lead to secrecy around what are regarded as “family matters”, which leaves children at risk and unprotected. Their vulnerability is increased when families live in extreme poverty.
- **School, community and culture:** The power of culture and its resistance to change is felt both outside and inside the home. Differences are often fuelled by religious beliefs, adding additional challenges for missionaries working in multi-faith communities. These beliefs contribute to the cultural validation of corporal punishment and traditional practices that put children at risk such as female genital mutilation and child marriage. As with the home environment, violence on the streets can be so prevalent that children grow up perceiving it as normal. In the school setting this can manifest as gang subculture.
- **Public authorities:** The public authorities charged with preventing violence and abuse and supporting victims (police, judiciary, social services, local authorities) are often under-resourced and lacking capacity to respond. Corruption is rife in many areas, and people have come to expect little or no helpful response from the authorities.
- **Church leadership:** While this research showed that many in positions of leadership in the church are giving a strong lead on safeguarding, it also found evidence of reluctance to confront the problem and a lack of decisive action when needed.
- **The environment inside and outside the project:** Missionary projects have been able to create secure environments and keep thousands of children safe within their walls. However, they face a tough challenge in keeping children safe from harm in the perilous world beyond the gate.

Capacity and implementation

- **Policies:** All Misesan Cara-funded projects have a safeguarding policy in place. However there are still small, isolated groups who do not yet have such a policy. Some of Misesan Cara's members are actively supporting these groups to help them get up to speed on safeguarding. Where policies are in place, there are many gaps in implementation, generally due to lack of training, capacity and resources.
- **Working with the whole child:** Safeguarding should not end at the school gates. This involves project teams venturing outside the relative safety of the project, whether a school, recreational facility or residential setting, to engage with families and communities. It can also involve counselling and support for survivors and their families.
- **Building capacity in teachers:** Teachers and other professionals working with children need new knowledge and skills for effective safeguarding. Besides covering safeguarding policies and procedures, capacity development initiatives include alternatives to physical and humiliating punishment, managing the classroom without violence, responses to bullying, and a balanced implementation of "Rights and Responsibilities".
- **Advocacy and alliances:** Given the power of tradition and resistance to change, strong alliances are needed to achieve sustainable impact. Missionaries are building such alliances to help local communities forge cultural transformation from within, including inter-faith partnerships.
- **Working with and influencing government and public authorities:** For lasting change, it is necessary to work alongside the relevant public authorities, including local and national government, police, courts and the judiciary, religious and traditional leaders. This may involve strengthening their capacity to fulfil their responsibilities as the duty-bearers for children's rights; but also resolutely pursuing justice for survivors in the face of powerful abusers and corrupt authorities.
- **Building support from church leaders: From 'compliance' to commitment:** Most church leaders readily comply with what is asked of them with regard to safeguarding. However, the projects visited in this research are asking for more: a strong commitment to wider social transformation, and a vision of a world where all children are safe everywhere.

The power of coming together to keep children safe: Nine key learnings from the Kenya Safeguarding Steering Committee experience

1. Working together brings collective strength, mutual support, a stronger voice, inspiration and motivation; together you can achieve more.
2. Working together means every member can offer their skills, contribute to the maximum and at the same time continue their own learning and growth.
3. Everything doesn't have to be in the capital city.
4. The safeguarding policy document is just a first step: training, implementation, monitoring and review are ongoing.
5. Much can be achieved with passion and commitment; but more can be achieved with financial support.
6. Leadership support and buy-in are crucial, especially in religious organisations.
7. It pays to work in harmony with government policy, standards and guidelines.
8. Working as a collective strengthens capacity for advocacy and influence all the way to national government level.
9. The collective can start out as an informal gathering with shared commitment, but sooner or later will need to consider establishing an independent legal identity – for autonomy, influence and access to external funding.

Conclusions and recommendations

Misean Cara's strategic approach integrates (a) the Missionary Approach to Development, (b) a strong human rights focus, and (c) contemporary best practice in development. These findings suggest that this approach offers a solid foundation for advancing child safeguarding across the missionary movement. There are, however, significant gaps in learning and inconsistencies of approach across all stakeholders, and thus an opportunity to encourage leadership for change.

Reflecting on the findings of this research, two things are immediately clear. One is the extraordinary scope and quality of the work already being done by Missionary Development projects. The other is the equally extraordinary scale of the challenges that have to be faced. The best way to meet future challenges is to learn from the best of what has already been achieved and use this to move forward. To help with this, we offer these "Signposts for the Future".

Signposts for the future

A: Signposts for Misean Cara

1. Broaden the sources of support and resources available to members for safeguarding.
2. Help members develop capacity: increase individual skills and knowledge, strengthen organisations and leadership.
3. Systematically collect, analyse and learn from data on safeguarding.
4. Raise awareness: Disseminate information on transformative safeguarding in different forms through many media.

B: Signposts to strengthen organisations and projects

5. Learn about children's rights.
6. Network, share, collaborate.
7. Invest in training and capacity-building.
8. Implement, monitor and regularly review safeguarding policies.
9. Church leaders, encourage staff/members (lay and religious) to prioritise safeguarding and devote more time to it.

C: Signposts for keeping children safe

10. Educate the whole child.
11. Develop effective alternatives to corporal punishment.
12. Work to keep children safe in the wider community.
13. Work to prevent harmful traditional practices.
14. Support children in promoting, claiming and defending rights.
15. Work in partnership with local authorities, police, traditional leaders etc.



Figure 2: Visualisation of summary of research findings

1. Introduction

1.1 Introduction to safeguarding

Child safeguarding can be understood as a modern concept which at its core seeks to keep children and young people safe from abuse, harm and neglect. It has its origins in more narrow historical understandings of 'child protection' whereby the safety and welfare of children was largely governed by external agents (Buckley et al, 1997; Hann & Fertleman, 2016; Chisnell & Kelly, 2016). However, in the last century the evolution of child protection has been shaped by diverse social, moral and political interests which have led to broader understandings of children as active participants engaged in keeping themselves safe, rather than as passive recipients who have protective measures applied to them (Munro, 2008). Over the last three decades there has been an increasing focus on safeguarding in international development contexts (Keeping Children Safe, 2014; BOND, 2018), influenced by the incorporation of child protection into international children's rights instruments such as the United Nations Convention on the Rights of the Child (United Nations, 1989; Ruiz Casares et al, 2017) and the African Charter on the Rights and Welfare of the Child (OAU, 1990; Olowu, 2002).

Safeguarding (which for Misesan Cara also includes vulnerable adults) has been a priority area for the organisation for the past decade, and this is reflected in our 2017 Safeguarding Policy (Misesan Cara, 2017a), and in our Guidelines on Safeguarding Vulnerable Persons (Misesan Cara, 2017b), currently implemented in all our work with member missionary organisations. Furthermore, our funding guidelines make it a requirement that all members receiving financial support from Misesan Cara have their own safeguarding policy in place, and our continuous monitoring programme ensures that these policies are being properly implemented, which includes recommending (and often insisting on) changes to practice where necessary.

Why “Transformative” safeguarding?

In this report, the term “transformative” is not used lightly or without good reason. The approach to safeguarding described here is truly transformative because, as the evidence in this report demonstrates, it contributes to not one, but *five* social transformations:

1. It empowers children, helping them become active agents, contributing to keeping themselves and others safe from harm, advocating for change and defending their right to live without violence.
2. It transforms social attitudes in parents, teachers, community leaders and other adults, allowing them to see their own children, and the children of their school or community, in a new light, as rights-holders and agents of change.
3. It transforms projects such as schools, colleges, children's centres, health centres etc., so they become places of safety and security in themselves, and beacons of good practice for the wider community.
4. Over time it can be instrumental in transforming the culture of society, contributing to the stripping away of outdated values, beliefs and practices that are harming children, such as harmful traditional practices, valuing of corporal punishment, domestic violence, male domination, impunity of the powerful, shame and stigma for survivors etc.
5. All the above combine to transform the reality of children's daily lives; they are less exposed to risk, better defended, living more secure lives with less discrimination and greater freedom to grow and thrive.

While this report will show the extraordinary scope and quality of the work *already being done* by missionary development projects to ensure that all children are kept safe and realise their right to live without violence, abuse or mistreatment, there is still work to be done. This includes addressing beliefs and practices around safeguarding and children's rights, particularly in cultural contexts where children's rights are little respected; building new capacity and adequately resourcing changes that may be required.

1.2 Strategic purpose of the research

Given the high priority that child safeguarding has for Misesan Cara and its members, there was a compelling need for up-to-date information, and deeper understanding of the current state of policy and practice in supported projects, with the specific intention of tackling current problems, exploring new opportunities and charting ways forward. Misesan Cara therefore proposed a research project on this topic, which was presented to an external donor with a shared interest in this area. In the final proposal, the strategic purpose of the research was defined as follows:

Through an in-depth study of how Missionary Development Organisations have approached the challenge of safeguarding, develop and gain consensus on a set of signposts leading to strategic new approaches to safeguarding that effectively bring into harmony the missionary approach, a human rights focus, and contemporary development best practice.

1.3 Safeguarding girls and boys, the gender dimension

It is axiomatic throughout this research that the right to be safe and protected from harm belongs equally to girls and boys; and the research addresses girls and boys equally both as rights-holders and as stakeholders. However, the lived reality for girls and boys is very different, as are the risks they face in their daily lives and the potential consequences of being unprotected. This is particularly the case in social contexts where beliefs about different social roles and the relative value of men and women are rooted in culture and tradition, and notoriously hard to shift. As will be discussed in later chapters, this research has added to the evidence on specific cultural practices directed at, and harmful to girls (e.g. child marriage, female genital mutilation), and missionary projects' determined efforts to tackle these. But these are just the tip of an iceberg of subtle and not-so-subtle inequities and discriminations that differentially affect the reality for girls and boys when it comes to keeping themselves safe and avoiding violence, abuse and mistreatment.

These issues will be discussed in the later chapters covering the findings of the research. However, in drawing attention to the gender dimension of safeguarding here at the start, the research team urges the reader to be mindful of the different realities lived by girls and boys, both in the projects we visited, and in the wider world outside them.

1.4 Safeguarding children with every ability and disability

As with girls and boys, it is also understood that the right to be safe and protected from harm belongs equally to all children whatever their level of ability or disability, and regardless of any special needs they have in relation to education or any other aspect of their lives. For a variety of reasons, children with disabilities may be particularly vulnerable to mistreatment, including violence and abuse: physical, sexual and emotional. Therefore it is essential that the policy and practice of safeguarding – in all settings, not just those focusing particularly on children with

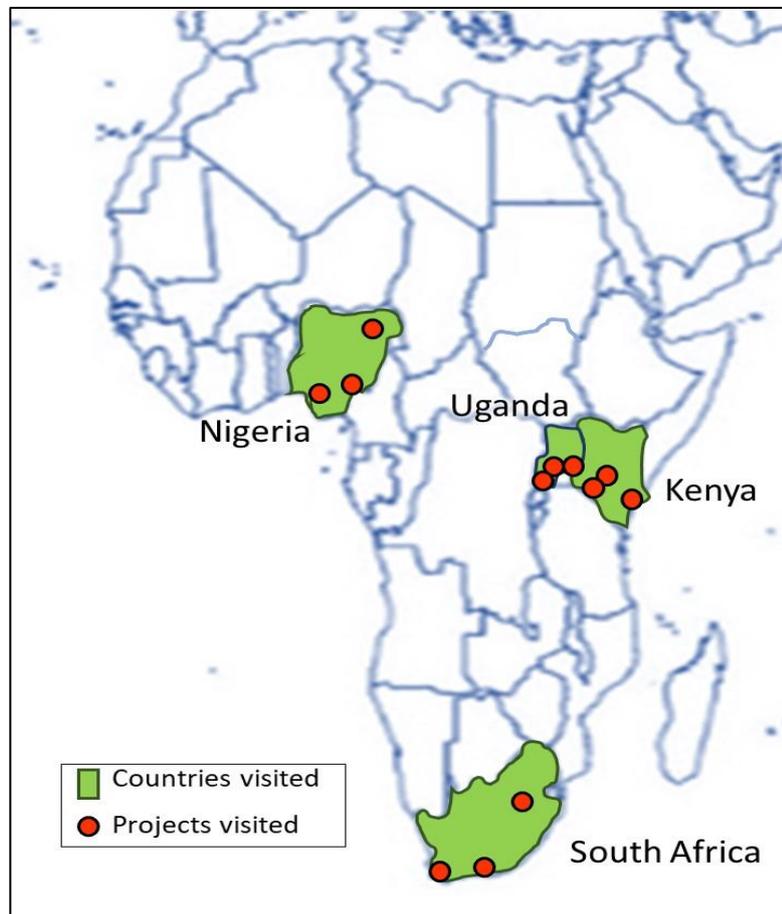
disabilities – recognise and guarantee the equal right to protection of all children, including those with disabilities.¹

This focus on the rights of children with disabilities is an integral part of this report, and will be reflected throughout the following chapters. Although it would be possible to single out children with disabilities as a distinct “socially excluded” group, we prefer an approach based on *inclusivity*, and urge the reader to be mindful that children with disabilities are part of every community in every country; which means their right to be protected and safe from harm must be bound into the policy and practice of safeguarding in *all* projects and organisations everywhere.

1.5 Summary of the research project

This research project has involved studies of thirteen missionary development projects in total: Three field studies in each of four African Countries: Kenya, Uganda, Nigeria and South Africa (see Figure 3 below), plus an in-depth study of the experience of the Inter-congregational Child Safeguarding Steering Committee established by Misenan Cara member organisations in Kenya.

Figure 3: Location of field research



¹ Although there are other forms of language used by different groups and in different contexts, in this report we will use the term “children with disabilities” as a general term to describe all those with physical, intellectual, sensory (hearing, sight) or combined impairments that significantly affect their ability to engage with aspects of everyday life. The use of this expression is a reminder that, while a child’s life experience may be profoundly impacted by disability, the child is not, and never should be, defined by that disability. Some of the projects visited used the expression “children with special needs”, and we note that this is a common and widely-accepted term, particularly in relation to education settings, where it focuses attention on the support every child needs in order to fulfil their true human potential.

Misean Cara's member organisations are active in 21 countries in Africa, and the four countries featured in this research project were selected (a) because of the good range of missionary development projects supported by Misean Cara in each country and (b) to allow us to cover something of the breadth of current missionary engagement across Africa. No judgement was made or intended about the approach to, or effectiveness of, safeguarding in these countries compared to others in Africa or elsewhere.

In each case, through in-depth discussion with different stakeholders including children and adolescents, parents, guardians, care-givers, teachers, local leaders (elected, traditional, local government and church leaders), backed by desk research, evidence was gathered about missionary organisations' understanding of, approach to, and day-to-day practice of safeguarding, and the challenges it brings. This process was designed to generate deeper understanding of, and new insights into, the current state and evolution of safeguarding beyond the idealised world of policy documents and guidelines. For more details see Chapter 4 below on research methodology.

On completion of the field research and data analysis, a draft report was prepared and put forward for validation by Misean Cara's members, first in regional validation events in South Africa, Nigerian and Kenya (with the project teams from Uganda supported to participate in the Kenya validation event), and then in a learning event for all Misean Cara member organisations in Dublin early in 2020.

This draft report includes a series of recommendations or "Signposts for the Future" which are also being put forward for validation and endorsement, first by the participating project teams, and then by Misean Cara's Member Organisations in general.

These will provide a foundation for Misean Cara to collaborate further with its members in drawing up a plan of action for a new strategic approach to safeguarding that will effectively bring into harmony the three complementary perspectives mentioned: the missionary approach, a human rights focus, and contemporary development best practice.

1.6 Structure of this report

This report has eight chapters. Following this introductory chapter, Chapter 2 provides background on Misean Cara and its approach to safeguarding. Chapter 3 covers the ethical research framework under which the research was carried out, and Chapter 4 summarises the methodology and methods used, for both data gathering and data analysis.

The findings of the research are set out in three chapters: Chapter 5 explores some important ideas and understandings underpinning the different approaches to safeguarding encountered. Chapter 6 presents findings relating to the challenges arising from the socio-cultural contexts in which the missionary projects are working, and Chapter 7 reports findings specifically relating to the policies and practices of the missionary organisations involved, including a section on the shared experience of the members of the Child Safeguarding Steering Committee in Kenya.

Chapter 8 contains our conclusions and recommendations in the form of the above-mentioned "Signposts for the Future".

2. Background and context

2.1 About Mission Cara and the missionary movement

Misean Cara is an international and Irish faith-based missionary movement working with some of the most marginalised and vulnerable communities in developing countries. Misean Cara works to realise their human rights through delivery of basic services in the areas of education, health, sustainable livelihoods and income generation, as well as advocacy, networking and community mobilisation. Misean Cara’s 91 member organisations work in over 50 countries.

In countries across the globe, Misean Cara members work to bring about change in the lives of individuals and, through them, in families and communities. Working with individuals through the holistic lens inherent in the Missionary Approach to Development broadens the scope of work to include families, communities, local, regional and national leadership and political structures. Opportunities are created, or arise, to influence wider and more systemic change, but the effort remains rooted in relationships with individuals.

Misean Cara’s current Strategy 2017-2021 (Misean Cara, 2017c) sets out key goals in the four thematic areas of education, health, sustainable livelihoods, and human rights. A fifth goal focuses on enhancing and promoting the missionary approach to development.

Of critical importance to Misean Cara’s way of working are the twin concepts of consultation and accompaniment. As a large membership organisation, consultation with members is essential in making strategically important decisions and introducing changes to policies, procedures and practice. The principle of accompaniment – walking together – is inherent in the way that missionaries engage with and live among communities in developing countries, and is also at the heart of Misean Cara staff and mentors’ work with member organisations and their projects.

For further information about Misean Cara, visit www.miseancara.ie

2.2 Safeguarding at Misean Cara: Past and Present

The following are notable milestones in Misean Cara’s safeguarding work over the past decade:

2009	<ul style="list-style-type: none"> ▪ Misean Cara initiates Child Protection work with consultancy support. ▪ Child Protection Policy agreed and adopted. ▪ Safeguarding Letter introduced requiring leadership to confirm suitability of named personnel to work with children and vulnerable adults.
2011	<ul style="list-style-type: none"> ▪ Requirement that all members receiving project funding must have their own child protection or safeguarding policy in place. ▪ Safeguarding aspect included in all project monitoring visits.
2012	<ul style="list-style-type: none"> ▪ Misean Cara updates Child Protection and Safeguarding Policy and introduces a Child Protection and Safeguarding Checklist for project proposals. Additional questions regarding safeguarding are introduced for reviewing of project reports. <p style="text-align: right;"><i>(continued over/...)</i></p>

2013	<ul style="list-style-type: none"> ▪ Audit of a random sample of Child Protection and Safeguarding Checklists completed by a safeguarding consultant.
2014	<ul style="list-style-type: none"> ▪ Roll-out of in-country monitoring visits which included safeguarding aspects. ▪ Audit of a random sample of members' Child Protection Policies and Child Protection and Safeguarding Checklists completed by a safeguarding consultant. ▪ Child Protection and Safeguarding Policy available for download on our website. ▪ Establishment of the Safeguarding Advisory Committee.
2015	<ul style="list-style-type: none"> ▪ Child Protection and Safeguarding Policy reviewed.
2016	<ul style="list-style-type: none"> ▪ Part-time Safeguarding Person appointed (as MC permanent staff).
2017	<ul style="list-style-type: none"> ▪ Establishment of the Safeguarding Steering Committee in Kenya. ▪ Review of the Safeguarding Advisory Committee. ▪ Misesan Cara introduce 'Country Leadership Document' which includes a section on safeguarding for all country leadership to sign off. ▪ Desk reviews of members' safeguarding policy and practice in supported projects introduced. ▪ New Safeguarding Policy developed and adopted, replacing the former Child Protection Policy. ▪ Misesan Cara's Guidelines for Safeguarding Vulnerable Persons circulated and published on our web-site.
2018	<ul style="list-style-type: none"> ▪ Safeguarding specialist post becomes full-time. New Safeguarding Adviser appointed. ▪ Misesan Cara introduces 'Child Safeguarding Compliance Form' which requires member leadership sign off. ▪ Launch of international research project on child safeguarding in missionary development projects, with external donor support.
2019	<ul style="list-style-type: none"> ▪ Further desk reviews of members' safeguarding policy and practice in supported projects completed. ▪ Review of all safeguarding aspects throughout Misesan Cara funding processes: compliance and contracts; project proposals, monitoring and reporting; incident reporting. ▪ Completion of child safeguarding research project and validation of findings.

2.3 The future: Mission Cara’s strategic approach to Safeguarding

Misean Cara’s 2017–2021 Strategic Plan, *Walking Together to Transform Lives* (Misean Cara, 2017c) references the holistic integration of three complementary perspectives on development: the missionary approach, a human rights focus, and contemporary development best practice; all with the aim of alleviating poverty, respecting human dignity and realising the responsibility each of us has to the other. This framework can also help us to envision a strategic approach to safeguarding, integrating the same three elements as shown in Figure 4 below.

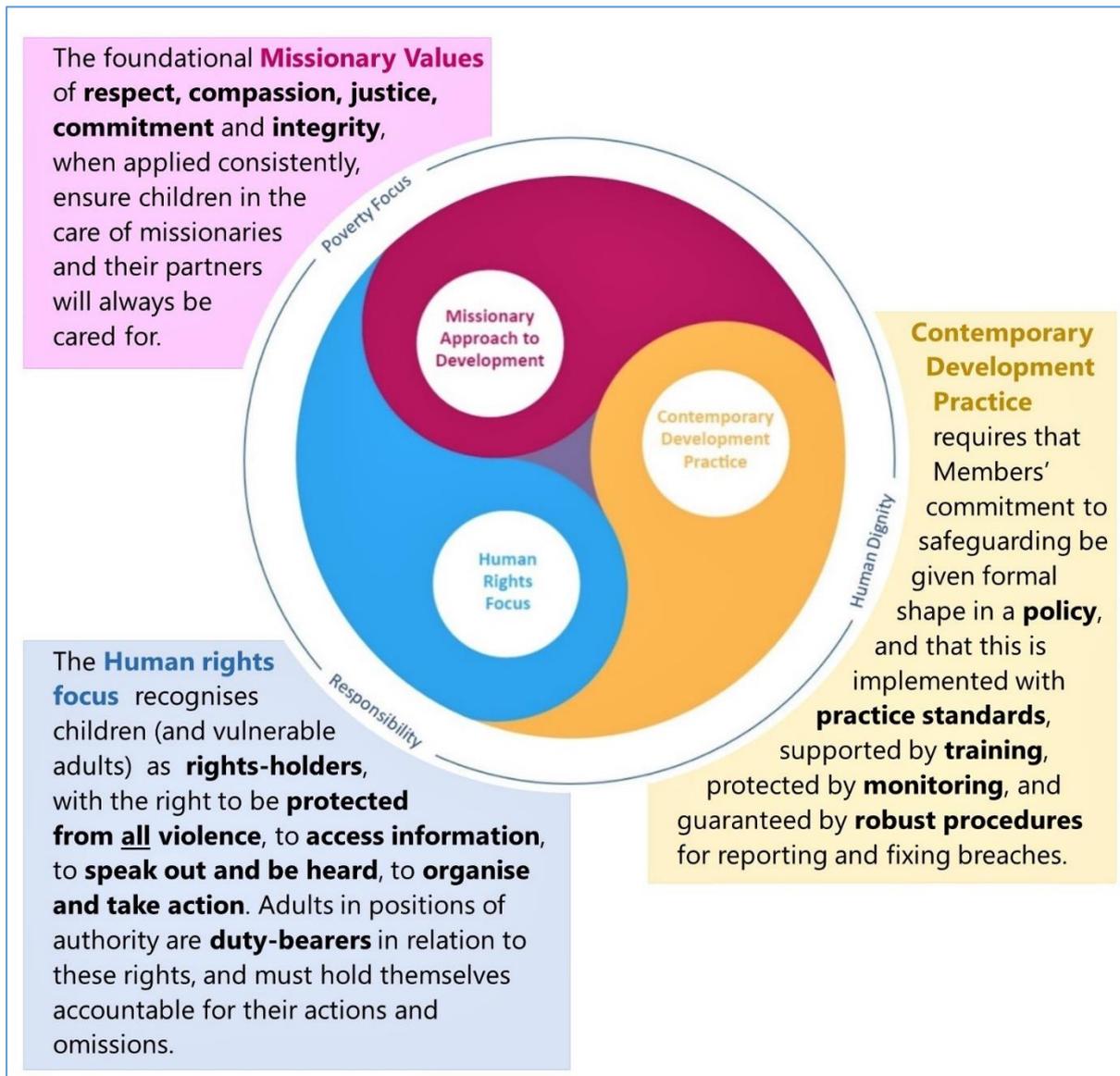


Figure 4: Misean Cara’s strategic approach to safeguarding

This project has explored the issue of safeguarding in missionary development projects from all three perspectives, with particular interest in how they are being integrated in the practice of missionary organisations.

3. Research ethics

3.1 Ethical review and oversight process

The child's right to be heard

The most important stakeholders in this research are children and adolescents², and it is essential that their voices are heard, respected and believed. It is also their human right to speak out freely if they wish, and for their voices to be given due weight (Article 12 of the UN Convention on the Rights of the Child) (United Nations, 1989).

However, this research deals with complex sensitive issues which, for some stakeholders, may be challenging, even distressing, to explore. Children are considered to be the most vulnerable of stakeholders, and for this reason in the past children's voices have often been silenced in such research, supposedly in the interest of their own protection (Skelton, 2008). Therefore, in developing an ethical framework and appropriate methodology for this project, it was critical to ensure that the right to speak out and be heard was fully respected for all children, including those considered most vulnerable.

A bespoke ethical oversight process

Most research of this kind is carried out by, or under the aegis of, a university or similar institution of higher learning. Over the years, these institutions have developed rigorous systems for the ethical review and approval of research proposals, and no research is permitted to go ahead until it has met the required ethical standards and conditions.

However, in Ireland at the present time there is no established entity able to provide a similar type of ethical oversight to research projects such as this one that fall outside the ambit of the universities. In order to guarantee that our research maintained the highest ethical standards, it therefore behaved Mísean Cara to create its own ethical review and oversight process (Alderson and Morrow, 2011; Graham et al, 2013).

The role of the Research Working Group

A Research Working Group was established, consisting of representatives of Mísean Cara staff and management most closely involved in the research, and two invited specialist experts: an independent child safeguarding adviser and an academic researcher with expertise in ethics and methodology in development research, who is also a member of Mísean Cara's Board of Directors.

The group met four times during the research process. The first meeting in August 2018 reviewed and approved the initial methodological proposal and ethical guidelines for the research. The second meeting in October the same year considered the draft report of the pilot phase of the

² Although the UN Convention defines "child" as everyone from birth to their 18th birthday, this study will refer to "children" and "adolescents": "Child" is from birth to the 13th birthday; "adolescent" is from the 13th to 18th birthday. These are legal definitions in many countries and their use brings greater clarity, depth and understanding to the analysis than the blanket use of "child" for everyone under 18. Young people aged 18 and over can be referred to as "young adults", and in general, they are covered by different legal and human rights frameworks (e.g. they do not have any rights under the Convention on the Rights of the Child). Though the safeguarding of vulnerable adults is an important concern for missionary organisations, it is not a primary focus for this study.

field research, and advised on a number of ethical and methodological issues highlighted in that report. In February 2019, the Working Group met to discuss and advise on an interim report, and finally in August the same year the group met to review and discuss an early draft of this final report.

3.2 Ethical research guidelines

Detailed *Ethical Research Guidelines* were drawn up by the research team, reviewed and approved by the Working Group, and implemented throughout the field research. These are attached as Annex A.

In summary, the main areas covered by the Guidelines are:

Participation and the importance of hearing the voice of children and adolescents: Methods to achieve this in an ethical way, to identify and reduce risks, and to hear voices of children with disabilities and other easily-excluded groups.

Child-friendly methods: Using an interactive child-friendly approach in focus-group sessions; use of ice-breaking activities and visual/creative methods; group norms; encouraging shy children; continual review and improvement.

Background checks/Garda vetting: Appropriate background checks and police vetting to be carried out on all members of the research team. However, vigilance, careful following of guidelines, and avoidance of risk situations continue to be necessary good practice, notwithstanding the vetting status of the adults involved.

Full compliance with safeguarding protocols and procedures of projects visited: Many of Misesan Cara's members' projects already have in place systems and protocols for child safeguarding: The research team to take cognisance of and comply fully with such requirements.

Free and informed consent of participants, particularly children: All participants, including children and adolescents, participate in the research on the basis of their free and informed consent. All participants have the right to withdraw at any stage.

Supervision of contact and accompaniment: In general, contact with children and adolescents during the course of the research must be supervised by a member of staff of the project in question, chosen by the project as an appropriate and suitably qualified person for this role. Researchers must avoid being left alone with children and adolescents without appropriate supervision.

Confidentiality: No records to be kept that allow individual participants to be identified. However, participants are to be made aware that should the researcher(s) become aware of any safeguarding issue where a child's safety or wellbeing is at risk, their priority will be to ensure the safeguarding of the child, and this over-rides any guarantee of confidentiality to others.

Public testimony: An exception to the confidentiality requirement may be made where participants of their own volition choose to make public testimony and/or be photographed or recorded in support of Misesan Cara's public communication, media and awareness-raising activity.

Actions to be taken in case of disclosure, allegation, inappropriate behaviour, distress or unexpected responses from children or adolescents: Detailed instructions on how to proceed in such cases is provided.

Feedback and accountability to all participants, including children: The research team, on behalf of Misean Cara, will hold itself accountable to the research participants, including children and adolescents, to provide timely feedback in an appropriately user-friendly way.

3.3 Ethical issues and concerns, actions taken and outcomes

Though a strong set of ethical guidelines had been drawn up and approved, and a robust oversight system was in place, inevitably issues arose in the course of the fieldwork. The following are the main issues recorded:

Acceptance of local safeguarding policy and procedures: The researchers received copies of each project's safeguarding policy and procedures in advance of their visit. In three of the 12 projects visited, the researchers were asked to confirm their compliance with this policy in writing before their visit.

Police vetting procedures: As Kenyan residents, both Out of the Box researchers received police clearance certificates from the Kenyan Directorate of Criminal Investigations. These were shared with Misean Cara. All Mission Cara staff are vetted by the Garda Síochána in Ireland.

Supervision of contact and accompaniment: In most cases two researchers were present for children's focus group. Where time was of the essence the researchers split up, but ensured that another appropriate adult was present at all times during their engagement with children and adolescents, as set out in the Ethical Research Guidelines.

Free and informed consent: At the beginning of each interview and focus group the researchers outlined the purpose of the research and how it would be conducted, and sought permission from the participants both through the consent form (Annex B) and verbal consent. Free and informed consent was thus given by all children and their parent or guardian in advance of participating in the research. In one case, a parent came to meet the researchers before signing consent and was willing to do so following the discussion.

Recording of interviews and discussions: Permission was also sought to record the interviews and focus groups for researcher fact-checking only, and not for publication or to be used in any way in which the participant could be identified. The researchers gave a commitment to the participants to destroy the recordings and interview records once the final report had been validated. In one group participants did not wish their interview to be recorded and their wish was respected.

Child participants inhibited by presence of teachers: In some cases, children were inhibited by the presence of their teachers in the focus group. Once the researcher noticed this, the teachers were asked to leave the group and were willing to oblige, leaving another appropriate adult present to comply with the ethical supervision requirements.

Child-friendly and creative methods: The researchers used child-friendly methods to encourage children to participate freely in the discussions and to "break the ice" around sensitive issues. Drawings were used to enable the participants to describe when they feel safe, and to enable them to describe their understanding of their rights. Working in small groups also enabled children to support one another.

Children with disabilities: Despite efforts to ensure a diverse and inclusive mix of children and adolescents participating in the research, it turned out that no children with disabilities were encountered in the field visits in Kenya, Nigeria or South Africa. Renewed efforts were therefore made to ensure that the voices of children with disabilities were clearly heard and taken on board

in the final field visits in Uganda, where two of the three projects visited worked with this target group. To achieve this, the research team adapted their methods and approach accordingly, for example working with smaller groups and allowing more time, sensitivity to the children's mode of expression, and calling on the support of project workers who knew the individual children and how they liked to communicate (for more details on research methods, see Chapter 4).

Ethical use of photographs: Permission was sought from the participants to take photographs of the engagement, group photographs etc. These pictures adhere to the Dóchas Code of Conduct on Images and Messages.

Disclosure of previous abuse: In one of the focus groups with children, a child disclosed an instance of abuse which had occurred within her family. Following the Ethical Research Guidelines, the researcher reported this to the Child Protection Officer of the school and appropriate action was taken in line with the school's safeguarding policy.

Accountability and feedback: At the end of each engagement, feedback was given to the participants to thank them for their participation and tell them about the next steps. In the case of the research in Kenya, Nigeria and South Africa, there was expected to be a delay of several months between the initial research visit and the dissemination of the findings, so a child-friendly summary of interim findings was prepared and sent to each project. All participating projects were invited to participate in a further process to review and validate the findings in the draft final report (see chapter 4).

4. Research methodology

4.1 Introduction: Qualitative social research

The purpose of this research is to add to our *understanding* of child safeguarding. From the start, therefore, the project has followed a qualitative social research paradigm (Maxwell, 1992; Shenton, 2004; Mertens, 2012), where the methodological approach focuses on in-depth, multi-stakeholder case-studies covering a range of different types of development projects in diverse socio-cultural contexts across four different countries (Yin, 2014).

Also from the start, an important message to stakeholders has been that this is not the accumulation of knowledge for its own sake. It seeks rather to generate new knowledge out of lived experience, with a view to orientating Misesan Cara's members (and others) towards a permanent socio-cultural transformation that will keep children safe, and bring about real changes for children, families and communities (Van de Ven, 2007).

For this reason, our focus throughout has been on qualitative rather than quantitative research methodology, and this is reflected in the methods used for both data collection, and the subsequent data analysis.

4.2 Research methods for data collection

A core research team was formed, consisting of two Misesan Cara staff with specialist expertise (Learning and Development Officer and Safeguarding Adviser), and two external research collaborators from Nairobi-based consultancy team Out of the Box Kenya. This core team was supported by Misesan Cara's Development Mentors based in East, West and Southern Africa and other members of Misesan Cara's Dublin-based staff and management.

Three contrasting missionary development projects were selected in each of the four selected focus countries: Kenya, Nigeria, Uganda and South Africa. The selection was purposive, based on agreed criteria to ensure a balance of different types of project working with children and adolescents (the full selection criteria are shown in Annex C). The leadership of each project was contacted and invited to participate in the research on an entirely voluntary basis. Although their incidental costs in participating in the research were met, there was no additional reward, financial or otherwise.

In each of these projects, the researchers sought to gather data from multiple stakeholders across a number of spheres of enquiry as shown in the table below (the full data-collection framework is shown in Annex D).

Spheres of enquiry ↓ Stakeholders	Understanding of and perspective on safeguarding*	Institutional approach to safeguarding	Day-to-day practice of safeguarding	Experience of safeguarding	Views and opinions on safeguarding
Project leaders and local project workers (including teachers)	✓	✓	✓	✓	✓
Children and Adolescents (Girls and Boys) (treated as distinct stakeholder groups where possible)	✓			✓	✓
Parents and Guardians/Carers	✓		✓	✓	✓
Other actors: These differed according to the nature of the project and setting, and included: <ul style="list-style-type: none"> ▫ Local authority officials ▫ Local politicians ▫ Government ministry officials ▫ Church leaders ▫ Traditional leaders. 	✓	✓		✓	✓

* According to the stakeholder, this may focus on underpinning values and beliefs, faith-based and otherwise, and/or notions of risk, safety and violence.

It was arranged for two members of the research team to spend at least two full days on site at each project (i.e. four researcher-days per visit, not including travel time, writing up etc.). The principal research methods used were Focus Group Discussions (used primarily with children and adolescents, parents, teachers and local project teams) and Key Informant Interviews (used with project leaders and all other stakeholders). These were complemented by field observation and documentary/desk research. In total 108 Key Informant Interviews and 61 Focus Group Discussions with 512 participants (269 adults and 243 children/adolescents) were held across the twelve case-study projects as shown in the table below.

	Key informant Interviews (all adults)			Focus Group Discussions						TOTAL
				Adults			Children			
	M	F	Sub-Total	M	F	Sub-Total	M	F	Sub-Total	
Kenya	8	9	17	21	48	69	63	76	139	225
South Africa	13	10	23	0	24	24	27	18	45	92
Nigeria	20	13	33	7	7	14	7	13	20	67
Uganda	13	24	35	24	30	54	23	16	39	128
TOTALS	54	56	108	52	109	161	120	123	243	512

See Annex E for a detailed breakdown of these figures.

When the additional 25 people who participated in the *sistematización* of the Kenya Inter-Congregational Child Safeguarding Steering Committee are included (see 4.3. below), the overall total of research participants is 537.

In advance of travelling to the project, the researchers contacted the project leaders, reminding them of the purpose of the research and outlining the type of stakeholders they wished to engage with for both interviews and focus groups, and the types of questions they would be asking in each case. Final selection of participants and related logistics were organised by the project leadership, who also arranged for translators where required.

Typically, Key Informant Interviews lasted one hour, with focus group discussions up to 1.5 hours. Researchers followed the interview formats and focus group discussion guides developed during the inception phase (Annex F). Participants' informed consent was re-confirmed at the start of each focus group or interview, both verbally and by signing a consent form. For children and adolescents (under 18 years) parental consent was also required. Consent was also sought to record discussions for researcher fact-checking only. Where groups expressed themselves uncomfortable with this, no recording was made.

In focus group discussions with children, poster-drawing activities were used to enable the children to relax and express themselves through their drawings and written comments. The children were split into small groups (of 2, 3 or 4 depending on the size of the focus group), and asked to draw their idea of "a happy, safe child" or "an unhappy, unsafe child". The researchers then facilitated the groups in sharing and discussing their drawings. This process enabled children to express their concerns, ideas and experiences in a non-threatening environment, and the remainder of the focus group teased out the issues raised.

Children were also encouraged to design a children's rights poster explaining what their rights are to display in their village or community to raise awareness. This gave the researchers an insight into the children's understanding of their rights; how knowing their rights helped keep them safe; and their concerns about how these were realised in their communities. After the sessions, many children made a gift of their drawing to the research team and authorised their use in this report. A selection are shown throughout the following chapters.

On completion of the work in Kenya, South Africa and Nigeria, an interim report was produced (March 2019) and a full review of research ethics and methodology was carried out by the research team and their external advisers. This confirmed that the methodology used had performed well and proved effective, particularly in dealing with the complex ethical demands of the research. A number of minor adjustments were made to improve the data-gathering tools and protocols, but in general it was agreed to continue with the same approach for the next phase in Uganda.

In the case of those projects in Uganda working with children with disabilities, broadly the same approach was used, but adapted by the researchers to enable the participants to express themselves fully in their own way. This involved working with smaller groups and allowing more time for the children to express themselves, sensitivity to the children's mode of expression, and calling on the support of project workers who knew the individual children and how they liked to communicate.

Researchers also reviewed the child protection or safeguarding policies of each project visited, and observed the implementation of these policies during their visits.

Immediately after each field visit, the complete field-notes and recordings were collated and summarised by the research team, applying the original data collection framework (Annex D), to produce a single text document, which we refer to as the dataset.

4.3 “Sistematización” of the experience of the Miseen Cara members’ Inter-Congregational Child Safeguarding Steering Committee in Kenya

The Miseen Cara members’ Inter-congregational Child Safeguarding Steering Committee in Kenya was seen as an unique initiative, in that it represents the coming together of 17 of Miseen Cara’s member organisations working in collaboration to enhance the practice of Child Safeguarding throughout the country by creating awareness, building capacity and sharing knowledge and resources. The research team therefore decided that an alternative methodological approach was needed to investigate the experience of this group and maximise the potential learning from it.



As the first stage in the “sistematización” process, Steering Committee members put their heads together to capture their shared experience.

The main methodology used was a Latin American action-research technique called “*Sistematización*”. This is where a group of people who have lived through a shared experience – in this case the founding and subsequent development of the Steering Committee – come together to recount, capture, and reflect on that experience in a structured way that enables the key lessons learnt at each stage to be acknowledged, explored, analysed and re-formulated, and by doing so maximises the potential for sharing and reproducing the learning (see photos). A significant feature of *sistematización* is that it can only be done by the people who have personally lived through the experience. It can also be seen as a powerful example of “learning without teaching”.

The *sistematización* workshop was hosted by the De La Salle Brothers at their education centre in Nairobi on 15 January 2019. Thirteen people participated from nine Miseen Cara member organisations. An outline of the Workshop is included as Annex G to this report.

Harry Shier of the Miseen Cara research team facilitates building the first level of the sistematización: “What happened?”



In addition, twelve in-depth individual interviews were carried out with key people representing Misesan Cara members and projects that are active participants in the Steering Committee. Each interview lasted between 1 and 1½ hours. The interview protocol used for these interviews is attached as Annex H. As with the Key Informant Interviews carried out during other project visits, consent was sought to record the interviews for the purpose of researcher fact-checking only. A range of key documents produced by the Steering Committee and its members over the preceding two years was also studied for background information.

Data from all three sources (sistematización workshop, individual interviews and key documents) were used in two ways. First, the data were incorporated into the main thematic analysis alongside data from the other projects visited, thus contributing to the overall findings presented in Chapters 5, 6 and 7. In addition, the specific learning from the Steering Committee's experience as an exercise in collaborative working around Child Safeguarding is summarised in section 7.6.



Completing the sistematización: Reflecting on the challenges faced along the way and how they were confronted.

4.4 The 13 projects visited

Kenya

Haki Yetu, Mombasa



Girls' Focus group at Haki Yetu.

Haki Yetu, a Community Based Organisation established by the St. Patrick's Missionary Society, runs a human rights project in the coastal region of Kenya. The project seeks to ensure best practice in handling of sexual and gender-based violence (SGBV) cases and child protection by guaranteeing access to justice and provision of holistic support for survivors. Haki Yetu addresses challenges such as drug abuse and harmful cultural practices by actively engaging stakeholders including the judiciary, police, community leaders and schools. They have built strong and effective net-

works to lobby and advocate on these issues, support schools in running Child Rights Clubs, and also provide legal aid to survivors and their families. Haki Yetu implement the St. Patrick's Missionary Society Child Safeguarding Policy.

Termination of Female Genital Mutilation (TFGM), Isinya

This Loreto Sisters' project seeks to change attitudes in communities to ensure stakeholders work together to terminate the practice of female genital mutilation (FGM) and contribute to a society where girls and women are safe, know their rights, are free to live without violence, and are supported and resourced as worthy individuals and community rights defenders. FGM is often considered a key step in "coming of age" and preparation for marriage, and is initiated by both mothers and fathers and in some cases by girls themselves. The project has provided interventions at policy and implementation levels to prevent and respond effectively to FGM. The project has a Child Protection policy which all staff, volunteers, contractors and consultants are expected to adhere to.



Girls Focus Group at the TFGM project in Isinya.

St Francis School, Korogocho slum, Nairobi



Lessons in progress at St Francis School, Korogocho.

This school is run by the Franciscan Missionary Sisters for Africa in Korogocho slum, one of the most chaotic environments in Nairobi, where extreme poverty and widespread gang violence are prevalent. The project seeks to provide access to quality secondary education for students from needy backgrounds, supporting their academic development, nurturing talents and inculcating good character. The project has a complementary effective parenting course for parents and guardians to address the frequent lack of parental involvement in their children's development. A Child Protection Policy and Procedure guides the project and the safeguarding project team led by the school principal includes the deputy principal, social workers and two teachers.

Inter-congregational Child Protection Steering Committee in Kenya (Nairobi)

The Steering Committee consists of volunteers from 17 Misesan Cara member organisations in Kenya. The committee seeks to create awareness on child safeguarding through capacity-building among Misesan Cara members and their collaborators. They do this through training in policy formulation and implementation, identification of cases, advocacy around the legal structure in Kenya, producing and disseminating training materials, posters and other resources. Larger organisations with a strong track record and specialist professional staff provide direct and indirect support to smaller and less experienced groups coming to terms with safeguarding.



Steering Committee members, including Misesan Cara Mentor Paul Gichuki, participating in the sistematización workshop at the De La Salle Centre in Nairobi, with facilitators Harry Shier and Rose Kioko.

South Africa

Building Peaceful Schools (Catholic Institute of Education), Polokwane



Focus Group of children participating in the Catholic Institute of Education's "Building Peaceful Schools" project at Subiaco Primary School, Polokwane

This project, implemented by the Catholic Institute of Education (CIE), supported by the Holy Cross Sisters and the Salesians of Don Bosco, aims to facilitate and encourage the building of peaceful environments in schools by enhancing the capacity and skills of educators and learners to communicate effectively, manage conflict, promote restorative justice and reduce levels of disrespect, aggression, violence and intolerance. The project assists schools to adopt the Child Safeguarding Policy developed by CIE. The intervention is based on transfer of knowledge through training workshops for teachers, principals and young peer mediators. The research team visited two schools where the project is being implemented in Polokwane.

Missionary Sisters of the Assumption Schools, Port Elizabeth

This project advocates for human rights and dignity of girls and women with a focus on hygiene, sanitation, female health and environmental responsibility. The project seeks to build capacity and cohesiveness at various levels in the school; governing and management bodies, school staff and students, by involving all of them in activities to improve water conservation, sanitation and hygiene in the school. The project is implemented in the girls' secondary school but the research team also visited the primary section. Both schools have a Child Safeguarding Policy which they implement.



Girls' focus group at St Teresa's Primary School, Port Elizabeth.

Edmund Rice Camps, Cape Town



Focus group of children participating in Edmund Rice Camps in Cape Town.

The Edmund Rice Camps focus on developing knowledge in human rights, physical health, human trafficking, sexual health, parenting and alternative discipline. The camps are run for children, youth and families with special programs for parents and caregivers. Camp activities help participants develop life skills, improve protection measures and promote active citizenship. ERC also trains volunteer leaders to further their personal, spiritual and professional development. The program has a clear safeguarding policy which is implemented by all staff and volunteers.

Nigeria

Sharing Education and Learning for Life (SELL), St Patrick's Missionary Society, Bauchi

SELL is an initiative of St. Patrick's Missionary Society in West Africa, providing formative and transformative programmes for young people and vulnerable groups to become agents of change in society. SELL is a peace-building and human development programme which has evolved over the years into offering psycho-social support to young people in conflict resolution, forgiveness and reconciliation, gender reconciliation, trauma consciousness and resilience through a participatory learning approach based on shared reflection leading to planning and action. They have a well-developed safeguarding policy which is incorporated in all their training activities.



Focus group of children participating in the St Patrick's Missionary Society's Sharing Education and Learning for Life (SELL) project in Bauchi, Nigeria.

Franciscan Primary School, Ogwashi-uku

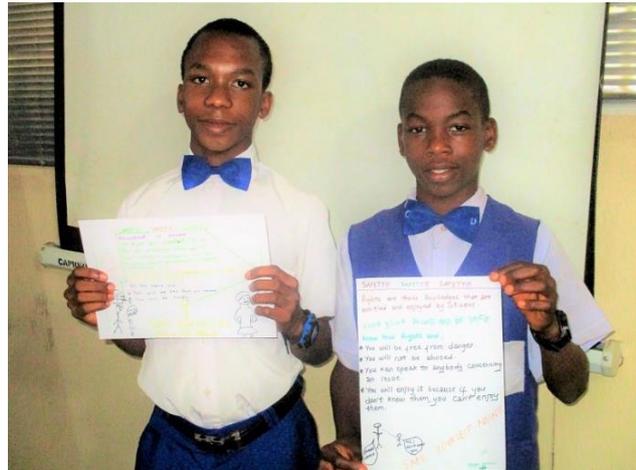


Students attending the Franciscan Primary School, Ogwashi-uku, Nigeria.

The Franciscan Nursery and Primary School in Ogwashi-uku, run by the Franciscan Sisters of the Immaculate Conception, provides quality education for children in the neighbourhood. A child safeguarding policy is in place, and both teachers and non-teaching staff are aware and trained to implement it. The school seeks to provide a safe environment where rural children can access quality education. To this end the project has constructed infrastructure such as walls and toilets to ensure the pupils' safety, has no corporal punishment and is working with parents on child safeguarding practice.

CAPIO Youth Project, Enugu

This project run by the Carmelites through CAPIO, the Carmelite Prisoners' Interest Organisation, seeks to mobilise vulnerable youth in the community against criminal activities. A needs assessment revealed that criminal activity evolves from behavioural problems in children of all ages, leading to more serious criminal activities as they get older. The project was thus developed to focus on crime prevention with school-age children. It aims to reduce the risk of adolescents engaging in criminal activities by facilitating positive changes in attitudes towards crime and violence. Through the "Youth Arise" project, a manual has been developed for use in schools, and schools using the manual are visited to support the students in staying away from crime. A child safeguarding policy is in place for all institutions involved in the project.



Participants in a focus group of young people participating in the Carmelite Youth Project in Enugu, Nigeria.

Uganda

Children in Need (CHIN), Mukono



Focus group of children at Children in Need project, Mukono, Uganda

Children In Need (CHIN) is a multi-faceted community project run by the Sisters of the Sacred Hearts of Jesus and Mary, whose goal is to improve the quality of life of the poorest households through increasing food and economic security; and promote human dignity through training young people in successful livelihood activities. CHIN also aims to empower young people with disabilities through opportunities for self-sustainability, and to ensure access to education for children with disabilities and other vulnerable children. They also work on gender-based violence, human rights and environmental conservation as cross-cutting issues.

Village of Joy, Rushooka



Children at Village of Joy, Rushooka, participating in focus group with help from adult support staff.

The Village of Joy is an educational centre for children with disabilities who are not catered for in mainstream schools, supported by Misesan Cara member Viatores Christi. It provides education and vocational skills for children with both physical and intellectual disabilities, through a programme geared to the level and competency of each child, along with physiotherapy and other tailored supports. The centre provides food and accommodation for 26 children who are unable to travel to and from their home community, while a further 30 commute from the surrounding

villages each day. Support is also provided to families of children with disabilities in the surrounding communities, helping parents to understand their children's conditions, advising on individual home-based management programmes, and strengthening community engagement in rehabilitation.

Twezimbe Integrated Development Programme, Mbiko

Twezimbe is a multi-faceted community project run by the Franciscan Missionary Sisters for Africa in Mbiko, Uganda, which brings together a number of complementary elements to improve the quality of life for families in poor and vulnerable communities. The main elements are: (a) community health, sanitation and environment; (b) adult literacy programmes; (c) An 'Education for Life' programme which empowers young people with knowledge and skills to make informed, responsible choices for their long-term health and wellbeing; and (d) a programme to provide support and livelihood skills for vulnerable widows.



Participants in focus group at Twezimbe Integrated Development Programme, Jinja.

4.5 Research methods for data analysis

The datasets from the twelve in-depth case studies plus the Kenya Safeguarding Steering Committee interviews amounted to over 400 pages of tabulated text. To ensure a systematic, rigorous and theoretically valid analysis of this quantity of data within the time and resources available to the research team, a bespoke thematic analysis approach was developed (Guest et al, 2012; Miles et al, 2014). In summary:

1. First, the field research team undertook a reflective review of the data-gathering experience to identify and list aspects that emerged for them as key themes in the data.
2. Then a simplified content analysis was applied to each dataset (Vaismoradi et al, 2013). This used word-cloud technology to quickly identify words and phrases occurring frequently in the texts, and these were used to compare the contents of the case studies to see which words or phrases were recurrent in all or most of them.
3. By comparing and synthesising the content analysis and the researcher-reflexive analysis, a draft list of key themes was drawn up, and this was developed into a short briefing paper.
4. The briefing paper was presented to a virtual study group involving the full research team (in Africa and Ireland), including Misesan Cara Development Mentors and extended to other Misesan Cara staff. Based on the notes from this study group, the core team developed a revised list of themes and sub-themes.
5. Returning to the original datasets, a set of key ideas or learnings associated with each theme was developed. This involved comparing and contrasting learnings across datasets in order to highlight learning shared across projects; across different countries; learnings shared by different actors/stakeholders, and those where understandings diverge. These ideas and learnings were then structured to provide a clear narrative for the Interim Report.
6. Finally, the research team identified specific aspects of the case studies that serve to further illustrate, elucidate and exemplify the central messages, drawing where possible on the actual words spoken by participants, and the related drawings and posters made by children and adolescents.

4.6 Validation of findings

As mentioned earlier, at the end of each engagement, feedback was given to the participants to thank them for their participation and tell them about the next steps. In the case of the research in Kenya, Nigeria and South Africa, there was expected to be a delay of several months between the initial research visit and dissemination of findings, so a child-friendly summary of interim findings was prepared and sent to each project.

On completion of the data analysis and drafting of the final report, all participating projects and their supporting Misesan Cara Member Organisations were contacted again and invited to participate in a final validation process. This involved validation meetings in Nairobi and Lagos (with participating projects based in Uganda invited to, and supported to attend, the Nairobi meeting), and a virtual validation event organised via internet at multiple locations to facilitate the participation of the widely dispersed participants in South Africa.

After this series of validation events, the draft report was revised again, and all Misesan Cara's Member Organisations were invited to join in a final Members' Learning Event in Dublin to further

discuss and validate the findings, and to review and endorse the “Signposts for the Future” (Chapter 8). The sequence of validation and endorsement events is summarised in the following table:

Safeguarding research project: Final Validation Events

Country	Location	Date
South Africa	Virtual meeting, multiple locations	11 September 2019
Nigeria	Lagos	14 October 2019
Kenya (for participating projects in both Kenya and Uganda)	Nairobi	24 October 2019
Ireland (for all Misesan Cara member organisations)	Dublin	30 January 2020

5. Research findings: Issues and understandings

5.1 Safeguarding and child protection

At the start of this report it is explained that “safeguarding” builds on the earlier concept of “child protection”, but regards children as active agents engaged in keeping themselves and their peers safe, rather than passive recipients who have protective measures applied to them (Willow, 2009; Keeping Children Safe, 2011; Moore, 2017).

All of Misesan Cara’s documentation and resources have been updated, and our previous “Child Protection Policy” has been superseded by a Safeguarding Policy and guidelines (Misesan Cara 2017a, b). “Safeguarding” is the concept used in all our dealings with members and has been consistently used in this research.

However, in the course of the research it became apparent that, for many of the people interviewed and participating in focus groups, the term “safeguarding” was unfamiliar. For others, including some members of project teams, the word was recognised, but the significance of the concept of safeguarding was not fully understood. The idea that safeguarding means listening to children, understanding things from their perspective, and engaging with them as active agents in strategies for protection was little understood, even by those working in this field.



Many of those interviewed were more comfortable using the older idea of “child protection” as a concept to frame their ideas and experiences. As the goal of the research team was to encourage people to talk easily and freely about potentially difficult subjects, in some cases the researchers opted to go along with the “child protection” terminology. This ensured that participants were not put off by what was, for them, unfamiliar jargon; although it is possible that as a result some nuances were lost in the dialogue that followed.

Whichever term they felt comfortable with, the people interviewed showed a wide divergence of understanding of its meaning. Some, for example, found the idea that a child could come to harm from someone within their project unthinkable, and conceived of safeguarding/protection as solely directed outwards: for example, having strong fences and armed guards. Others, recognising the reality that children are more likely to be abused or harmed by those they know and trust, demonstrated a more realistic and balanced approach to safeguarding.

Some interviewees felt that “safeguarding” meant granting children freedom to do whatever they want or pampering them. Others felt it was protecting children from any risks or harm and in order to do this they had developed rules or “don’ts” to prevent children from getting into risky situations.

Finally, because “safeguarding” sees the child as a social actor, more than just the object of protective measures, it is more congruent with the view of the child as a human rights-holder, and sometimes an active defender of those rights, as discussed in the next section.

5.2 Human rights and children's rights

As with "protection" and "safeguarding" participants demonstrated a wide range of different understandings of, and commitment to, human rights as a central concept underpinning child safeguarding (Ruiz Casares et al, 2015).

Some projects had fully embraced a rights-based approach and used this effectively to empower children and keep them safe (e.g. Haki Yetu in Kenya, CIE in South Africa), and also to raise the awareness of duty-bearers, supporting them in fulfilling their responsibilities and holding them to account when they failed to do so. Many children were able to speak articulately about their rights and showed a good understanding of how to claim and defend them, not just through their engagement in project activities, but in some cases also where children's rights were taught in schools.

In other places, whilst the notion of rights was understood, its implementation was fraught with misunderstanding. For example, in some areas teachers reported that they were in fear of the children they taught as a result of the misinterpretation of rights and lack of recognition of the responsibilities that go with them (see 5.4 below).



Across the projects visited there was also a widespread view that the concept of Children's Rights, and the related idea of child safeguarding, was being imposed by the "West", and was not relevant to, or appropriate for the local culture (Kaime, 2005; Zwart, 2012). This was raised, for example, in relation to corporal punishment, where the researchers were repeatedly told that corporal punishment is essential for disciplining children, who cannot be properly controlled without it. However, this view was questioned by another interviewee, who believed it was evidence of an outdated "colonial attitude", given the violence meted out to African people by European colonisers over centuries. He suggested African people are more than capable of moving away from this violent past and bringing up children without violence.

It was not uncommon for parents and guardians to feel it was their prerogative to decide what rights their children should have, and to let this be dictated by their own traditional upbringing and culture.

Resistance to children's rights was strongly evident in north-eastern Nigeria, where five of the six state assemblies had refused to endorse the national government's Children's Rights Act as domestic law. In Bauchi state it was seen as out of keeping with local culture, particularly as it sought to prohibit child marriage, which was viewed as an acceptable practice in that region.

In responding to the assertion that human rights in general, and children's rights in particular, are incompatible with African culture, it is worth noting that the four countries visited, Kenya, Nigeria, South Africa and Uganda (along with all their neighbours), are parties to *both* the UN Convention on the Rights of the Child *and* the African Charter on the Rights and Welfare of the Child (OAU, 1990; Olowu, 2002; Sloth-Nielsen and Mezmur, 2008). Whilst the former could be said to be western-influenced, the latter is an entirely African undertaking, drawn up by the African Union (then the OAU) and monitored by the *African Committee of Experts on the Rights and Welfare of the Child* (www.acerwc.africa). In considering the possibility of a western imposition of children's rights on Africa, it is also worth noting that while every African state (including the youngest, South Sudan) is a party to the Convention on the Rights of the Child, the United States of America is not (Kilbourne, 1996).³

5.3 Respect for human dignity

In those cases where the idea of children's rights was not part of people's everyday way of thinking about children or was poorly understood, it was found that there was often greater acceptance of the notion of "human dignity" as a guiding principle to underpin the practice of safeguarding. Indeed, the wider research literature suggests that in much of the 'non-Western' world, traditional ideas of human dignity provide the basis for promoting and ensuring justice and equity between people, rather than the concept of human rights founded in western liberalism (Schachter, 1983; Donnelly, 1982).

In our research, the importance of human dignity could be seen clearly in cases of neglect of children with disabilities, where some children were not properly fed or cared for, and given no education or stimulation because they were seen as having no value to their family (or even as a curse). In raising awareness and getting a better deal for these children, such neglect can be identified as a form of child abuse by emphasising both the denial of basic rights and the denial of fundamental human dignity.

The fact that, across different cultures, people have a shared recognition of the value of human dignity provides an alternative way of discussing and understanding human rights that can help to overcome some of the resistance mentioned above (Zwart, 2012). To quote the opening words of Universal Declaration of Human Rights: "All human beings are born free and equal in *dignity and rights*." (United Nations, 1948) [emphasis added]. Respect for human dignity is also fundamental to Mission Cara's overall strategy, and particularly to the integration of a human rights focus with the Missionary Approach to Development as outlined in 2.3 above (Misean Cara, 2018).

5.4 Rights and responsibilities

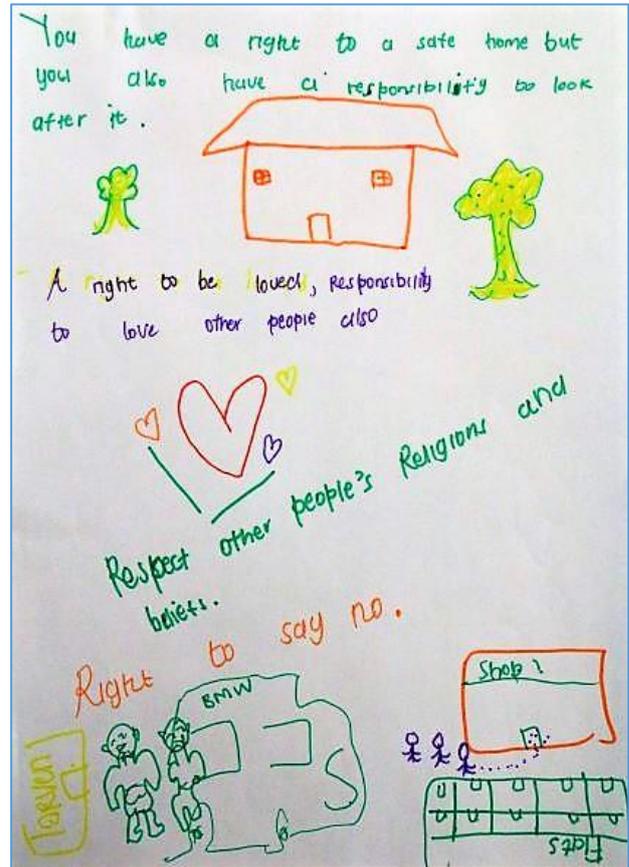
In every country visited, where children's rights were discussed in relation to safeguarding, and particularly in relation to schooling, the need for an appropriate balance of "rights and responsibilities" was mentioned. This was raised everywhere, and in some places had reached the point where, as noted above, teachers spoke of living in fear of their students, who aggressively claimed rights, but accepted no responsibilities.

³ In addition it should be noted that when the UN General Assembly formally adopted the Convention on the Rights of the Child and opened it for signatures in November 1989, the first country to ratify it, on 5th February 1990, was Ghana (Twum-Danso, 2009).

In Europe, the issue of children's responsibilities is a complex one. The Convention on the Rights of the Child, being the primary point of reference in most countries, makes no mention of children's responsibilities, nor are they set out in any other legal framework. This leads to misunderstanding and confusion (on the part of teachers as well as students) and a good deal of manipulation of students by teachers, where invented responsibilities are used as a classroom management strategy. Children are told "You can't have rights without responsibilities", which is both conceptually and ethically false (Howe and Covell, 2010; Shier, 2018).

In Africa, however, the situation is clearer, since, alongside the Convention on the Rights of the Child, there is the African Charter as a second – some would say more relevant – point of reference. While the Convention has nothing to say about children's responsibilities, the African Charter sets them out clearly and unequivocally. They include: To work for the cohesion of the family; to respect parents, superiors and elders at all times and assist them in case of need; to serve the national community; to preserve and strengthen social and national solidarity; to preserve and strengthen African cultural values; and to contribute at all times to the promotion and achievement of African unity (OAU, 1990; Sloth-Nielsen and Mezmur, 2008; Twum-Danso, 2009).

Some interviewees spoke about their efforts to incorporate these ideas into their work on children's rights in a fair and balanced way, developing new training materials for both teachers and students to increase their awareness and understanding.



Whilst encouraging children to assume responsibility in this way is to be welcomed, when discussing child safeguarding it must be stressed that this does not change the basic fact that children, especially young children, are never responsible for their own protection. It is axiomatic that protecting children from harm is always the responsibility of adults. Though it is generally considered a good thing for children to learn to recognise danger, avoid risk, look after themselves and look out for others; no matter how tough and resilient children become, the responsibility for their protection can never be devolved to the children themselves, and always remains with adults.

When adults do harm to children, it is never acceptable to blame the victim. Adults must always be held accountable for their actions and omissions in relation to protecting children from violence.

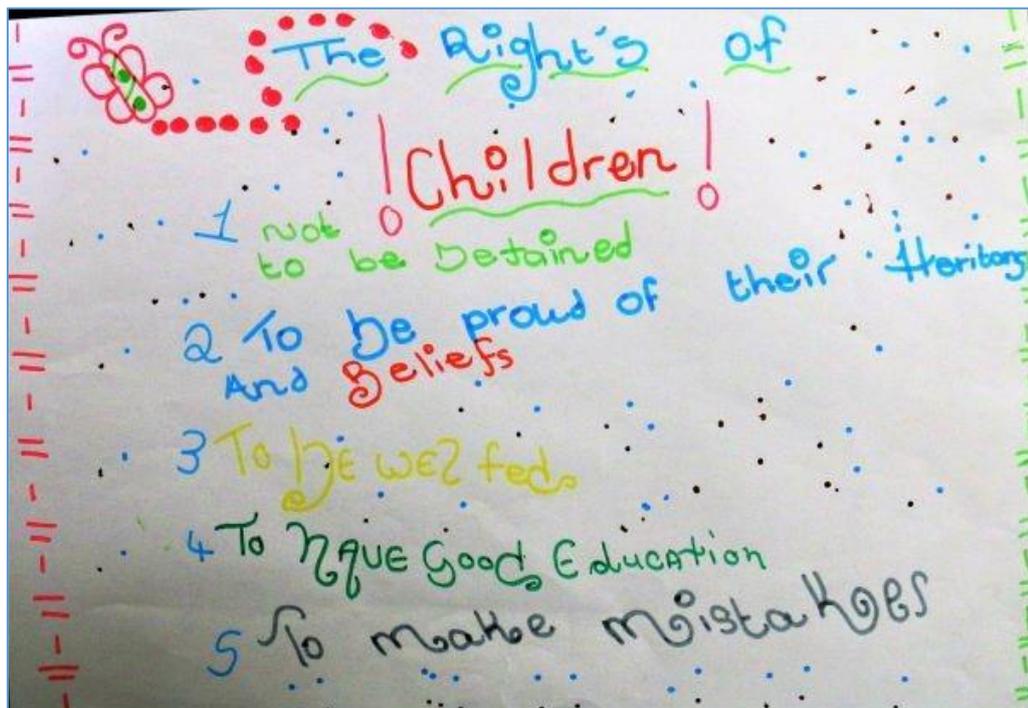
In other words, while children can *assume responsibilities* in relation to safeguarding, they can never be *held responsible* for safeguarding.

ISSUES AND UNDERSTANDINGS

Summary of findings

Keeping children safe means getting people to work together. One of the first challenges is that different stakeholders have widely different understandings of certain key concepts.

- **Safeguarding:** Not everyone has a clear understanding of the concept of “safeguarding” and how it relates to the concept of “child protection”.
- **Human rights and children’s rights:** There are widely different understandings of human rights and their relevance to children and safeguarding. In some areas there is resistance to the concept of children’s rights as something ‘foreign’ and incompatible with local culture.
- **Human dignity:** There is wide acceptance across cultures of the concept of human dignity. Since dignity and rights go hand in hand, this provides fertile ground for opening discussion of children’s rights in challenging cultural contexts.
- **Rights and responsibilities:** Misunderstandings of the relationship between rights and responsibilities can cause difficulties, particularly in educational settings. The African Charter on the Rights and Welfare of the Child offers a way to bring these ideas into fruitful balance. Keeping children safe however, remains an adult responsibility. While children can assume responsibilities, they must never be held responsible for safeguarding.



6. Research findings: The external context

Almost all the challenges in keeping children safe have their roots, not in the missionary projects, but in the wider socio-cultural context that surrounds them. Using a social ecology perspective, this can be explored at different levels:

6.1 Home and Family

Violence in the home

Several interviewees spoke about the prevalence of domestic violence in the form of corporal punishment, physical, psychological and sexual abuse, and neglect of children by parents and guardians. It was highlighted that domestic violence is handled differently by the authorities, depending on the social status of the alleged perpetrator.

Children regularly exposed to seeing their parents or guardians fight see it as the norm and even come to expect such violence.

Secrecy in “family matters” to protect family honour

In all four countries the research team discovered cases where, when children suffered abuse such as rape or early marriage, parents opted to protect the family's honour and avoid perceived 'shame' by treating the incident as a family secret, and not disclosing any details to the authorities. In Kenya, Haki Yetu cited several cases where girls became pregnant following sexual abuse by older men in the community, and the initial action taken by the families was to meet with the man responsible and seek either monetary compensation or a commitment to marry the girl, thus protecting the family from shame. Such cases were only likely to be reported to the police or children's department if the negotiations failed.

“They insist on protecting people when they are doing the wrong thing”. Interviewee, Uganda, referring to traditional attitudes in the local community.

Social stigma

Several people interviewed spoke about social stigma related to cases of abuse. In all four countries the issue of confidentiality in cases of abuse was raised. Where an individual suffers abuse the handling of the case requires that the survivor be protected from further effects. However, there were many instances where an abuse survivor had their case openly discussed in the community and even at the police stations where the cases were reported. One woman speaking of her experience said:

“When I was beaten by my partner, I reported to the police who took my statement at the front desk, in the presence of everyone”. Parent, South Africa

This not only adds to the trauma but exposes the victim to stigmatisation. In Northern Nigeria, there were examples of unmarried young girls who had children and were sent away from the family home to fend for themselves.

In Uganda, stigmatisation of children with disabilities was particularly evident. Interviewees spoke of these children being locked up in their homes without access to education, denied food and generally neglected with the intention that they would die. There are prevalent myths around the

causes of disability, with many seeing disability and a curse, and a child with disability as a curse on the family.

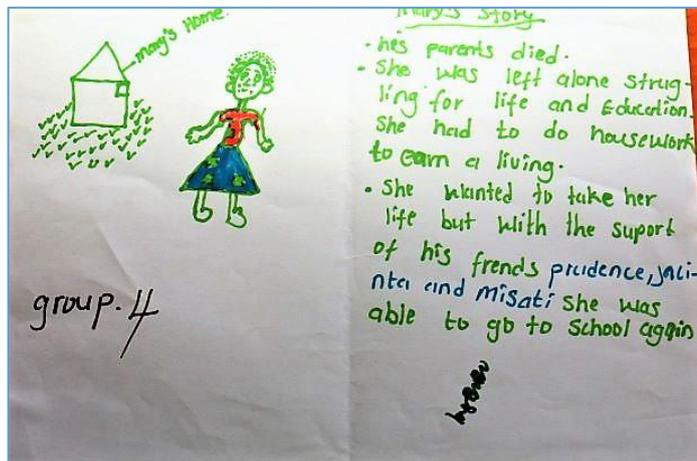
In addition, children of unmarried parents or from previous marriages were neglected or sent away to live with elderly grandparents who had limited ability to care for them. If they remained in the home, they were often mistreated by their caregivers, especially step-parents.

If a parent is punished for mistreating a child, the child is often further victimised by being alienated from the family and society and treated as a curse.

Poverty and vulnerability

Poverty is a complex and multi-faceted phenomenon, but in itself it is not a direct cause of child abuse. The fact that poverty does not cause child abuse is clearly evident if we recognise how millions of very poor families in every continent cherish and protect their children against all the odds, whilst there are many wealthy people who abuse children. However, although there is no causal link, factors related to poverty impact child safeguarding in many ways, including:

- Child labour, often in harmful or exploitative conditions, can be used to add to household income;
- Parents who work long hours to provide for their children may neglect their wellbeing in other ways, leaving them alone and vulnerable for long periods, or with inappropriate carers;
- Poverty may make it hard for families to deal with other problems that put children in harm's way, such as drug and alcohol abuse, or domestic violence;
- Children seeking to fend for themselves may become vulnerable to other threats, such as gangs, cults, gun culture, drugs, sexual exploitation or prostitution (the research team heard of numerous examples);
- Parents or guardians struggling to make a living may get involved in income-generation activities that expose their children to abuse; for example, cases where the adults brew and sell alcohol illegally, or run brothels from their homes.



6.2 School, community and culture

Culture and tradition are deep-rooted in all the communities visited, and this has a strong impact on child rights and safeguarding. Across all projects, stakeholders spoke of the influence and challenges culture brings for safeguarding.

The power of tradition

In the projects visited, child safeguarding was often influenced by the role and value of children in the local culture. Among the Igbo of Nigeria, for example, children are highly valued as symbols of the status and strength of a family, even though they remain subject to adults. The way children are treated is also determined by how their parents and guardians were treated in their childhood,

and child safeguarding is often practiced according to how things have traditionally been done in the past. In some cultures, children are obliged to bear the consequences of errors committed by their parents.

“Children are highly valued in the Igbo culture in Nigeria and are considered very important in marriage. Children are seen as a source of security strengthening the power of the parent”. Guidance Counsellor, Nigeria

It was also suggested that, in changing times, holding to tradition can be a positive factor. In Mukono, Uganda, project workers felt that communities were in transition, and for many the bonds of tradition were weakening and value systems evolving. In such periods of transition, children were among the most vulnerable. While changing values and beliefs opened new options for some, they also created instability which meant that established support structures that helped protect children were weakened.

Religion and belief

Religion and beliefs are intertwined in the cultures of the communities and in several instances this influenced how child safeguarding was perceived and even the development and implementation of policies on child safeguarding. For example, a section of the Muslim community in Northern Nigeria permits child marriage and does not believe children have rights as understood in contemporary child safeguarding. They believe a child's rights are determined by the adult parent or guardian. As a result, the Nigerian Children Rights Act has not been ratified into law in several states, and clauses prohibiting child marriage are rejected by local leaders.

In the coastal region of Kenya, Haki Yetu reported that in some instances, children are not taken to school for religious reasons. The same was reported in Northern Nigeria where some Muslim families prefer to send their children for religious training under the tutelage of an Imam rather than sending them to school.

Multi-faith communities

The SELL project in Northern Nigeria operates in a predominantly Muslim community with a very small Christian population. Whereas the project is run mainly with Catholic communities the young people trained also include Muslims and members of other traditional religions. The faith of participants plays a key role in their understanding of the principles of safeguarding. Some are receptive while others are suspicious of the project or reject it altogether. This affects the delivery of training and has highlighted the need to build partnerships and collaborate with community members from other faiths, particularly the faith leaders. In Bauchi, SELL has built relations with community and faith leaders to promote their understanding of child safeguarding and the activities of the project.

Violence on the streets or in the community

The levels of violence in different communities varied greatly, but the problem was most apparent in South Africa, where the majority of both children and parents interviewed had either experienced or witnessed violence first-hand in their homes or communities.

In Kenya, there were cases of teachers being attacked on their way to school. Many students spoke about domestic violence and threats as they walk home from school as normal, and having learned how to cope.

"When going home and I meet with idle youth (boys) I speak to them politely and try to avoid getting involved". Girl, 14, Kenya

"My friend stays with her mother. They lack food. Her mother asked her to sleep with men but she refused and reported, and now she is in the orphanage". Girl, 15, Kenya

In South Africa, cases were described where students were robbed just outside their school and weapons thrown into the school compound. In both cases the schools have engaged security officers to protect the school and also have recruited social workers who are able to go into the community to work with families on safeguarding.

"I feel unsafe when there is shooting and killings in the neighbourhood." Boy, 6, South Africa

Cultural validation of corporal punishment

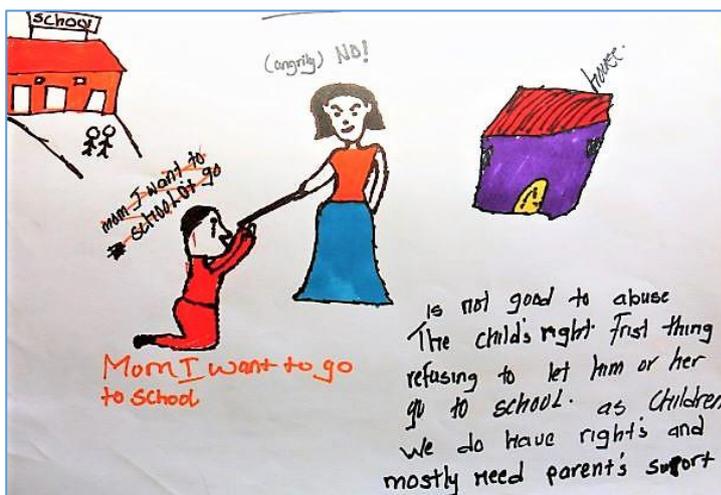
Corporal punishment of children is validated by tradition in many cultures. It is widely believed that corporal punishment is the correct, indeed the only way to "discipline" children, and necessary for good upbringing. Across the projects visited, stakeholders outlined how corporal punishment is the "norm" in society. Many quoted "Spare the rod and spoil the child"⁴ as a view used by parents to justify corporal punishment, believing it to be acceptable in their context.

"I was flogged by my mother for not doing my chores". Girl, 11, Nigeria

It is therefore very difficult to stem corporal punishment and other forms of humiliating treatment within the home setting. Many adults who had received corporal punishment as children felt that this is what ensured they became disciplined adults (though they had no evidence to support this view).

Parents also reported that they found schools were "too soft" in discipline, and their belief that corporal punishment is essential to maintain good discipline.

"Parents come to the school and ask us to flog their children. They say 'This is Africa; we need to discipline them'." Child Protection Officer, Nigeria



Considering the four countries visited in the course of this research; all corporal punishment of children has been officially outlawed in Kenya (2010) and South Africa (2019), and in most settings in Uganda. Nigeria has not yet moved to outlaw corporal punishment. In many cases, however, teachers have not been trained or prepared to manage learning in ways based on respect and authority rather than the traditional recourse to fear and violence. Many stakeholders mentioned this as a major challenge and said that they needed to develop

⁴ Many mistakenly believed this to be a biblical quotation. It is, in fact, a line from the epic poem "Hudibras" by the 17th Century English poet Samuel Butler.

capacity in this area. They described how one disruptive child can disturb the learning environment for all; how hard it is to control large classes when students misbehave; and how they struggle to implement alternative means of discipline. They feel under pressure when they are judged by the academic results achieved by their students, which in turn are affected by the students' behaviour.

In South Africa some teachers went further and described the fear they had of aggressive and undisciplined students, and the challenges they face due to the violent context in which they work. Children carry knives to school, and regularly threaten teachers. The teachers said that these children know their rights, but do not accept the responsibilities that go with them.

In Uganda, despite corporal punishment being illegal in most settings, many spoke of its continued use. Several interviewees referred to a problem that they called "overbeating"; in other words, a certain amount of beating of children was considered socially desirable and supported by both culture and religion. Thus the beating of children was only seen as a problem when it was felt to be in excess of this desirable normal level of beating.

However, in the Twezimbe project in Uganda, many adults confirmed they are now beginning to change their view on corporal punishment.

"I didn't believe that counselling had better results, but can now see it with my own eyes". Parent, Uganda.

Harmful cultural practices

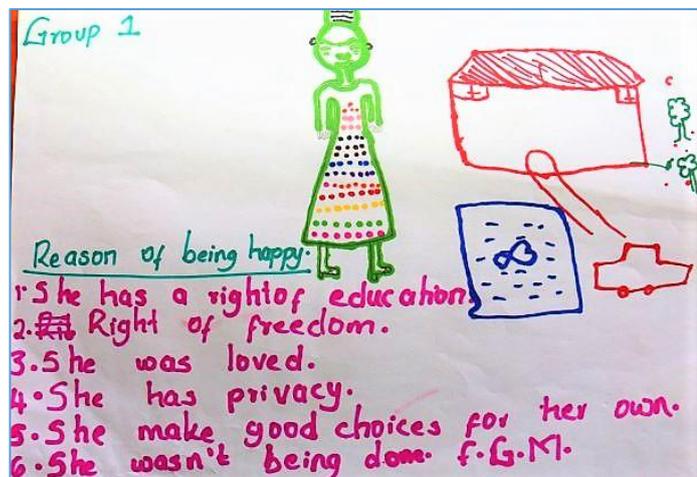
Harmful cultural practices, viewed as abusive from a human rights perspective, are considered normal in many areas. In many cultures female genital mutilation (FGM) is considered to be an essential ritual in the passage of a girl from childhood to adulthood, and activities and beliefs around this are deeply embedded in local culture. Harmful practices such as FGM have over generations established social systems and complementary activities that make it difficult to eradicate them without

addressing the whole cultural approach and belief system that surrounds them.

Though a less widespread practice, in some communities in Eastern Uganda, it is traditional to practice the extension of the labia for girls. This is linked to sexual activity at an early age, which exposes them to diseases and early pregnancy. In some communities, traditional culture requires a recently circumcised boy to sleep with a virgin, putting younger girls at risk of rape, sexually transmitted disease and early pregnancy.

Gang or cult subcultures in schools

In the South of Nigeria schools are experiencing a rise in cultism. Students are recruited and coerced to join cults in order to receive protection from bullying and isolation within the school community. Enrolment into a cult often involves rituals which range from paying fees to physical



harm and even rape. Students who refuse to join such cults are often bullied and rejected by others and may suffer beating and other forms of abuse.

"Cults terrorise communities and threaten and pursue individuals especially in the village. Cultists looks down on you and victimise you – often target those with low self-esteem."

Girl, 17, Nigeria



6.3 Public authorities

Local communities recognise different forms and levels of authority, and their interaction varied not just between countries but also within the countries. Public authorities' roles and effectiveness with regard to child safeguarding were also very varied.

Local and national government

Representatives of local government, consisting of both elected office-holders and government appointed leaders such as chiefs, were interviewed where possible during the research. In all countries safeguarding structures have developed to some degree. In Kenya the local government officers were well aware of the laws around child safeguarding, but had different levels of implementation and understanding. The biggest role identified for local government was to apply the existing legislation to ensure children were safe, and that the consequences for abusers were sufficiently effective to discourage offenders.

In Uganda, the local committee vice-chair is responsible for child safeguarding in the community. However, this is an elective position and very often the office-bearer has no training for this role. The extent of their jurisdiction is not clearly defined, and they often take up roles of law enforcement or mediation which are outside their legitimate remit, or professional capacity.

The role of national government is also important. The departments and ministries charged with ensuring children's safety included the Education Department and Ministry of Gender. In most cases the responsibilities are shared over more than one department. In some instances, the Education Department appeared to take the lead while in others it was another department. All such institutions develop child safeguarding policies, but implementation is not consistent. In South Africa, the CIE, with its well developed and strongly implemented child safeguarding policy,

was clearly a long way ahead of the local government on this issue. Interviewees frequently indicated that government departments had insufficient resources to deliver their mandate effectively and efficiently.

Police

The police in the four countries were identified as key stakeholders in law enforcement and as the recipients of reports from those affected by violence and abuse. Many police stations have child protection desks, which are staffed either by police officers or by volunteers recruited from the community. However, many police officers are not trained in handling safeguarding cases, or are unable to handle the cases confidentially or effectively, and as a result people are not confident to report cases to them. In Nigeria, one interviewee indicated that the level and detail of information and evidence required of the victim making a report of abuse was a strong disincentive to report such cases.

Judiciary

For those projects that worked to defend children's legal rights, particularly Haki Yetu in Kenya, the judiciary, with its role as a primary duty-bearer for children's rights, was an important stakeholder. Besides the task of gathering evidence and managing individual cases before the courts, there was vital work to be done building capacity in the judiciary to recognise the reality of child abuse and deal justly with both abusers and survivors of abuse.

Education, health and social services

The services provided for the benefit of the community, such as education, healthcare, and housing were generally very limited. Participants spoke of health promotion campaigns and efforts to make services available to all. However, the facilities and resources are limited with insufficient provision to create awareness of child abuse and its effects. The SELL project runs training on the different types of abuse, and as a result more parents were aware of verbal or psychological abuse and its effects on children. In South Africa the education department prioritises child protection and imposes severe penalties on abusers. However, little has been done in educating children on their role in their own safety and many teachers said they felt intimidated by their students and received no support in dealing with the stress of working with violent children.

Religious leadership

Child safeguarding projects are implemented within communities by both religious and lay people. The religious leadership often provides oversight of projects and their involvement in implementation varies greatly. In many instances the leadership are aware of the work being done, and may even be involved in project activities. In other instances, they may not be involved in the planning of activities and have limited understanding of the challenges faced in implementing safeguarding policies. In either case there are religious leaders who acknowledge cases of abuse and are keen to handle the issues arising. However some interviewees suggested there are also leaders who find this difficult, or don't acknowledge its importance, and may thus become impediments to implementation of safeguarding activities.

Corruption

Corruption was a common theme in all countries. Due to corruption in the legal system, several cases of abuse reported to authorities were not followed to a resolution, or justice was thwarted,

resulting in survivors suffering further trauma. In addition, many cases of domestic violence are mismanaged depending on the status and influence of the alleged perpetrator. Family members will often be paid to drop charges against an offender, and the police or local authorities are compromised to frustrate investigations and prevent follow-up.

"If a person has raped a child and has money or influence it won't go anywhere, but we can still take the child to the hospital". Parent, Kenya

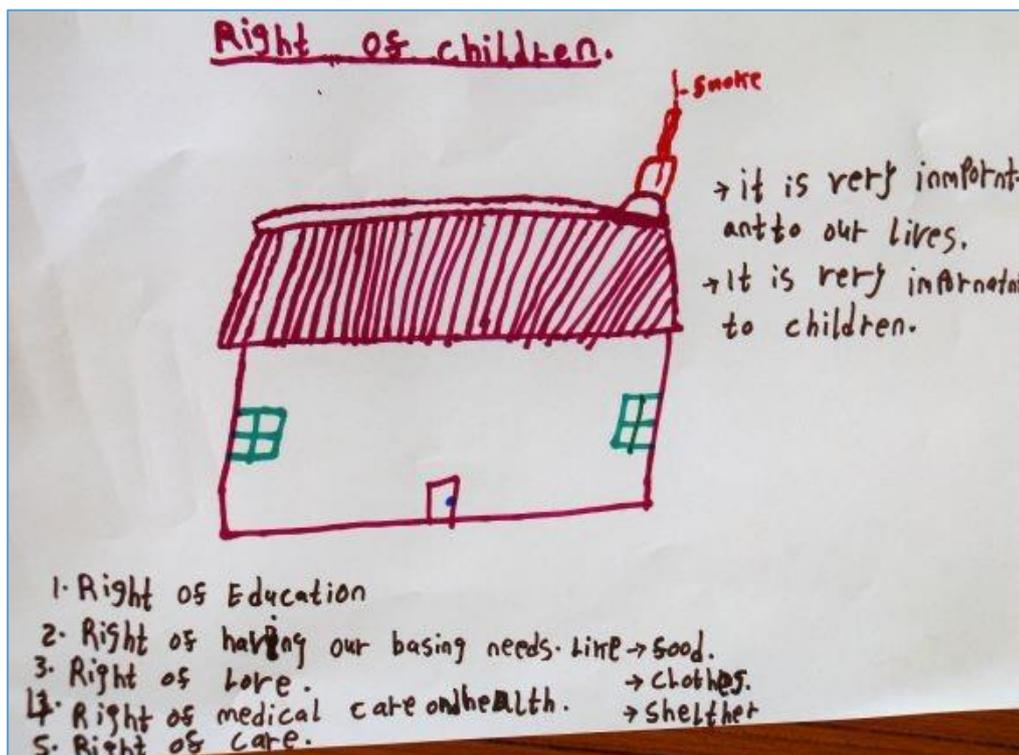
6.4 Conclusion: The environment inside and outside the project

All projects visited are working in challenging environments, and are doing their best to create an environment conducive to safeguarding children.

Most projects have successfully created an internal environment that is a "safe place" for children. Children frequently described how they felt safe in school, and how they were sad when school closed for the holidays. They compared this to the environments they lived in, and the challenges they faced there on a daily basis. For example, in the slums of Nairobi and Mombasa children described overcrowding (living in one-roomed houses); forced prostitution to earn income for their family; child labour (e.g. working in Dandora dump in Nairobi); and how they were often left alone to fend for themselves and their siblings when their parents went out to work.

Thus, in many cases, at the end of a relatively peaceful and secure school day, children must leave their school and return to a family, a community, or both, fraught with violence, threats, insecurity and the risk (or the reality) of abuse.

Whilst it would be easy for schools to deny responsibility for what happens to students outside their gates (and this view was indeed mentioned during the research), the majority of those interviewed expressed their commitment to doing whatever they could to help create better family and community environments for their students. How they realise this commitment is discussed in the following chapter.



THE EXTERNAL CONTEXT

Summary of findings

Almost all the challenges in keeping children safe have their roots, not in the missionary projects, but in the wider socio-cultural context that surrounds them. Using a social ecology perspective, this can be explored at different levels:

- **Home and family:** For many children violence and abuse are everyday occurrences in their home environment, so much so as to be considered the norm. Preservation of a family's honour and the avoidance of social stigma attached to abuse can lead to secrecy around what are regarded as "family matters", which leaves children at risk and unprotected. Their vulnerability is increased when families live in extreme poverty.
- **School, community and culture:** The power of culture and its resistance to change is felt both outside and inside the home. Differences are often fuelled by religious beliefs, adding additional challenges for missionaries working in multi-faith communities. These beliefs contribute to the cultural validation of corporal punishment and traditional practices that put children at risk such as female genital mutilation and child marriage. As with the home environment, violence on the streets can be so prevalent that children grow up perceiving it as normal. In the school setting this can manifest as gang subculture.
- **Public authorities:** The public authorities charged with preventing violence and abuse and supporting victims (police, judiciary, social services, local authorities) are often under-resourced and lacking capacity to respond. Corruption is rife in many areas, and people have come to expect little or no helpful response from the authorities.
- **Church leadership:** While this research showed that many in positions of leadership in the church are giving a strong lead on safeguarding, it also found evidence of reluctance to confront the problem and a lack of decisive action when needed.
- **The environment inside and outside the project:** Missionary projects have been able to create secure environments and keep thousands of children safe within their walls. However, they face a tough challenge in keeping children safe from harm in the perilous world beyond the gate.

7. Research findings: Capacity and implementation

7.1 Policies

Developing Policies

All projects visited had developed safeguarding policies in line with good practice, and had trained teachers/project staff on these. Despite this, however, there were varying levels of awareness and understanding of the policies within the project teams.

Some projects have adopted policies from umbrella bodies. For example, in South Africa the Catholic Board of Education and the Catholic Institute of Education developed a safeguarding policy for all Catholic schools in South Africa. After training of all members of the school community this policy is required to be adopted and implemented. Key stakeholders (e.g. parents) have been informed of the safeguarding policy, and most schools have also developed a code of conduct for students, which parents must also adhere to.

Whilst all the projects visited had their safeguarding policies in place, it was noted that among the ever-growing membership of the Kenyan members' Inter-congregational Child Safeguarding Steering Committee, there were a number of small and relatively isolated groups that were still in the early stages of coming to terms with safeguarding. A great strength of the Steering Committee was the way its larger and better-resourced members were willing to provide training, support and expert guidance to these smaller groups, helping them to embrace safeguarding and accept the responsibilities it entailed.

Implementing policies

Policies were implemented with varying degrees of success across the projects visited. Despite the many challenges which influence how policies are implemented, many of which are discussed in the previous chapter, member organisations across all four countries are working hard to implement policies fully in the challenging environments in which they operate. There are many factors involved including culture and tradition, context, teacher or project staff capacity and levels of awareness.

Projects varied in how they displayed their policy, and in the messages they gave to students, parents and the general public. Some used child-friendly posters; others had the full policy on display; a few had no visible sign of safeguarding policies or reporting mechanisms in place.

The influence of culture and tradition on implementing policies cannot be underestimated:

"We are trying to undo generations and generations of things been done in a different way". Educator, South Africa

All projects visited are working in challenging environments, and are doing their best to create an environment conducive to safeguarding children. However, challenges from the external environment affect the internal environment of the project, which can lead to mixed messages around safeguarding.

"School is more secure than home. I live in the slums where many things are going on – drugs, thieves, police." Boy, 13, Kenya

This presents a challenge in implementing safeguarding policies as children are often confused: They are beaten at home, and so get involved in bullying or fighting in school; they are verbally abused at home, and so shout insults at school without thinking.

It is not possible for projects to *manage* the external environment in which they operate; however, they can *influence* it. For example, in Nigeria, Roseville school (involved in the CAPIO project) has a parents' forum in partnership with the Nigerian Association of Family Development, which works with parents to develop their safeguarding capacity. The school believes that parents are the primary educators of their children, and the role of the teachers is to assist parents in this role.

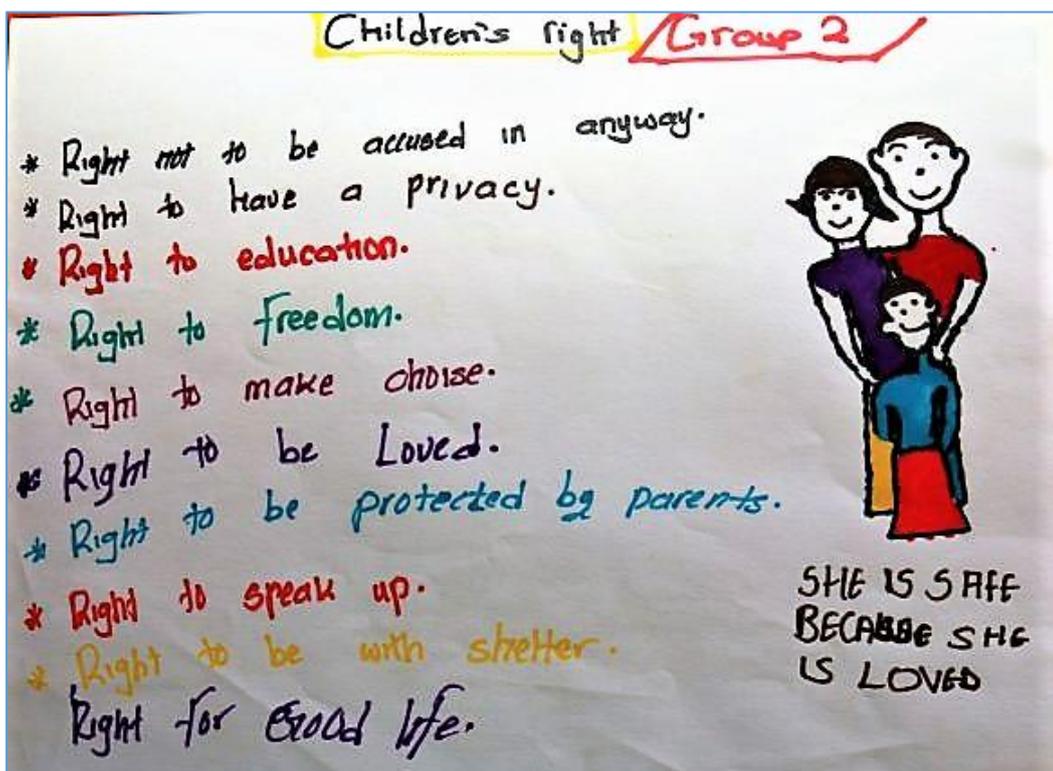
Village of Joy in Uganda, who work with children with severe learning difficulties, devised a buddy system where children unable to understand the school's expectation of them were paired up with buddies who did understand, and who helped to mind them so they wouldn't hurt themselves or others.

7.2 Working with the whole child

Working with parents and guardians

Most member organisations take a holistic approach to child safeguarding; that is, they start with the whole child, not the policy.

Working with parents and guardians is essential to the safeguarding of children. Many parents do not fully understand safeguarding, due to their own life experience and education, which can lead to abusive behaviours becoming "normalised". Parents do not know any other reality, as this is how they were brought up, resulting in a cycle of violence and abuse. The challenge for projects is to work with parents to try to break this cycle; to support them in understanding the importance of safeguarding and children's rights, and to implement alternative ways of bringing up their children.



An example of this is the effective parenting programme launched by the St Francis of Assisi School in Nairobi in 2016. It is a six-week course open to all parents, and includes modules on self-esteem, rights, diet and nutrition, life skills, and business. When parents complete the course, they are given some seed capital to start their own business. This business start-up support gives parents an alternative way to generate income for their family. Parents interviewed during the research reported how the course had given them confidence, self-esteem and a different perspective on life. Previously, they didn't understand discipline without corporal punishment, as this is how they themselves were disciplined. Teachers reported numbers at parents' meetings increasing as a result of the course, with parents showing more interest in the welfare of their children. They also described how parents have to be central to the safeguarding policy, which needs a holistic approach if it is to be sustainable.

"There is a conflict or gap between the school and society; this is why the effective parenting programme is needed – it brings safeguarding beyond the policy". School Principal, Kenya

In Uganda, a large proportion of parents and caregivers in the project areas had not received the same level of education as their children and lacked literacy skills, which meant that they too needed support through community outreach programmes to understand child safeguarding. In the Children in Need (CHIN) project, this was delivered creatively using posters and other visual means to communicate the key messages.

CHIN also runs workshops for parents and carers where they learn to love and care for *all their children*, particularly those with disabilities or who need additional support, and those they care for who are not their biological children. Parents described how they gained strength from each other when they met in CHIN, and realised that they were not alone.

CHIN also teaches children with disabilities, particularly those with intellectual and sensory disabilities, how to get help or to raise the alarm when in trouble or threatened. They also learn to take preventive measures to help keep themselves safe, such as walking in groups as opposed to walking alone, and looking out for each other.

In the Twezimbe project in Uganda, parents are supported to carry out risk assessment for their children in their home and community environments; identifying the hazards and risks their children may be exposed to, minimising these and/or helping children learn to avoid them.

At the Franciscan Sisters' school in Ogwashi-uku in Nigeria, parents and carers learn about child safeguarding in parents' meetings. Many parents, used to their community's traditional approach to parenting with its heavy reliance on corporal punishment, believe the school is too "soft" on their children, and the school has had to undertake sensitisation work with parents to build support for its non-violent approach.

School-based counselling and social work

School based counselling and connecting with the local social work service enables projects to deal with safeguarding issues that arise. Many schools visited had implemented a counselling system where students can go for support.

"It's easier and quicker to be harsh, but the correct thing is to counsel and talk to a child". Parent, Nigeria

In many cases schools do not have the capacity or resources to deal with issues that arise amongst the students, particularly issues that require counselling. They are stretched to capacity, and have

to share social workers with the wider community, which can lead to long delays for children in need of counselling and support services.

One way to deal with this is to partner with other organisations providing these services. St James' High School in Port Elizabeth has a partnership with Kheth 'Impilo, an NGO that runs a programme called *"Keeping Girls in School"*. It educates girls on Sexual and Reproductive Health (SRH) and ensures they have the information they need to protect themselves from HIV/AIDS. It also provides a Learning Support Agent and access to social workers for the school. The Learning Support Agent facilitates SRH sessions with the students and works closely with the social workers dealing with issues that arise, including abuse, unwanted pregnancies, and drugs. The NGO also runs a child protection programme including a therapeutic camp for girls who are sexually abused.

At the Children in Need project in Uganda, counselling is provided for children with disabilities and their parents to help deal with the trauma and harmful effects of prejudice, stigma and discrimination against children with disabilities. Social workers visit family homes to directly support parents and carers in safeguarding these children. For example, some children with disabilities need help with eating and will not receive adequate nutrition if carers do not take the time to ensure they are fed properly and regularly. Project workers support parents and carers on how best to feed these children.

7.3 Building capacity in teachers

Teachers are key to effective safeguarding in schools, and their capacity to deliver this varied across the projects visited. All had child safeguarding policies and procedures in place, but these did not always filter down to those working in the project teams. For example, some teachers had not received training, and struggled as to how to implement the policies.

In South Africa the Catholic Institute of Education (CIE) has designed a toolkit to assist with the delivery of child safeguarding workshops. Teachers can reflect on their own training needs and CIE provides workshops to support them. Real-life scenarios are used to raise awareness of different forms of child abuse; emotional, physical, neglect, sexual abuse, etc. The feedback from teachers interviewed was positive, particularly on the use of real-life scenarios and sharing experiences with their colleagues.

In Uganda, teachers working in boarding schools were encouraged to set up appropriate programmes of after-school and recreational activities so they could ensure children were kept safe from harm outside of class times. It was clear, however, that in the case of children with disabilities, there were insufficient resources to cater for their special needs and to train teachers accordingly.

Implementing "Rights and Responsibilities"

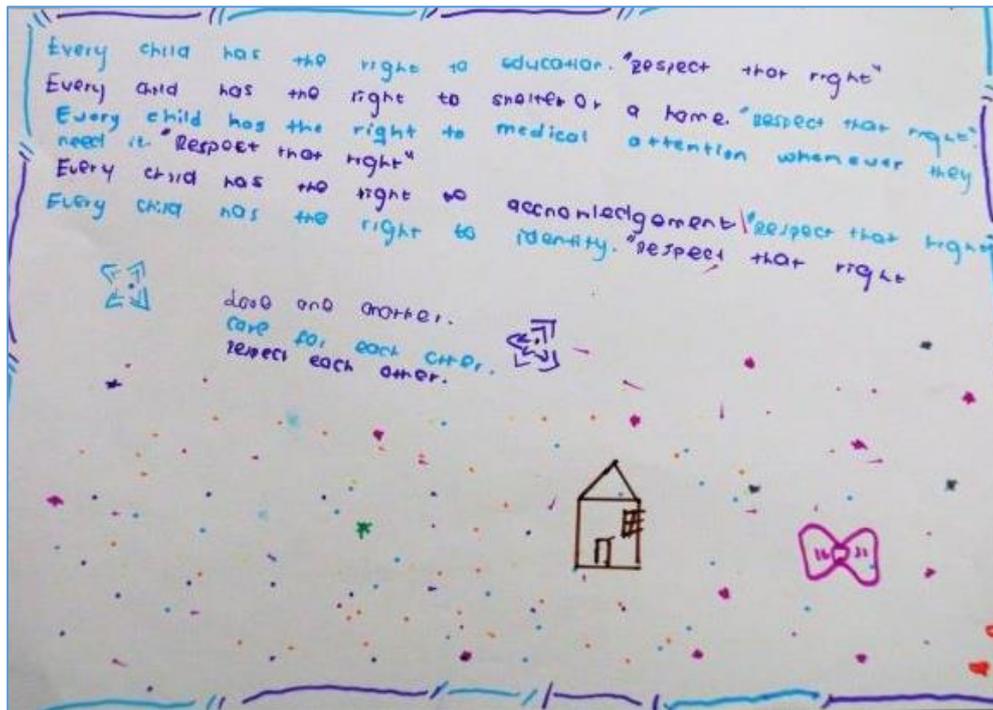
As outlined at the beginning of this report, safeguarding recognises children as active agents engaged in keeping themselves and their peers' safe. When children understand their rights and responsibilities they are better equipped to actively engage with their own safeguarding and that of their peers.

"When you know your rights, you know if you are being abused, so you can then know how to report and keep yourself safe". Boy, 12, Nigeria

Throughout the research children were asked about their rights and responsibilities, and expressed their views through pictures and drawings. They described their rights, and how through knowing these they can be protected.

"Knowing your rights means you know when to report to Police to arrest an abuser or protect you from an abuser". Boy, 14, South Africa

Haki Yetu in Mombasa, Kenya has developed Child Rights Clubs under their Gender and Child Rights Program. The purpose of the clubs, which meet weekly, is to teach children their rights and responsibilities, and how to speak out, thus giving a platform to children's voices. Topics covered include how to understand and how to report abuse, keeping safe, etc. Parents report that when their children are in the clubs they do better at school and their behaviour improves.



Alternatives to physical and humiliating punishment: managing the classroom without violence

Although corporal punishment in schools has been officially outlawed in most countries, as discussed in the previous chapter, teachers have not been trained or prepared to manage learning without violence.

In South Africa the Catholic Institute of Education (CIE) has developed a programme called *"Building Peaceful Catholic Schools"* which aims to move the discipline culture in schools from retributive to restorative. The programme has three foci: peacebuilding, conflict management and restorative justice. It starts by helping teachers to build peace within themselves and assisting them to manage conflict in their own lives, which leads to engaging with others in a way that builds and strengthens relationships. Safeguarding is an integral part of the programme.

Results show that teachers have come to understand that some of the punishments they were inflicting on students were abusive; for example, asking students to kneel on concrete, not allowing them to take breaks, etc. Alternative approaches are now used.

"Punishments in the school include kneeling, writing essays, reading, dancing in front of the class, and denied privileges. There is a set of punishments and student is given opportunity to select what punishment befits their offense". Girl, 10, Nigeria

CIE runs a “climate survey” annually across schools where they engage teachers and learners in evaluating the environment of the school. Key areas looked at include how learners care for other learners; how learners bully other learners; how teachers nurture learners; how teachers harm learners; and how conducive the learning environment is. Learners and teachers complete surveys; results are fed back to each school and discussed, and then feed into the implementation of the programme going forward. Principals and teachers are encouraged to incorporate this into their school development plan for the next twelve months, after which the survey is repeated.



“They make me feel safe as they do not flog us”. Girl, 11, Nigeria

In Kenya, the De La Salle Brothers include safeguarding across their teacher training programme, which has led to an improved capacity in safeguarding across La Salle schools.

Responses to peer abuse and bullying

All projects visited include a section on bullying in their safeguarding policies, and promote peaceful environments within the project itself. Bullying or abuse between students/participants, and between teachers/staff and participants are all included.

Edmund Rice Camps have a Protective Behaviours Policy which aims to ensure a safe and healthy environment for both participants and leaders. Stakeholders described how during the camps posters are displayed to make it clear that bullying is unacceptable and outline the procedures to follow when such unacceptable behaviour occurs.

St Patrick’s Missionary Society’s programme includes a section on “Behaviour of children towards other children”, which explains what bullying is and how to deal with it. The SELL programme includes awareness of bullying in its modules.

In CIE’s “Building Peaceful Catholic Schools” programme, peer educators teach students about the negative impacts of bullying, and how to work towards a peaceful environment in the school.

Working outside the school gates

The challenging context in which member organisations are working is described in the previous chapter. While schools have safeguarding policies in place, in some cases the responsibility of teachers is considered to end at the school gate. In such schools, teachers advise students how to keep themselves safe (for example walking home in groups, and not displaying valuables in case thieves are lurking), but in general they do not engage with students once they leave the school.

Some schools have worked with parents (e.g. St Francis School in Nairobi mentioned earlier), and strengthened child safeguarding as a result. Some child protection officers and social workers described how they follow cases into the community where needed.

At St. Teresa's School in South Africa, the recruitment of a School Counsellor has enabled the school to interact more with judicial officers and other legal officials. Children are taken on visits to the courts to learn about how the judicial system works and the processes offenders go through before they end up in jail.

7.4 Advocacy and alliances

Forging cultural transformation from within

As outlined in Chapter 6, culture and tradition are deep-rooted and profoundly affect child rights and safeguarding. Harmful cultural practices such as female genital mutilation and child marriage, viewed as abusive from a human rights perspective are entirely normal in many areas. Many of the organisations visited are working with local communities to bring about change.

The work of the Loreto Termination of Female Genital Mutilation (TFGM) project is a notable example of tackling this problem through understanding, communicating and working with local cultures. The project has created culturally sensitive and informed alternative rites of passage, offering a blend of intense spiritual experience and practical life-skills education, for both girls and boys, thus preparing them to make the transition from childhood to adulthood with grace and dignity. It is expected that these young people will in turn reach thousands more in their communities, thus helping to gradually root out FGM and its harmful effects.

Inter-faith working: Challenges in multi-faith communities

Many member organisations work in multi-faith communities, where, strong in their own Christian ethos, they are open to inter-faith working. In many cases they have taken the lead in this, and encourage all faith communities to work together. For example, the Haki Yetu team includes Christians and Muslims, who collaborate with partner organisations from different faith communities.

Some projects are working in areas where Christianity is a minority faith. For example, in Northern Nigeria projects are working in communities with a Muslim majority, where different beliefs and values in relation to child safeguarding make building bridges between the communities a tough challenge. An example here is the continuing support for child marriage in some state legislatures. A positive response comes from the Sharing Education and Learning for Life (SELL) programme which is working from the grassroots level on sensitising communities on the rights of the child and the risks of child marriage. It is currently developing a training module on safeguarding which will be implemented across communities.

Advocacy for children's rights

As discussed in Chapter 6, reporting child abuse is a challenge across all countries visited for many reasons. Most projects do not have the resources or skills to address these challenges.

An exception is Haki Yetu in Mombasa which tackles this directly through advocating, campaigning, legal aid and victim support. They participate in the Court Users Committees to inform the judiciary of situations where people are unable to access justice and keep track of cases. They directly support victims pursuing cases by providing transport to attend court sessions, providing legal aid and helping them avoid intimidation by corrupt officials. They also work with the local and traditional authorities to ensure child abuse cases in the communities are handled properly and expeditiously to deter corruption in the system.

Other organisations advocate for children's rights through membership of various coordinating bodies. In Nigeria, for example, SELL is a member of the Bauchi State Network of Civil Society Organisations (BASNEC) which lobbies the government to domesticise the Children's Rights Act (i.e. bring it into force as local law).

A key role of the Edmund Rice Advocacy Network (ERAN) in Kenya is to develop the capacity of all ministries to advocate on human rights including child rights. The network has thus built safeguarding into all their advocacy work in order to build the capacity of staff working with and for children. To win wider acceptance of their child rights approach they have included a focus on balancing rights and responsibilities in their training programmes (see 5.4 above).

In Uganda, the project teams have often felt overwhelmed by the needs of the communities they serve. One effective response is to build partnerships and collaborate with other organisations and networks working with children and safeguarding. Though some progress had been made in this direction, it was clear that more could be done through local coordination groups or committees on child safeguarding, where collectively the local projects could have a stronger voice on policy and implementation.

"The more we create awareness the more overwhelmed we are." Project worker, Uganda

Children in Need in Uganda participates actively in the annual Disability Day activities to raise awareness about children with disabilities, and show parents that support is available and they are not alone. They also involve people who have benefitted from their support as spokespersons and role models; for example, a respected community leader, himself disabled, commented in an interview:

'They tell me that they didn't know that a child with disability had any value to the community. Then they see me – I'm a living example.' Community Leader, Uganda

7.5 Working with and influencing government and public authorities

Working with local government

All project teams described some level of working with government agencies such as the Ministry of Education, and other public authorities, but most were concerned about the slow speed at which the cases they reported were dealt with. The Loreto TFGM project in Kenya has built good relationships with local government in areas where their project is implemented, and leverages these relationships to rescue many girls who are due to be mutilated.

Working with the police

Members recognise the need to work with police, but many expressed frustration due to the lack of capacity of the police, and corruption which stifles progress. In South Africa, St James and St Theresa's Schools work closely with the police to safeguard their learners. Safety patrollers are in place at both schools, and a local WhatsApp group has been set up with the police to alert teachers and parents should the need arise.

Traditional leaders as allies and advocates for change

Across the projects visited, the influence of traditional leaders (elders and chiefs) is well recognised. In some communities these leaders have a stronger influence than the legal authorities.

In Nigeria traditional leaders are well recognised and have a deep influence over the community. The SELL project seeks to raise awareness among traditional and religious leaders across the communities where it works. It is a slow process, but the project recognises that without including traditional leaders, no progress will be made.

The TFGM project in Kenya engages traditional leaders by inviting them to various workshops, and their Alternative Rites of Passage programme. In some cases, these leaders have become strong allies and worked with TFGM to rescue girls who face mutilation.

7.6 Building support from church leaders: From 'compliance' to commitment

The advancement of safeguarding is evident across many sections of society, for example within education, healthcare and sport (Lang and Hartill, 2015; Powell, 2011; Dept. for Education, 2019). The international development sector too is responding to an increasing emphasis on safeguarding and there is evidence of progress from compliance towards effective implementation (ACFID, 2018; BOND, 2018; Oxfam, 2019). Many of the projects visited throughout this research could be considered trailblazers in their advancement of safeguarding and promotion of innovative practice. In some areas, however, the church hierarchy has been slow to embrace a safeguarding culture, leaders show limited understanding and safeguarding practice is only in its infancy (most clearly visible in Nigeria).

Dynamic activists who are working at lower levels in their organisation's hierarchy told us that their innovative plans have been impeded by traditional thinkers above them in the leadership structure who are not prepared to move with the times.

By contrast, the St Patrick's Missionary Society takes a vigorous and dynamic approach to safeguarding. It has a dedicated safeguarding team that works on all elements of safeguarding including capacity-building and policy development. It offers services across dioceses to many religious congregations, in both Kenya and South Sudan. The society also includes safeguarding in its missionary formation programme.

7.7 Coming together to keep children safe: The Kenya Steering Committee experience

Recapturing a shared experience

Since 2017, Misesan Cara member organisations working in Kenya have joined forces, working together and sharing skills to keep children safe, both within the projects they manage, and through advocacy and awareness-raising throughout Kenya and even into neighbouring countries. This has been achieved through the development of a national Safeguarding Steering Committee of Misesan Cara members in Kenya.

Given the importance of this initiative, and our belief that this experience will generate valuable learning on child safeguarding for development projects in other countries, an investigation of the Kenya Steering Committee's experience was included as an additional case study in our research. Given the nature of this experience and the many member organisations involved, a different methodological approach was called for, and this is described in detail in Section 4.3 above. In this section we consider the findings and the principal lessons learnt.

Milestones in the history of the Steering Committee

2016	Safeguarding workshop with all Misesan Cara members in Kenya: The idea of forming a committee was born.
2017	Steering Committee established on a voluntary basis. Election of Committee officers: Chair, Secretary, Treasurer etc. Meetings: Identifying needs among member organisations. Gradually growing membership as more groups join. Planning Safeguarding training for 2018. First funding proposal to Misesan Cara.
2018	Training for religious leaders and safeguarding officers. Major planning meeting in Kitale. Funding received from Misesan Cara. Expansion of Steering Committee with new members joining. Election of new officers. Creation of task focused Sub-Committees. Planning a new funding proposal. Steering Committee capacity-building and team building. Members providing mutual support to one another.

As part of the research process, the members of the Steering Committee recaptured and reflected on this shared experience, and were supported by the researchers in a structured analysis to draw out the lessons learned. A summarised version of this analysis is shown in the table overleaf.

Members' reconstruction of the collective experience of the Safeguarding Steering Committee

	2016	2017	2018 > 2019
What happened? (Who was involved?)	<ul style="list-style-type: none"> Nov: Safeguarding meeting with all MC members in Kenya, instigated and facilitated by Misesan Cara. Idea of starting a committee was born. <ul style="list-style-type: none"> Members need resources to implement policies. How to create policies? Capacity Development. Review and sharing of policies. Setting up office. 	<ul style="list-style-type: none"> Meetings: Identifying needs among member organisations; Requests from missionary organisations to join the network. Planning Safeguarding training for 2018. First funding proposal to Misesan Cara. Formalised Steering Committee officers: Chair, secretary, treasurer etc. 	<ul style="list-style-type: none"> Funding support from Misesan Cara. Training for religious leaders and safeguarding officers. Major planning meeting in Kitale. Field visit to children's home in Kitale. Expansion of Steering Committee – new members joining. Election of new officers. Planning new funding proposal. Steering Committee capacity-building and team building. Members supporting one another.
Wider Context: Positive factors	<ul style="list-style-type: none"> Increased media focus on issues of child safeguarding. Increased demands for accountability and safeguarding standards for NGOs and humanitarian agencies. Accelerated legal accountability for child abuse cases, action by government and civil society. Increased awareness of children's rights and disclosure of abuse 	<ul style="list-style-type: none"> Good laws and policies in the country. "Handshake": Peaceful atmosphere in the country. Wider access to technology for WhatsApp group, emails etc. Some members involved in other child protection networks. 	<ul style="list-style-type: none"> Catholic church takes more initiative in safeguarding. Positive response from members to the workshop. Devolution of the constitution: Alignment of children's officers in counties: Increase in child abuse reporting. Strengthening child protection policies, procedures, training, capacity-building. Safeguarding decree from Rome. Increased commitment from MC members, dioceses, parishes and other religious. Growing awareness of children's rights. Increased primary school enrolment.
Wider Context: Obstacles Challenges	<ul style="list-style-type: none"> Not getting expected support from hierarchy, superiors. Child abuse cases increased during election period. Involvement of NGO staff in child abuse scandals. Inappropriate exposure through social media. FGM, child marriage, abduction, child trafficking, etc. 	<ul style="list-style-type: none"> Children were used for political campaigns (deaths occurred, school drop-outs increased) Increase in cases of child abuse. Social media and new technology bring new risks. 	<ul style="list-style-type: none"> Laws and policies not implemented in many places. Withholding information on child abuse cases. Cultural beliefs still used to support harmful traditional practices. Some leaders not taking safeguarding seriously, focusing on other problems. Culture of silence. Corruption in system, especially police and local administration.
Achievements, successes	<ul style="list-style-type: none"> Capacity-building: collaboration among Steering Committee members. Expansion into new networks (e.g. Nairobi Child Protection). Funding bid to Misesan Cara. Started WhatsApp group. Formation of sustained, strong Steering Committee. 	<ul style="list-style-type: none"> Expansion of the group. Member survey. Commitment of members. Networking by members. Sharing information and resources. Implementation of planned activities. 	<ul style="list-style-type: none"> Continuing Misesan Cara funding support. Proper utilisation of funds received. Introduction to other networking groups. Invitation to participate in Misesan Cara's Global research project. Creation of four sub-committees. Team-building of Steering Committee. Kitale visit, developing project proposal. Survey of training needs of members.
Difficulties faced, limitations to success	<ul style="list-style-type: none"> Lack of funding to meet the needs of the Steering Committee and capacity for member congregations. Lack of support from Congregational leadership. Limitations due to busy schedules of members . 	<ul style="list-style-type: none"> Lack of legal identity for the Committee: Without this, cannot register with potential donors. Members heavily committed to duties in their own congregations. Lack of commitment from provincial leadership. 	<ul style="list-style-type: none"> Members have other commitments. Inconsistent support from government of Kenya. Delay in transfer of funding affected activities. Still need to improve support from congregational leadership.

Learning from experience

The value of mutual support

Working together, sharing knowledge, resources and experiences, and supporting one another has helped everyone to progress on safeguarding. This is most clearly seen in the experience of the smaller organisations, some of whom are only setting out on the road to safeguarding. They have been able to receive support and guidance from more experienced, better resourced organisations in drawing up their first safeguarding policies, and subsequently in building the capacity to implement these in practice.

The larger organisations, particularly those that have experienced safeguarding specialists in their ranks, may be seen to give more than they get, but by working in solidarity in this way, they too continue to learn and grow, enhancing the depth of their knowledge and the reach of their influence to keep children safe throughout society.

Quite apart from the sharing of skills and resources, many Steering Committee members spoke of being energised, inspired and renewed in their commitment just by meeting and sharing with others at the Committee's regular meetings and workshops.

Diverse skills for different roles

As the Committee drew up its plans, it became clear that in order to achieve its goals, there were many jobs to be done, requiring a wide range of knowledge, skills and experience. The tasks to be covered included: Communications, media and publicity; office administration; finance and fund-raising; needs analysis, research and surveys; capacity-building, including staff training; producing training materials and resources; advocacy with government agencies and working the legal system; providing counselling and peer support to members who need help.

To help focus the collective effort where it was needed, the Committee established four Sub-Committees: Training and Capacity-Building, Advocacy and Networking, Finance and Resource Mobilisation, and Logistics. This created opportunities for every member to volunteer their particular skills, contribute to the maximum and at the same time continue their own learning and growth.

Getting away from the capital

The challenge of involving those based a long way from the capital was raised by several Committee members, and, of course, the problem that "everything happens in the capital city" is not unique to Kenya. Although one important planning meeting was held in the regional city of Kitale in 2018 and members spoke positively about this experience, in general the Committee meetings are held in the capital, Nairobi.

This problem does not have an easy solution. In many countries, efforts to move major meetings away from the capital, while welcomed by those close to the alternative venue, have led to consistently lower attendance overall. Another option suggested by Committee members is to have those based some distance from the capital organise sub-regional meetings or establish working groups bringing people in their own region together to tackle local issues. Similarly, training workshops and other capacity-building events can be hosted at regional locations. As rural internet connectivity improves, the use of virtual meetings may provide a partial solution, but is unlikely to take the place of face-to-face collaboration in the near future.

The policy document is just the first step

Adopting a “Safeguarding Policy” is an important first step for every organisation. Indeed no member organisation can receive financial support from Misesan Cara until such a policy is in place, and other donors are likely to follow our lead on this. While all the active members of the Steering Committee, who are members of Misesan Cara and in receipt of funding, have their Safeguarding Policies in place, it was noted that there are still small religious groups, often in remote locations, who are not yet up to speed. Steering Committee members have been willing to share their experience and expertise in this area with such groups, by providing examples and templates, and advising on how to draft and adopt appropriate policies.

The bigger problem identified by the Committee, however, is that faced by groups who have adopted a policy, but feel they lack the skills and resources needed to ensure its proper implementation. Here again, the Steering Committee has an important role to play, organising training and capacity-building, and sharing resources, so that such groups can identify the actions they need to take to turn policy into practice.

Backing up passion and commitment with financial support

Many interviewees spoke about the extraordinary level of voluntary commitment shown by the members of the Committee. In the early stages the Committee had no resources of its own and depended entirely on people giving their time and energy freely to keep going. At the same time, however, when talking about the challenges they faced, members mentioned how busy everyone was, as everyone already had a full-time commitment to their own organisation, with the work of the Committee as an extra commitment on top of this. In analysing the achievements of the Committee, it was indeed impressive to see how much had been done through this purely voluntary commitment. Some people saw this as a corollary of their faith-based approach, or what Misesan Cara would describe as the “Missionary Approach to Development”.

At the same time, interviewees spoke of the great difference it made when the Committee received financial support from Misesan Cara in 2018. Although this did not pay for staff time, and members continued to commit their time and energy voluntarily, it did cover the logistical cost of activities like meetings and training events, and greatly eased the burden on the active member organisations who had previously had to find these extra resources. The consensus of members was that the Steering Committee had achieved an astonishing amount without resources, but a great deal more once Misesan Cara’s financial support became available.

The importance of leadership support and buy-in

A challenge mentioned by several interviewees, particularly the religious, was that their own leaders were often reluctant to release them from their normal duties so they could participate in the Steering Committee’s activities. Often this was on the grounds that a Sister could not be spared from her daily duties at the clinic or school where she worked. However, interviewees indicated that behind this was either a lack of awareness, or worse, an unwillingness to engage with an issue that was seen as potentially disruptive, both for the congregation and for the church in general.

Given the hierarchical structure of most religious organisations, maintaining a commitment to the work of the Steering Committee without the support of one’s religious superiors is almost impossible. Whilst it was noted that in some places leadership support for safeguarding has improved, in others the necessary support is still lacking. Continuing to influence church leadership and gain stronger backing for safeguarding work therefore remains a priority for the Committee.

Harmonising with government policy, standards and guidelines

Several interviewees mentioned the importance of trying to work in harmony with policies, standards and guidelines established by the government. It was pointed out that in general Kenya has positive and progressive laws and policies in relation to child protection, and a local authority infrastructure in place to put these into practice throughout the country. On the other hand, it was also pointed out that under-resourcing, lack of capacity and corruption, often prevent progressive policies from being implemented in practice.

Harmonisation with government policy and standards is particularly important in the area of staff training, both in getting official recognition or validation for local qualifications, and in ensuring that all those working with children know and understand the legal framework and how to use it to advantage in keeping children safe.

Advocacy and influence

As well as making sure children were safe and protected from harm within their own organisations, Committee members expressed a commitment to advocacy and awareness-raising in the wider society. The focus of such advocacy might include promoting children's rights, challenging harmful traditional practices such as FGM and child marriage, encouraging alternatives to corporal punishment, campaigning for justice for survivors of abuse, and greater accountability on the part of duty-bearers.

From informal gathering to legal entity

When asked about their future plans, several members prioritised the establishment of an autonomous legal identity for the Steering Committee. At the time of our research the Committee had no legal status other than as an informal gathering of representatives of Misesan Cara member organisations with a shared interest in child safeguarding. This was seen as a weakness for two reasons. First, the Committee had no authority to act independently, since control rested ultimately with the leadership of the religious organisations its members belonged to. Given the religious leaders' sometimes lukewarm support for safeguarding work referred to above, this structure was seen as putting undue constraints on the Committee's potential influence and effectiveness.

Secondly, the Committee members saw the enhancement and diversification of funding as crucial to its long-term growth and future development. Without an autonomous legal identity, it had no bank account and was ineligible to present proposals to most major donors. Members believed a number of donors would be interested in supporting the Committee's work once it had its own legal structure and identity. (Misesan Cara's funding was provided, not to the Committee, but to the De La Salle Brothers, based in Rome, who had agreed to act as lead member on the funding proposal and provided the Committee chair).

A priority for the members in 2019, therefore, was to work towards establishing this independent legal identity.

CAPACITY AND IMPLEMENTATION: Summary of findings

- **Policies:** All Misesan Cara-funded projects have a safeguarding policy in place. However, there are still small, isolated groups who do not yet have such a policy. Some of Misesan Cara's members are actively supporting these groups to help them get up to speed on safeguarding. Where policies are in place, there are many gaps in implementation, generally due to lack of training, capacity and resources.
- **Working with the whole child:** Safeguarding should not end at the school gates. This involves project teams venturing outside the relative safety of the project, whether a school, recreational facility or residential setting, to engage with families and communities. It can also involve counselling and support for survivors and their families.
- **Building capacity in teachers:** Teachers and other professionals working with children need new knowledge and skills for effective safeguarding. Besides covering safeguarding policies and procedures, capacity development initiatives include alternatives to physical and humiliating punishment, managing the classroom without violence, responses to bullying, and a balanced implementation of "Rights and Responsibilities".
- **Advocacy and alliances:** Given the power of tradition and resistance to change, strong alliances are needed to achieve sustainable impact. Missionaries are building such alliances to help local communities forge cultural transformation from within, including inter-faith partnerships.
- **Working with and influencing government and public authorities:** For lasting change, it is necessary to work alongside the relevant public authorities, including local government, courts, police, religious and traditional leaders. This may involve strengthening their capacity to fulfil their responsibilities as the duty-bearers for children's rights; but also resolutely pursuing justice for survivors in the face of powerful abusers and corrupt authorities.
- **Building support from church leaders: From 'compliance' to commitment:** Most church leaders will readily comply with what is asked of them with regard to safeguarding. However, the projects visited in this research are asking for more: a commitment to wider social transformation, and a vision of a world where all children are safe everywhere.

The power of coming together to keep children safe: Nine key learnings from the Kenya Steering Committee experience

1. Working together brings collective strength, mutual support, a stronger voice, inspiration and motivation; together you can achieve more.
2. Working together means every member can offer their skills, contribute to the maximum and at the same time continue their own learning and growth.
3. Everything doesn't have to be in the capital city
4. The safeguarding policy document is just a first step: training, implementation, monitoring and review are ongoing.
5. Much can be achieved with passion and commitment; but more can be achieved with financial support.
6. Leadership support and buy-in are crucial, especially in religious organisations.
7. It pays to work in harmony with government policy, standards and guidelines.
8. Working as a collective strengthens capacity for advocacy and influence all the way to national government level.
9. The collective can start out as an informal gathering with shared commitment, but sooner or later will need to consider establishing an independent legal identity – for autonomy, influence and access to external funding.

8. Conclusions and Signposts for the Future

8.1 Research framework, ethics and methodology tested in practice

The task undertaken by the research team was an ambitious and challenging one. It involved the complex logistical challenges of visits to sometimes remote and difficult locations, cultural sensitivity, cross-cultural and cross-language research skills. The in-depth multi-stakeholder methodology required appropriate data-gathering methods, and a high degree of facilitation skill. Access to the many stakeholders in the diverse locations would not have been possible without Misesan Cara's strong global membership network and the high degree of trust and mutual respect between Misesan Cara, its member organisations, and their local project teams/partners. The sensitive subject-matter and the central focus on children as stakeholders demanded sensitivity and solidarity on the part of the researchers, as well as experience in child-friendly methods of communication and facilitation. Despite these challenges, the research objectives were fully achieved, on schedule and without significant mishap, which is testimony to the professional skill and experience of the field research team.

The success of the field research, and the validation of our findings serve also as validation of the rigorous and robust ethical research guidelines and oversight process that Misesan Cara created for this research.

8.2 Catalysts for change

Misesan Cara's strategic framework includes three elements all of which could be seen across the projects visited.

- **Missionary Values:** These include respect, compassion, justice, commitment and integrity, and were evident throughout the field visits. All project staff were committed to the safeguarding of children in their care, and in enabling a just and respectful environment for them.
- **Human Rights Focus:** The projects visited all emphasised the rights of children to be protected from all forms of violence (verbal, physical, emotional, sexual), and encouraged children to speak out (for example through the child rights clubs) and be responsible. The projects advocated on behalf of children through their interactions with government systems, parents, elders, and community leaders.
- **Contemporary Development Practice:** All projects visited had child safeguarding policies and procedures in place. Efforts were being made to train staff accordingly, raise awareness of stakeholders and put new procedures into practice. However, as discussed in this report, there are still challenges to be faced here.

The research has found many innovative approaches to safeguarding, and seen at first-hand how the prophetic vision of the missionaries enables them to point to an alternative approach to what is considered the 'norm'. Many missionaries are ahead of their time – they have introduced safeguarding to diverse communities and complex contexts in the face of what seemed like insurmountable challenges. They have persevered despite challenges from some stakeholders, including parents, and society at large. They have developed alternative approaches to discipline in schools, tackled harmful practices, and promoted restorative justice.

The missionary approach has driven the achievements to date. Missionaries are often the catalyst for change in their communities where their determination and the respect given to them enables

them to “push the boundaries” of tradition and culture, challenge harmful practices, and work towards changing attitudes and beliefs towards safeguarding across countries. Against all odds they are there for children, and their commitment and determination were seen throughout the research.

However, capacity development and additional resources are needed across the member organisations to enable them to leverage their knowledge and experience, strengthen their approaches, and thus create a safer environment for all children where their rights are fully realised.

8.3 Signposts for the future

Reflecting on the findings of this research, two things are immediately clear. One is the extraordinary scope and quality of the work *already being done* by Missionary Development projects to ensure that all children are kept safe and realise their right to live without violence, abuse or mistreatment.⁵ The other is the equally extraordinary scale of the challenges that have to be faced, particularly when we recognise that the child’s right to live without violence extends beyond the secure walls of our community projects and schools into the communities where they live, and the society they belong to.

The best way to meet these challenges is to learn from the best of what has already been achieved, and use this learning to move forward; building on strengths, fixing weaknesses, seeking new opportunities and facing the challenges.

In doing this there is no single road to follow, and not all of the signposts we suggest here will work for everyone. Taken together, however – whether at the level of a local team, a larger organisation, a church body or religious congregation – the signposts will help those involved to work out (a) where they are trying to get to and (b) what’s the best direction to travel in order to get there.

Achieving the kind of changes advocated here will be a lengthy process. There may be obstacles in the path to sustainable change, and progress may be slow. It will therefore be important for missionary development projects and their allies to persevere with patience in pushing forward towards the goal of keeping all children safe from harm.

There are three sets of signposts:

- A. Signposts for Misesan Cara to follow;
- B. Signposts to strengthen organisations and projects as a force for transformative safeguarding;
- C. Signposts that point directly at proven and effective ways of keeping children safe.

⁵ This specific right is set out in full in Article 19 of the UN Convention on the Rights of the Child as follows:

“States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.”

Sometimes “The right to live without violence” is used as a shorthand expression, but is understood to cover all the forms of mistreatment referred to in Article 19.

To support member organisations in following these signposts, Misesan Cara already has a range of support available. In particular there is a lot of information in our Resource Hub, and Misesan Cara is committed to continue to add to this and increase accessibility to meet members' safeguarding information needs.

A: Signposts for Misesan Cara

If member organisations are to make the shift to a transformative approach to child safeguarding, Misesan Cara must be in the forefront, providing vision and accompaniment, and making a significant effort to put the necessary resources in place. The first set of signposts, therefore, indicates a number of ways forward for Misesan Cara itself, some or all of which will hopefully find their place in a new strategic initiative on safeguarding.

1. Resources

- Recognising that adopting a transformative child safeguarding approach may require additional resources, Misesan Cara should help members identify new resources for safeguarding initiatives.
- Review adequacy of funds for safeguarding in existing Misesan Cara funding schemes.
- Increase resources for safeguarding through diversified funding and partnerships.

2. Capacity Development

- Misesan Cara should gather information on training/capacity-building options (including web-based solutions), so as to provide guidance and recommendations to members.
- Promote the sharing of resources (including both members' resources and recommended resources from external sources) through extending the scope of the Resource Hub.
- Consider working in partnership with a specialist provider to develop a new on-line learning programme for Transformative Child Safeguarding.

3. Collecting and learning from data on safeguarding

- Develop a standardised approach to help projects monitor, collect data, and report on safeguarding (to be built into MissionLinks).
- Consolidate and analyse safeguarding data from members to identify trends, track progress, and highlight issues of concern.
- Provide feedback to members to promote discussion and learning.

4. Raising awareness

- Capture and share case studies of good practice (e.g. short videos); publicise these on the Misesan Cara Website.
- Disseminate insights and examples of good practice in safeguarding; consider options for doing this through social media.
- Create a version of this report for publication.
- Create a new resource based on this report for children.

B: Signposts to strengthen organisations and projects as a force for transformative safeguarding

If member organisations are to adopt a transformative approach to safeguarding and reach their full potential in keeping children safe, existing capacity will need to be strengthened and new capacity built. The second set of signposts, therefore, suggests a number of ways forward for developing capacity at individual, team and institutional level. The signposts do not indicate a single road for all, but rather a range of options which can be combined to deliver an effective strategic approach for every team and organisation.

5. Learn about children's rights

- Prioritise rights education – for staff, children, parents, leaders.
- Focus on the *Right to be Heard*, being aware that safeguarding involves active engagement with children, listening to them and trusting them, not just what adults do to children.
- Focus on the *Right to live without violence*.
- Focus on *gender equality*: Boys and girls have different experiences of risk, violence and abuse, but an equal right to be protected from harm, and to justice if harm is done to them.
- Focus on *equal rights of children with disabilities*: Ensure their full inclusion in education and social programmes (not just special projects that separate and label them).
- Identify the *duty-bearers* in relation to children's rights, in your country and in your community.
- Learn about *rights and responsibilities* – for both adults and children. Children have rights *from birth*, and can be guided in learning to take responsibility as their capacity and understanding develop.
- Learn about the pairing of *human rights* and *human dignity* by showing how these two go hand-in-hand.

6. Network, share, collaborate

- Join existing networks to share knowledge and experiences, join forces for a stronger voice and greater influence. Unite in action for change, for example in organising joint public awareness campaigns.
- Where there is no local network, link up with neighbouring projects and organisations and create your own network (ask Misesan Cara for support).
- If your organisation has professional skill and capacity in safeguarding, be generous in sharing with those who are just starting out. Working in solidarity keeps more children safe.
- If you have developed resources such as training materials, posters, practice guidelines, forms and protocols, child-friendly materials, case studies, parent-education resources etc., consider sharing them with others via the Misesan Cara Resource Hub.

7. Invest in training and capacity-building

- Identify knowledge and skills gaps, and from this define training needs.
- Organise training opportunities for project teams as needed (consult Misesan Cara for advice on how to resource this).
- Develop the habit of *Reflective Practice* throughout your team or organisation as a way to maximise the benefits of learning from experience. Reflective Practice enables you and your

team to learn, both by building on what works well, and by analysing why some things don't work so well, so that practice is continually improving.

- Review how child safeguarding is addressed in Missionary formation (and in religious formation in general). Update and enhance the Safeguarding element of religious formation where needed, drawing on missionaries' extensive knowledge and experience as appropriate.

8. *Implement, monitor and regularly review your safeguarding policy*

- Check that your current policy is up to date. Review it if needed. Take the opportunity to introduce a forward-looking transformative approach into your policy, following ideas in this report that are relevant to your situation.
- If you already have a progressive, up-to-date policy, share it with others, and offer support to those who have some catching-up to do.
- Develop guidelines to ensure your policy is effectively implemented and monitored (or if you already have guidelines, review, update and share them).
- If you need additional resources to be able to implement and monitor your policy effectively, check Misesan Cara's Resource Hub, or contact Misesan Cara for advice.

9. *Church leaders, encourage staff/members (lay and religious) to prioritise safeguarding and devote more time to it*

- Learn from, support and build upon the growing understanding and awareness of safeguarding to be found within the Church hierarchy.
- Look favourably on staff/member requests to attend meetings, workshops, training events etc.
- Support members engaging in networking, advocacy and solidarity with others.
- Encourage sharing and joint working between missionaries and diocesan structures as part of the change process.
- Remember, the church as a whole, including religious congregations and other faith-based organisations, will be stronger in the long-run if children are kept safe.

C: Signposts for keeping children safe

The third set of signposts draws on the positive experiences and achievements of many missionary development projects in keeping children safe, to propose specific actions that have been shown to be effective in schools and communities. Not all will be relevant to every project, but these ideas can provide inspiration for project teams, and the communities they serve, in developing their own transformative safeguarding strategies and action plans.

10. *Educate the whole child*

- Work with families, work with communities.
- Work with play and recreation as well as studies.
- Educate parents, carers and other stakeholders to play their part in a holistic approach to education.
- Where violence passes from generation to generation and becomes "normalised", focus efforts on breaking the cycle.

11. Develop effective alternatives to corporal punishment

- Work for long-term cultural change, gradually chip away at the outmoded belief that beating is good for children (NB. This should not be seen as a particularly “African” problem; it is still legal for parents to hit their children in many parts of the world, including Northern Ireland).
- Work with parents to explain and encourage non-violent child-rearing and education, and support them in learning and implementing alternative approaches.
- Organise training for project staff, including teachers: Build capacity for creating and sustaining non-violent schools.

12. Work to keep children safe in the wider community

- Be aware of the environment outside the school or project.
- Develop advocacy for social change.
- Work on non-discrimination, reducing stigmatisation.
- Practice solidarity, particularly inter-faith working in multi-faith communities.
- Use networks and partnerships (see above) to advocate for sustainable change up to national level.

13. Work to prevent harmful traditional practices

- Seek accurate information about harmful practices such as female genital mutilation and child marriage; the harm they can cause and the human rights that they violate.
- Be aware that established traditional beliefs and practices can only be changed with respect and understanding (most of these practices have already been made illegal, and this has not worked).
- Work for change through advocacy, education, forming alliances within local culture (e.g. seeking traditional leaders as allies), finding acceptable alternatives, extending rights awareness and helping children raise their own voices to speak out.

14. Support children in promoting, claiming and defending rights

- Listen to children, and create spaces where children can express themselves and be heard.
- Recognise that children themselves have a part to play as defenders of human rights, and support them in doing this.
- Where appropriate, support children in organising their own spaces, activities and campaigns in defence of human rights, dignity and justice.
- Work with those who are *duty-bearers* in relation to children’s rights, supporting them in fulfilling their responsibilities, and holding them to account when they fail to do so.

15. Work in partnership with local authorities, police, traditional leaders etc.

- Where possible, maximise partnerships and solidarity with local and national government, police and the judiciary, traditional leaders etc. Understand and work alongside local regulatory systems where possible.
- Where positions are opposed, use the skills of advocacy, campaigning and mobilisation to build a positive force for change.

SUMMARY

Signposts for the future

Reflecting on the findings of this research, two things are immediately clear. One is the extraordinary scope and quality of the work *already being done* by Missionary Development projects. The other is the equally extraordinary scale of the challenges that have to be faced. The best way to meet future challenges is to learn from the best of what has already been achieved, and use this to move forward. To help with this, we offer three sets of signposts:

A: *Signposts for Misesan Cara*

1. Broaden the sources of support and resources available to members.
2. Help members develop capacity: increase individual skills and knowledge, strengthen organisations and leadership.
3. Systematically collect, analyse and learn from data on safeguarding.
4. Raise awareness: Disseminate information on transformative safeguarding in different forms through many media.

B: *Signposts to strengthen organisations and projects*

5. Learn about children's rights.
6. Network, share, collaborate.
7. Invest in training and capacity-building.
8. Implement, monitor and regularly review your safeguarding policy.
9. Church leaders, encourage staff/members (lay and religious) to prioritise safeguarding and devote more time to it.

C: *Signposts for keeping children safe*

10. Educate the whole child.
11. Develop effective alternatives to corporal punishment.
12. Work to keep children safe in the wider community.
13. Work to prevent harmful traditional practices.
14. Support children in promoting, claiming and defending rights.
15. Work in partnership with local authorities, police, traditional leaders etc.

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ANNEXES

- A. Ethical Research Guidelines
- B. Consent forms
- C. Project selection criteria
- D. Data-Gathering Framework
- E. Full breakdown of participants
- F. Interview and Focus Group format and guide
- G. Outline of “sistematización” workshop, Safeguarding Steering Committee, Kenya
- H. Interview format and guide for Kenya Steering Committee interviews

Annex A: Ethical Research Guidelines

Reviewed and approved by Research Working Group, 24 Aug 2018

1. Participation and voice of children and adolescents

"States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child."

United Nations Convention on the Rights of the Child, Article 12.1.

- 1.1 Article 12 of the UN Convention guarantees to every child the right to be heard on all matters that affect them, and for their expressed views to be given due weight. This research project will be planned and carried out in a way that ensures that children and adolescents are recognised as the primary stakeholders, that their voices are heard, brought into the analysis and given due weight.
- 1.2 The primary methodology envisaged for achieving this is the holding of Focus Group Discussions with children and adolescents who are participants in/beneficiaries of the participating projects. Both the structure and format, and the facilitation style of these groups will be such as to give participating children and adolescents the sense of confidence and security they need to express their views freely in the company of their peers (see Section 2 on "Child-friendly methods").
- 1.3 Consideration will be given to the possibility of facilitating separate groups for boys and girls, and/or for children and adolescents, but the appropriateness and feasibility of this will have to be appraised in respect of each site visited.
- 1.4 Participating projects will be asked to make special efforts to enable children with disabilities and special needs to participate fully in Focus Groups, to identify additional support that may be needed to facilitate this, or adaptation of the group process, and to discuss this with the researcher(s) involved in good time before the visit takes place. Misesan Cara will support the researcher(s) in making every reasonable effort to uphold the right of children with disabilities to full and equal participation.
- 1.5 In the event that a risk to the safety or wellbeing of children or adolescents is identified before or during the research, the nature of their proposed participation and the way it is facilitated may be modified as appropriate to reduce or eliminate the risk. However, safeguarding considerations should never be used to deny children their right to be heard, and it is envisaged that this would only happen in exceptional circumstances.

2. Child-friendly methods

- 2.1 Focus group sessions will be designed and prepared to be interactive and encourage children to contribute and participate freely.
- 2.2 Use of ice-breaking activities and visual/creative methods will be considered where appropriate.
- 2.3 At the start of a group session, children and adolescents may also be facilitated in proposing and agreeing norms for "How we want to work together", appropriate to the context and age-range involved.
- 2.4 Facilitators will seek to ensure that the views and voices of shy or less confident children, and those with special needs (see 1.4 above), are heard equally.

- 2.5 Draft Focus Group formats and facilitation guidelines will be shared with the project Working Group in advance and feedback will be used to improve and enhance the participatory process. The group format and process will be reviewed after the pilot period, further revised as necessary and then applied consistently across the rest of the fieldwork (though with flexibility where indicated by local circumstances) in order to assure comparability of data from different project visits.

3. Background checks/Garda vetting

- 3.1 Appropriate background checks will be carried out in relation to all members of the research team. In the case of those living or working in Ireland this will be done through the Garda Vetting procedure.
- 3.2 In the case of those not living or working in Ireland, appropriate equivalent processes will be required. In countries where national child safeguarding vetting procedures have not been established (e.g. Kenya), this is likely to involve requesting "Good Conduct" or "Record of Antecedents" certificates from local police.
- 3.3 Although background checking is an essential part of child safeguarding practice, it cannot be taken as a guarantee of suitability for contact with children, as many of those who have abused or harmed children in the past and/or have the inclination to do so in the future, do not have a prior police record in this respect. Vigilance, careful following of guidelines, and avoidance of risk situations continue to be necessary good practice, notwithstanding the vetting status of the adults involved.

4. Full compliance with safeguarding protocols and procedures of projects visited

- 4.1 Many of Mísean Cara's members' projects already have in place systems and protocols for child safeguarding: they may require external visitors to acknowledge their procedures and sign a compliance form; they may have rules on taking photographs or recordings, or on how visitors may relate to children in their care. The research team will take cognisance of and comply fully with such requirements.
- 4.2 In particular, the researcher(s) will seek to identify and communicate with the person responsible for child safeguarding in each organisation in advance of the visit and take on board any instructions or guidance offered in relation to that particular project or setting.

5. Free and informed consent of participants, particularly children

- 5.1 All participants, including children and adolescents, will participate in the research on the basis of their free and informed consent.
- 5.2 In the case of children and adolescents, the consent of a parent or guardian will also be required.
- 5.3 Information about the research will be provided, including its purpose, expected consequences, and what will be required of participants. This information will be provided in appropriate child-friendly language in a way that the participating children and adolescents can readily understand. Similar information will be provided for parents and adult participants. This information may be provided as a written hand-out where this is appropriate and acceptable, but it is anticipated that in most cases it will be more appropriate to share the information verbally, through a local interpreter where necessary.

- 5.4 It will be made clear that all participants have the right to withdraw their participation at any stage without giving a reason (unless they wish to) and without consequences for themselves or their family. Local project staff must also understand and adhere to this rule in relation to children and adolescents in their care.
- 5.5 The consent of each participant (and, in the case of children/adolescents, also of their parent or guardian) will be documented and verified. Where appropriate they will be asked to sign a simple consent form. Where this is not appropriate, alternative methods for verifying consent will be used (e.g. they are witnessed voluntarily putting a mark by their name on a list of participants).

6. Supervision of contact and accompaniment

- 6.1 In general, contact with children and adolescents during the course of the research will be supervised by a member of staff of the project in question, chosen by the project as an appropriate and suitably qualified person for this role. In some cases, the project will be asked to provide an interpreter, and this can be combined with the supervisory role where appropriate.
- 6.2 In most cases, it is anticipated that two members of the research team will be present in every Focus Group (this includes MC Mentors, MC Learning and Development Officer, and Research Collaborators under contract with MC). Provided that two research team members are present, and provided that an additional interpreter is not needed, the person responsible for the project locally may, at her or his discretion, exercise the option to withdraw the local team presence from a Focus Group. However, a member of the local team must always be close at hand in case they are needed.
- 6.3 Researchers must always avoid being left alone with children and adolescents without appropriate supervision.
- 6.4 Arrangements to cover the above requirements will be made in advance, which requires that local staff are informed about the purpose of the research and their role in it.

7. Confidentiality

- 7.1 No records will be kept that allow individual participants to be identified. In reporting the research, no comments or testimonies will be attributed to specific individuals (but see the exception in Section 8 below on "Public testimony").
- 7.2 Data will be kept and used solely for the stated purpose of the research, then stored securely or deleted/destroyed afterwards. As part of the informed consent process, participants will be informed of this.
- 7.3 Participants may be asked to consent to audio recordings of interviews or focus groups. This will be done on the understanding that such recordings are made and used only to check and verify the accuracy of the data, and will not be heard by anyone other than the research team, or used for other purposes. Participants can ask not to be recorded and can withdraw from participating at any time as detailed in 5.4 above.
- 7.4 Participants will also be made aware that should the researcher(s) become aware of any safeguarding issue where a child's safety or wellbeing is at risk, their priority will be to ensure the safeguarding of the child, and this over-rides any guarantee of confidentiality to others (see Section 9 below).

8. Public testimony

- 8.1 An exception to the confidentiality requirement may be made where participants choose to make public testimony and/or be photographed or recorded in support of Mísean Cara's public communication, media and awareness-raising programme. Any such initiatives will be clearly identified as such, and as being separate from the gathering of research data.
- 8.2 In these cases the nature of the activity requires that confidentiality be waived, and the Dóchas Code on Images and Messages⁶ will be called into play as the guiding ethical framework.
- 8.3 To respect and uphold their Article 12 rights (see Section 1 above), children and adolescents should not be prevented from giving public testimony if they wish to do so. If it looks as if their desire to give public testimony may put them in harm's way, solutions should be sought which will eliminate the risk while still enabling them to speak out and be heard.

9. Actions to be taken in case of disclosure, allegation, inappropriate behaviour, distress or unexpected response from children or adolescents

- 9.1 Should the researcher(s) become aware of any safeguarding issue through disclosure, allegation, observation of inappropriate behaviour, distress or unexpected responses from children or adolescents, their first concern will be to ensure the safety and wellbeing of the child(ren) or adolescent(s) concerned.
- 9.2 As mentioned in 4.2 above, the researcher(s) will seek to identify and communicate with the person responsible for child safeguarding in each organisation in advance, and acquaint themselves with the procedures in place to safeguard children and report concerns should such issues arise. These procedures will be fully complied with.
- 9.3 On becoming aware of any safeguarding issue, the researcher(s) will report in detail to the person identified as responsible for child safeguarding in the organisation or setting in questions. If the organisation has an "Incident report form" or similar, this should be used. Written acknowledgement should be sought confirming that the information was passed on and its import fully understood by the person responsible (e.g. retaining a signed copy of the incident report that was submitted).
- 9.4 If the person responsible for child safeguarding is involved in, or implicated in the matter causing concern, or for some other reason a report to this person may place the child(ren) or adolescent(s) concerned in harm's way, the researcher should make their report to another appropriate person who is in a position to take responsibility and act on the information provided. This is likely to be someone in a more senior position in the management structure of the project in question.
- 9.5 In every case, the researcher(s) will also inform the Mísean Cara Safeguarding Adviser. In the first instance, they will report only the nature of the issue, and the steps taken to report it locally. The Mísean Cara Safeguarding Adviser will decide whether further information is required and/or follow-up action needed on the part of Mísean Cara according to the circumstances, and will inform the researcher(s) regarding what further information and/or further action is required on

⁶ [The Dóchas Code of Conduct on Images and Messages](#) offers a framework and set of guidelines to help organisation make decisions about the images and messages used in their public communication while maintaining full respect for human dignity.

their part. The researcher(s) will comply with any such request or instructions received from the Safeguarding Adviser.

10. Feedback and accountability to all participants, including children

- 10.1 The research team, on behalf of Misesan Cara, will hold itself accountable to the research participants, including children and adolescents, to provide timely feedback in an appropriately user-friendly way.
- 10.2 This involves both giving immediate feedback as part of the field research process, which is the responsibility of the researcher(s) doing the field research; and also keeping participants informed as the overall research programme progresses, which will be done by Misesan Cara. This will include sending child-friendly updates, and asking the local team to share the information with child and adolescent participants as far as is practicable.
- 10.3 Misesan Cara will undertake to inform and update research participants on:
 - The overall findings of the research;
 - How the findings are being promoted and put to use, where and by whom;
 - The impact of the research; who has benefitted and how.

Annex B: Participant consent forms

Transforming Global Child Safeguarding and Children's Rights 2018-2020



Participant Consent Form

Project Name: _____

Name of Participant: _____

I am willingly participating in this research based on the purpose of the learning review as explained to me by the Reviewer.

I understand that the information I share will be recorded in confidence, and not be shared outside of the Review Team.

I understand that I can withdraw from participation at any time without giving a reason should I chose not to, and without consequences for myself or my family.

Signature of Participant: _____

**Signature of Parent/Guardian
(where appropriate):** _____

Date: _____

Consent form used for children and adolescents with additional information for parents.

Transforming Global Child Safeguarding and Children's Rights 2018-2020



Introduction

Misean Cara is undertaking an international review to analyse how missionary organisations (Misean Cara's members) have developed their approaches to safeguarding. Misean Cara will run focus group discussions and interviews with project stakeholders including children and adolescents. In order to follow good ethical practice Misean Cara will seek consent from all those involved. Your child/ward has been selected to participate in this review. We require parental/guardian consent in order for the child/ward to participate.

Participant Consent Form

Project Name: _____

Name of Participant: _____

I am willingly participating in this research based on the purpose of the learning review as outlined above.

I understand that the information I share will be recorded in confidence, and not be shared outside of the Review Team.

I understand that I can withdraw from participation at any time without giving a reason should I chose not to, and without consequences for myself or my family.

Signature of Participant: _____

**Signature of Parent/Guardian
(Where appropriate):** _____

Date: _____

Annex C: Criteria for selection of participating projects

The following criteria were used to select the projects that were invited to participate in this research from amongst all Misesan Cara funded projects operating in the focus countries.

Criteria for selection of participating projects

The research team will visit three Missionary Development Projects in each focus country. Given the small sample of three projects per country, the application of random sampling it is not appropriate to our research goals or methodological approach. Therefore a purposive sampling approach will be used.

The following selection criteria have been established:

1. Projects working with children and/or adolescents.
2. Given that it is a sensitive subject area, projects that Misesan Cara staff or mentors already have good communications with, where there is sufficient trust and goodwill for them to agree to participate on a voluntary basis.
3. Project teams must be willing to talk openly about the topic, and to help the research team engage with the widest possible range of stakeholders in order to do so (it is noted that they do not have to be exemplary projects and they will not be judged or assessed).
4. After taking on board the previous criteria, the three projects selected in each country should include if possible:
 - At least one school;
 - At least one project with a residential component, i.e. looking after children 24/7;
 - At least one project with an explicit human rights focus.

Using these criteria, Misesan Cara staff and mentors will draw on their own experience, including recent monitoring visits, appraisal of funding proposals, and mentoring support, to generate a short-list of suitable projects. Short-listed projects will be contacted by email to establish their willingness to participate in the project.

Annex D: Data Collection Framework

Table 1: Stakeholders and spheres of enquiry

The field research seeks to gather data from multiple stakeholders across a number of spheres of enquiry as shown here

Spheres of enquiry ↓ Stakeholders →	Understanding of and perspective on safeguarding*	Institutional approach to safeguarding	Day-to-day practice of safeguarding	Experience of safeguarding	Views and opinions on safeguarding
Project leaders and local project workers (including teachers)	✓	✓	✓	✓	✓
Children and Adolescents (treated as two distinct stakeholder groups where possible)	✓			✓	✓
Parents and Guardians/ Carers	✓		✓	✓	✓
Other actors: These will be identified according to the nature of the project and setting, but may include: <ul style="list-style-type: none"> ▫ Local authority officials ▫ Local politicians ▫ Government ministry officials ▫ Church leaders ▫ Traditional leaders. 	✓	✓		✓	✓

* According to the stakeholder, this may focus on underpinning values and beliefs, faith-based and otherwise, and/or notions of risk, safety and violence.

Table 2: Key questions and evidence sought

This table (overleaf) builds on the previous one to list for each stakeholder group the key questions and suggested follow-up questions that will form the basis of both individual interviews (key informants) and focus group discussions (children, adolescents, parents, project workers).

Whilst researchers will aim to ensure that the meaning of each question, as set out in the table, is consistent in all settings, the actual language and vocabulary used will be adapted to suit each group and setting. In particular a child-friendly approach and appropriate language will be used in focus groups with children.

Where translation is necessary, whether this is done by bilingual members of the research team or by project workers, those interpreting will be familiar with the English concepts and vocabulary used so as to get the closest fit and consistency of meaning in the local language.

Key research areas	Key questions/follow-up questions	Evidence sought, issues or considerations to take on board
Project Leaders and Local Project Workers		
<p>“Then and Now”: How have things changed?</p>	<ul style="list-style-type: none"> • Do you believe children have a right to be protected? In what way? Can you explain? • Has this always been your belief or was it different in the past? What do you think contributed to the formation of this belief (faith, education, environment etc.) • In your opinion, what approach do families take in this community to keep children safe? Can you explain? • Has this approach always been the same, or has it changed over time? If yes in what way and why? • What understanding of keeping children safe exists in this community/project? Can you explain? • Has this understanding always been in the community/project or has it changed over time? If yes, in what way and why? • In what ways does this project respect children’s rights? Can you explain? • Has the project changed over time in this regard? Can you explain? • What role does this project play in keeping children safe – both in the project itself, and across the community? Can you explain? • How has this role evolved over time? • Has this project influenced community attitudes towards keeping children safe in any way? Can you explain? • What policies and procedures are in place in this project with regard to safeguarding? Can you explain? • How are these policies and procedures implemented on a day to day basis? Can you explain? • What difficulties do you find in implementing these policies and procedures? Can you explain? 	<ul style="list-style-type: none"> • List of beliefs underpinning child safeguarding in this context • Evidence of any change in these beliefs/attitudes over time, and what contributed to the change if any. • Evidence of family approaches to child safeguarding in this community • Evidence of any change in these approaches over time • Evidence of understanding of keeping children safe that exists in this community • Evidence of understanding of keeping children safe that exists in this project • Evidence of any change in this understanding in the community/project over time • Evidence of role project plays in keeping children safe in community and in project • Evidence of how the role the project plays in keeping children safe over time has changed/evolved over time. • Evidence of how project has influenced community attitudes of keeping children safe • Details of safeguarding policies and procedures in place in this project • Details of the day to day implementation of these safeguarding policies and procedures. • Details of the challenges faced in the day to day implementation of these policies and procedures
<p>What has been achieved already?</p>	<ul style="list-style-type: none"> • In your opinion what has this project achieved with regard to child safeguarding to date? • How do you think this project has contributed throughout its implementation to keeping children safe in this community? Can you explain? • What has this project achieved that will contribute to keeping children safe in this community in the long-term, i.e. beyond the duration of the project (change of habits, regulations...)? 	<ul style="list-style-type: none"> • List of what the project has achieved in terms of safeguarding over time. • List of ways in which the project has contributed to keeping children safe in the community • List of achievements with regard to keeping children safe

Key research areas	Key questions/follow-up questions	Evidence sought, issues or considerations to take on board
What has worked successfully? (Examples of good practice in action)	<ul style="list-style-type: none"> • In terms of keeping children safe what has worked well for this project? Please give examples. • How could your understanding of safeguarding be improved further? Can you explain? • How could this project’s approach of safeguarding be improved further? Can you explain? • How could the day to day practice of safeguarding within this project be improved further? 	<ul style="list-style-type: none"> • Examples of where efforts to implement safeguarding measures in this project were successful • List of how the understanding of safeguarding could be improved. • List of how the approach to safeguarding could be improved • List of how the day to day practice of safeguarding could be improved.
Challenges faced and overcome	<ul style="list-style-type: none"> • What challenges to safeguarding did you face in the project in terms of <ul style="list-style-type: none"> a) your understanding of safeguarding; b) the project’s approach and day to day implementation of safeguarding c) Safeguarding problems or difficult situations that you have had to deal with. • How did you deal with these challenges? • What challenges to safeguarding did you face in your family? • How did you deal with these challenges? • What challenges to safeguarding did children in this community face? • How did you deal with these challenges? 	<ul style="list-style-type: none"> • List of challenges to safeguarding faced in the project, and how these were dealt with divided into understanding, institutional approach and day to day implementation. • List of challenges to safeguarding faced by families, and how these were dealt with. • List of challenges to safeguarding faced in this community, and how these were dealt with.
Challenges still to be faced	<ul style="list-style-type: none"> • What challenges to safeguarding still exist in the project in terms of: <ul style="list-style-type: none"> ○ Understanding of safeguarding ○ Policies and Procedures in place ○ Day to day implementation of these policies and procedures ○ Practical experience in dealing with any issues that may emerge ○ Support for those at the front line dealing with any emerging issues or cases • What challenges to safeguarding still exist in families in this community? • What challenges to safeguarding still exist for children in this community? 	<ul style="list-style-type: none"> • List of challenges to safeguarding currently faced in the project in areas of: <ul style="list-style-type: none"> ○ Understanding of safeguarding ○ Policies and Procedures in place ○ Day to day implementation of these policies and procedures • List of challenges to safeguarding currently faced by families. • List of challenges to safeguarding currently faced in this community.
Future perspective/ ways forward.	<ul style="list-style-type: none"> • In your opinion how can this project strengthen its approach to safeguarding in the future? (consider the following areas: <ul style="list-style-type: none"> ○ Understanding of safeguarding ○ Policies and Procedures in place ○ Day to day implementation of these policies and procedures ○ Support if issues/ cases arise) 	<ul style="list-style-type: none"> • List of ways in which the project can strengthen its child safeguarding approach in the future in areas of: <ul style="list-style-type: none"> ○ Understanding of safeguarding ○ Policies and Procedures in place ○ Day to day implementation of these policies and procedures

Key research areas	Key questions/follow-up questions	Evidence sought, issues or considerations to take on board
Children and Adolescents		
What makes us feel safe or protected?	<ul style="list-style-type: none"> • When do you feel safe or protected? • Why do you feel safe or protected at this time? What gives you this feeling? • Do you think this project's approach to safeguarding makes you feel safe or protected? Can you explain? • How does this project enable you to feel safer on daily basis? 	<ul style="list-style-type: none"> • List of children's understanding of when they feel safe or protected and why? • Evidence of the children's understanding of how this project makes them feel safe or protected?
What are the dangers we face? What makes us feel unsafe or uncomfortable?	<ul style="list-style-type: none"> • What makes you feel unsafe or uncomfortable? Can you describe the kinds of situations that make you feel unsafe or uncomfortable? • Day to day what things make you feel unsafe? Can you explain? • Day to day what things make you feel uncomfortable? Can you explain? • Has this project any policies (rules or the ways it does things) in place that make you feel safer? Can you explain? 	<ul style="list-style-type: none"> • List of dangers and risks mentioned by children. • List of children's understanding of what makes them feel unsafe • List of children's understanding of what makes them feel uncomfortable • Evidence of children's awareness of policies and procedures in place on this project • Evidence of how these policies and procedures are implemented daily in this project.
What can we do if we feel unsafe, threatened or uncomfortable?	<ul style="list-style-type: none"> • When you have found yourself in a situation where you felt unsafe or uncomfortable, what did you do? • If it hasn't happened to you, have any of your friends or brothers and sisters ever been in that kind of situation? If so Can you explain? • In this situation what did they do? • When you are participating in this project what do you do if you feel unsafe or uncomfortable? • In general, what should children do if they find themselves in a situation where they feel unsafe or uncomfortable? 	<ul style="list-style-type: none"> • Details of how children feel unsafe/uncomfortable • Details of how children deal with these situations (do they understand the policies/processes in place) • Details of the children's understand of processes and policies in place • Evidence of how the children understand the day to day implementation of the safeguarding policies and procedures
Who is responsible for keeping us safe? What is their responsibility to us?	<ul style="list-style-type: none"> • Who do you think is responsible for keeping you safe? Can you explain? • What is the responsibility of these people to you? What should they be doing? Can you explain? • On this project who is responsible for keeping you safe? 	<ul style="list-style-type: none"> • List of who the children think should be responsible for their safety – their understanding of who these should be • Details of the children's understanding of how those responsible for safeguarding should deliver this responsibility • Evidence of the children's knowledge of the safeguarding "manager" or "officer" in place
What are our responsibilities in keeping ourselves and our friends/ family safe?	<ul style="list-style-type: none"> • Do you have a role to play in your own safety and in your families or friends' safety? • If yes, Can you explain how you can fulfil this role. • If no, why not? 	<ul style="list-style-type: none"> • Details of the children's understanding of their own role in their safety and that of their family and friends

Key research areas	Key questions/follow-up questions	Evidence sought, issues or considerations to take on board
What do we want adults to do to help us keep ourselves safe? What needs to change?	<ul style="list-style-type: none"> In your opinion how do the adults in your life (parents/guardians/carers/teachers etc.) help you to keep yourself safe? Can you explain? Do you think this needs to change going forward? If yes, can you explain? 	<ul style="list-style-type: none"> Details of how adults keep children safe currently Details of how this can be improved going forward
Parents and Guardians/Carers		
What risks or dangers do our children face in their daily lives?	<ul style="list-style-type: none"> In your opinion what risks do your children (or the children in your care) face on a day to day basis? Can you explain? 	<ul style="list-style-type: none"> List of risks faced by children
Are there specific risks in relation to their engagement with the missionary project?	<ul style="list-style-type: none"> In your opinion do the children face any other risks as they engage/participate in this project? What is your understanding of the policies and procedures in place in this project with regard to safeguarding? Can you explain? Do you think this project follows their own safeguarding policies and procedures on a day to day basis? Can you explain? 	<ul style="list-style-type: none"> List of additional risks faced by children due to this project Evidence of parents' knowledge of the policies and procedures in place on this project Evidence of parent's understanding of the day to day implementation of these policies and procedures.
What could the team at this project do to improve children's safety and well-being? What needs to change?	<ul style="list-style-type: none"> In your opinion, what can the project team do to improve or strengthen children's safety and well-being on this project? Please give examples. Are there any practices in place today in this project that you think should be changed going forward in relation to child safeguarding? Can you explain? Are there any additional processes or procedures or practices you would like to see put in place in this project going forward? If yes, can you explain? Are there any changes to the day to day implementation of the projects safeguarding policies/procedures you would like to see going forward? Can you explain? 	<ul style="list-style-type: none"> List of ways in which the project team can strengthen children's safety and well-being on this project List of ways in which safeguarding practices can be improved going forward List of any additional safeguarding processes, procedures or practices that could be in place going forward List of any changes to day to day practices that could be changed going forward with regard to safeguarding.
What are parents/carers responsibilities in keeping children safe?	<ul style="list-style-type: none"> In your opinion do you have a responsibility in keeping children safe? If yes, can you explain what these responsibilities are? If no, why this is the case. Are these responsibilities confined to children in your care or those in the wider community? Can you explain? 	<ul style="list-style-type: none"> List of parents' understanding of their responsibility towards keeping children safe – their own children and children in the wider community.
What can we do to reduce risks and keep our children safer?	<ul style="list-style-type: none"> In your opinion what can you do (in your family and community) to reduce the risks children face and as a result keep them safer? Can you explain? 	<ul style="list-style-type: none"> List of ways in which parents/guardians can reduce the risks children face and keep them safer.

Key research areas	Key questions/follow-up questions	Evidence sought, issues or considerations to take on board
Other actors		
Roles and responsibilities of the different actors	<ul style="list-style-type: none"> • What is your role in this community? • What are your responsibilities in general? • What is your understanding of child safeguarding, or protection? • What are your responsibilities with regard to child safeguarding, or protection? 	<ul style="list-style-type: none"> • Description of roles and responsibilities of actor • Understanding of child safeguarding, or protection • Understanding of responsibilities with regard to child safeguarding, or protection
What are the main risks or dangers faced by children in your community?	<ul style="list-style-type: none"> • In your opinion what risks do children in this community face daily? Can you explain? 	<ul style="list-style-type: none"> • List of risks faced by children in this community
The role of the missionary project in keeping children safe	<ul style="list-style-type: none"> • In your opinion how effectively does this project keep children safe? • How does the project do this? • What is your understanding of the safeguarding policies and procedures in place in this project? Can you explain? 	<ul style="list-style-type: none"> • List of ways in which this project keeps children safe • Evidence of understanding of safeguarding policies and procedures in place
What should be done to improve children's safety and well-being in the community? What needs to change?	<ul style="list-style-type: none"> • In your opinion what should be done to strengthen children's safety and well-being in this community? 	<ul style="list-style-type: none"> • List of things that should be done to strengthen children's safety and well-being in this community
Specific questions for different adult stakeholders:	<p>Church leaders: What specific role and responsibilities does the leadership of the church have in relation to child safeguarding? What are the challenges in carrying out this role?</p> <p>Local authority / government officials: What specific role and responsibilities does (<i>insert name of authority, ministry etc.</i>) have in relation to child safeguarding? What are the challenges in carrying out this role?</p> <p>Traditional leaders (e.g. local chiefs): What specific role and responsibilities do you have as (<i>insert 'chief', 'community leader' etc. as appropriate</i>) in relation to child safeguarding? What are the challenges in carrying out this role?</p>	

Annex E: Breakdown of research participants

Project	Organisation	Date of Visit	Key Informant Interviews (all adults)			Focus Group Discussions						TOTAL
						Adults			Children			
			M	F	Sub-Total	M	F	Sub-Total	M	F	Sub-Total	
KENYA												
St Francis of Assisi School, Nairobi	Franciscan Missionary Sisters for Africa (FMSA)	12-13/09/2018	6	3	9	5	10	15	15	19	34	
Haki Yetu, Mombasa	St Patricks Missionary Society	24-26/09/2018	2	1	3	7	13	20	42	39	81	
Termination of Female Genital Mutilation (TFGM)	Institute of the Blessed Virgin Mary (Loreto)	02-04/10/2018	0	5	5	9	25	34	6	18	24	
Kenya totals			8	9	17	21	48	69	63	76	139	225
SOUTH AFRICA												
Pax College and Subiaco Primary School, Polokwane	Catholic Institute of Education	19-20/11/2018	8	3	11	0	9	9	10	5	15	
St James' and St Theresa's, Port Elizabeth	Missionary Sisters of the Assumption	21-22/11/2018	5	4	9	0	13	13	15	11	26	
Edmund Rice Camps, Cape Town	Edmund Rice Development	26-27/11/2018	0	3	3	0	2	2	2	2	4	
South Africa Totals			13	10	23	0	24	24	27	18	45	92
NIGERIA												
Sharing Education and Learning for Life (SELL) Bauchi	St Patricks Missionary Society	04-05/12/2018	10	4	14	2	3	5	4	6	10	
Mobilization Against Criminal Activities (CAPIO)	Carmelites	07-08/12/2018	4	4	8	5	4	9	2	6	8	
Franciscan Primary School, Ogwashi-uku, Delta State	Franciscan Sisters of the Immaculate Conception	10-11/12/2018	6	5	11	0	0	0	1	1	2	
Nigeria totals			20	13	33	7	7	14	7	13	20	67
UGANDA												
Twezimbe Integrated Development programme	Franciscan Missionary Sisters for Africa (FMSA)	29-31/05/2019	4	9	13	20	22	42	7	2	9	
Children in Need (CHIN)	Sisters of Sacred Hearts of Jesus and Mary (Chigwell)	04-05/06/2019	5	8	13	4	8	12	9	13	22	
Village of Joy Centre	Viatres Christi	06-07/06/2019	4	7	9	0	0	0	7	1	8	
Uganda totals			13	24	35	24	30	54	23	16	39	128
Totals for project visits			54	56	108	52	109	161	120	123	243	512
Inter-Congregational Steering Committee, Kenya												25
GRAND TOTAL, ALL RESEARCH PARTICIPANTS												537

Annex F: Key Informant Interview/Focus Group Discussion Guide

1. Introduction

At the beginning of each interview or focus group discussion the following introductions are made, and permission sought:

- Introduction to the Researcher(s) and the Translator (if required);
- Introduction of Interviewees.

The following will be explained to each participant:

- Objectives of the research (to be explained in appropriate language):
 - To analyse how missionary organisations (Misean Cara's members) have developed their approaches to safeguarding/keeping children safe
 - To develop and gain consensus on a set of signposts leading to strategic new approaches to safeguarding that effectively bring into harmony the missionary approach, a human rights focus, and contemporary development best practice.
- How the research has been commissioned and managed by Misean Cara
- Confidentiality: The Interviewees/participants responses will be recorded (recorder, laptop, notebook) to enable evaluators to analyse the information. Permission will be asked for each method of recording, and the interviewee can opt out. No part of the responses will be attributed to any individual or community. We may use quotes in report, but not attributing them to the interviewee/participant.
- No incentives are provided for participating
- Participation is voluntary and the participant can leave the group or the interview at any time, and also can choose whether or not to answer questions put to them.
- Member Organisation Staff will be responsible for any complaints about the process.
- The Interview or focus group should take no longer than an hour.

2. Definition of Safeguarding

- The following is the definition used for the purposes of this research:

'Safeguarding' or 'keeping children safe' encompasses all of what is commonly understood as 'child protection'. Furthermore it regards children as active agents engaged in keeping themselves and their peers safe, rather than passive recipients who have protective measures applied to them.

3. Consent

- Consent will be sought from each participant. In the case of children or adolescents the consent of a parent or guardian will also be required.
- Permission to record the interview or discussion will be sought for the purposes of accuracy and not for sharing outside of the research team.

4. Ice Breakers

- Use of ice-breaking activities and visual/creative methods will be considered where appropriate, particularly in focus groups with children.

5. “How we want to work together”

- At the beginning of each group session children and adolescents may be facilitated in proposing and agreeing norms for “How we want to work together” appropriate to the context and age-range involved.

6. Topics explored and questions asked

- Researches will closely follow the section of the Data Collection Framework (Annex D) relevant to the stakeholder group concerned. Within this framework, flexibility in wording or re-wording questions, or framing follow-up questions, is permitted, providing it is used sensitively and in context, to encourage participants to engage fully with the topics.

7. Next steps, to be explained at the end of each interview or focus group

- Out of the Box will take all their notes, recordings; analyse them and compile a report for Misesan Cara.
- There will be no further input needed from participant after the interview.
- Misesan Cara will inform and update research participants on:
 - The overall findings of the research
 - How the findings are being promoted and put to use, where and by whom
 - The impact of the research, who has benefitted and how.

Annex G: Outline of “sistematización” workshop, Safeguarding Steering Committee, Kenya

Objectives:

1. To ‘sistematize’ the collective experience of those who have participated in the Safeguarding Steering Committee (i.e. record the collective experience in a visual, organised way)
2. To reflect on the experience, including achievements and challenges faced along the way.
3. To identify and share what has been learnt from the experience; in particular what might be useful to those doing similar work in other countries.

Outline programme

Opening prayer

1. Introductions
2. Outline of the “*Transforming Global Child Safeguarding*” research project
3. Purpose of, and objectives for this workshop (see above)
4. **Before the Committee...**
 - 4.1 Why was the Committee formed? What were its original purpose and objectives?
 - 4.2 Who joined the Committee and why?
5. **Timeline of the experience** (layout for a giant wall-chart to be filled in collectively)

		2016	2017	2018
Actions. What happened? Who was involved?	→			
Context, wider society:	Positive factors →			
	Obstacles, challenges →			
Achievements, successes	→			
Difficulties faced, limitations to success	→			

6. The Future:

- 6.1 What are our current objectives? Have they evolved?
- 6.2 What are our plan for the future (a) this year, (b) long-term.

7. Reflection:

- 7.1 What are the most important lessons we have learnt from the experience?
- 7.2 What are the most useful learnings we could share with those doing similar work in other countries?

8. Conclusions

General discussion to pick up and discuss any additional points members wish to raise.

9. Evaluation

10. Lunch

Annex H: Interview format and guide for Kenya Steering Committee interviews

Notes:

1. We will be exploring the *collective experience* in Tuesday's workshop, so we don't have to cover that each time.
2. Depending on what we get from Tuesday's workshop, we can adapt these questions, so we are not going over the same ground, and can explore further the most relevant issues.
3. Bullet-points are supplementary questions which may or may not be asked according to the initial response.

-
1. How did you come to be involved in the Steering Committee?
 - Were you involved in its set-up and launch, or afterwards?
 - How long have you been a member?
 2. What is your current involvement?
 - E.g. do you have a specific role, do you regularly attend meetings, do you take on other responsibilities? (e.g. membership of sub-committees)
 - Do you devote much time to it?
 - If you have been involved in specific activities, please describe.
 3. How has being involved in this Steering Committee impacted on the work of your own project, or your organisation/congregation?
 - Has it led to new learning? (examples?)
 - Has it contributed to changes in policy and practice? (examples?)
 - Has it led to changes in inter-organisational relationships, sharing, collaboration etc? (examples?)
 4. Have these changes benefited children, families, communities? How?
 5. On reflection, what would you say have been the main achievements of the Steering Committee since its inception?
 6. What have been the main challenges you have faced along the way?
 7. How have the challenges been overcome?
 8. ... or are there further challenges still to be faced? What are they?
 9. What difference does it make to the way the Steering Committee has developed and progressed that all its members are Christian faith-based organisations?
 10. What has been the impact and value of inter-congregational networking?
 11. What has been learnt from this experience in Kenya that could be applied, replicated or modeled for the benefit of those doing similar work, or sharing similar goals, in other countries?
 12. Personally, how would you like to see the Steering Committee develop in future? What direction would you like to see it going in?