

**EFFECTIVENESS OF COMMUNITY-BASED CHILD PROTECTION
STRUCTURES ON CHILD SAFETY IN MUKURU KWA NJENGA,
NAIROBI COUNTY, KENYA**

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DEPARTMENT OF SOCIOLOGY, GENDER, AND DEVELOPMENT
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DEDICATION

This work is dedicated to my family, Nancy, Neema Wavinya, and Mr Peter Mumo.

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ABSTRACT

Child abuse is a worldwide issue. To deal with the crisis, a number of policies, plans of action, and directives have been put into place. Implementing community-based child protection structures (CBCPS). is one of the strategies suggested to address violence against children. The structures dealing with protecting children from abuse have been riddled with existing laws are not being enforced effectively, and the various justice, law, and order, and childcare subsystems operate apart from one another. Consequently, child abuse has continued to exist within communities. This necessitated a study to evaluate the CBCPS. The objectives were to examine the forms and extent of child abuse, identify partnerships and structures dealing with violence against children, examine the influence of socio-cultural practices on implementing child protection programs, and investigate challenges Community-Based Child Protection Structures face. The systems theory was employed to explain the different variables of the study. The study utilised a cross-sectional survey design to collect qualitative and quantitative data. A sample size of 280 participants was selected using both purposive and random sampling techniques. Qualitative data were analysed and presented as narrations and verbatim, while quantitative data were analysed using SPSS version 25. Descriptive analysis, such as mode and frequencies, was employed to summarise the data, which was then presented using tables and figures. It was found that 81% of the respondents had witnessed child abuse, with the most common being child labour and the least being early childhood marriages. Most of the respondents had trust in the chiefs, as 67.9% would report there. This was followed by the police (40%), NGOs (38.8% and the clergy as well as the family at 11.8%. The study revealed that new measures have been implemented to prevent the detection and response to various child abuse cases. Additionally, socio-cultural practices were found to influence the implementation of Community-Based Child Protection Structures. Despite some challenges, the study concluded that these structures are functioning, albeit with room for improvement. Based on the study's findings, it is recommended that the government strengthen existing policies to enhance child protection efforts. By addressing the identified challenges and fostering collaboration among the different subsystems, the effectiveness of Community-Based Child Protection Structures can be further improved. In order to improve the efficiency of community-based child protection structures (CBCPS) and promote adequate child protection, the study recommends that the government reinforce its current policies. These suggestions are especially pertinent to those who work with children's rights, including legislators, academics, and students of devolution ideas.

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LIST OF ABBREVIATIONS

ACRWC	African Charter on the Rights and Welfare of Children
AIDS	Acquired Immune Deficiency Syndrome
AIFS	Australian Institute of Family Studies
APHRC	African Population and Health Research Centre
CBCPS	Community based child protection structures
CRC	Convention on the Rights of the Child
CWCs	Child Welfare Committees
FGM	Female Genital Mutilation
GOK	Government of Kenya
GST	General Systems Theory
HIV	Human Immunodeficiency Virus
ILO	International Labour Organization
IPEC	International Programme on the Elimination of Child Labour
JLOS	Justice Law and Order Sector
KNBS	Kenya National Bureau of Statistics
KDHS	Kenya Demographic Health Survey
KIHBS	Kenya Integrated Household Budget Survey
KNASP	Kenya National Strategic Plan
KNBS	Kenya National Bureau of Statistics
LAAC	Local Area Advisory Committee

NCSS	Nairobi Cross-Sectional Slums Survey
NGO	Non-Governmental Organization
NPACK	National Plan of Action for Children in Kenya
ROK	Republic of Kenya
SAPS	Structural Adjustment Programmes
SDGS	Sustainable Development Goals
SPSS	Statistical Package for Social Sciences
STF	Systems Theory Framework
UK	United Kingdom
UN	United Nations
UNCRC	United Nations Convention on the Rights of Children
UNICEF	United Nations International Children's Emergency Fund
UNPF	United Nations Populations Fund
USA	United States of America
WFCL	Worst Form of Child Labour
WHO	World Health Organization

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

UNICEF and WHO claim that more than 300 million children worldwide are subjected to violent discipline at home, while 130 million children aged between 13- and 15-year-olds experience bullying. In addition, 15 million adolescent girls aged between 15 and 19 years have experienced forced sex in their lifetime, while 15 million children are affected by child marriage annually. These global figures also include 200 million girls and women who have undergone female genital mutilation (UNICEF, 2017; WHO, 2018). These violations affect all children regardless of their age, gender, ability, colour, economic situation, or living situation. In high, middle, and low-income nations, as well as in stable and humanitarian circumstances, it impacts children receiving care from families as well as those living outside of parental care. There is evidence that violence affects up to a billion children worldwide every year (Hillis et al., 2016). Between the ages of 2 and 17 years, at least 50% of African children have been subjected to one or more acts of violence (excluding spanking, slapping, and shaking). It is regarded as a serious global public health issue that can cost States on average 5% of GDP and affects the health of people, families, and communities (Hsaio et al., 2018).

A legal agreement known as the "Convention on the Rights of the Child" was established by the UN in 1989 with the goal of protecting children's rights and fostering an environment that is supportive of their development. This agreement has been in effect for thirty years. During this time, numerous people from all around the world have collaborated to defend children's rights, preserve childhood, and enhance their wellbeing. However, due to issues like conflict, poverty, injustice, discrimination, and violence, millions of children continue to have their rights violated every year. Children's survival, health, and general development are adversely affected by these variables (Amiri & Tostensen, 2011).

In 2008, a systems-based strategy to addressing child abuse was adopted (UNICEF, 2008). This strategy is known as a child protection system. A system for preventing and responding to risks connected to child protection, as defined by UNICEF (2008), consists of a set of laws, rules, and policies as well as the services required to support them. These include national justice, social welfare, security, education, and health. Given that kids live in communities, the strategy is anticipated to be implemented locally as well as nationally. At the local level, the Community-Based Child Protection Structures (CBCPS) have been set up. Their significance is derived from the fact that they are readily available and serve as an alternative to responding to the different violations that children are subjected to. As a result, they become the primary source of concern or care for the protection of children from exploitation, abuse, neglect, and violence while supporting the children's wellbeing (ibid).

Globally, the development of CBCPS can be linked to the 1990s and the 2000s, when a large portion of the work done on child protection by international organisations was solely concerned with issues like child labour, street children, child sexual exploitation, and child trafficking. Although these efforts assisted children, research suggests that their impact on protecting children from abuse was minimal and that these interventions were fragmented (Reuben et al., 2022). It has been demonstrated that there have been both achievements and failures associated with the implementation of the CBCPS. Examples of successful nations in Europe include Germany, the United Kingdom, and the United States of America (Lachman, 2002). The mechanisms and structures set up in response to the laws against child abuse have been attributed with ensuring the success of the Child Protection initiatives. The implementing agencies have also received resources from them. Because of this, individuals now have more authority and are better able to connect instances of child abuse from informal systems like neighbourhood watch with the established ones. A common concept of children's rights is also shared by the majority of community members (Lachman, 2002).

The USA started CBCPS in the late 80s and early 90s. These were ‘whole of community’ approaches, or ‘comprehensive community initiatives’ (CCIs). The CBCPS are the latest version of a long history of community-level interventions (Kahn & Kamerman 1996; Pawson & Tilley 1998; Kubisch et al. 1998). These approaches were based on building and strengthening partnerships between families, governments, and various agencies and organisations that dealt with child welfare, family support, health, education, business, unions, and religion. The goal was to integrate private and social responsibilities for families (Cass, 1994). These initiatives have different structures and forms, but they all share a common feature: they adopt a comprehensive approach that aims to empower community members to work together with government and the professional sector to create healthier communities. This means improving the physical, social, and economic conditions for individuals, families, and the whole community in disadvantaged neighbourhoods (Kubisch et al. 1998). The US Advisory Board on Child Abuse and Neglect (USABCAN) has since 1993 neighbourhoods urged to be made stronger and more connected, so that families can care for, monitor, and help each other. This has made child protection to be integrated into daily life and involves all parts of the community.

In China, the current child protection system focuses on four areas: family, school, judicial and social protection. These areas correspond to the main actors who are responsible for protecting children: parents or guardians, teachers and school staff, judges and lawyers, and society at large. These areas also match the different settings and risks that children face in their lives. Therefore, the child protection framework consists of macro-level protection from society and the judiciary, meso-level protection from the community and social services, and micro-level protection from the family and the school. However, this system faces some challenges in the changing society (Wu, 2020). The family’s role in protecting children is reduced by the shrinking and weakening of family functions. Due to population movement, children find it

challenging to receive enough protection from fixed institutions like schools. A more fundamental function of social and judicial security is enforcing the laws, rules, and policies safeguarding children. Whether preschoolers or school-age children, children spend most of their time outside their homes and schools in the community. Children in challenging circumstances, such as migrant children, children who have been abandoned, and children with impairments, are perceived to depend more on the community. They receive long-term, high-quality care and assistance from the neighbourhood. The environment within the community has remained crucial for its existence, growth, and protection. Therefore, the safety of children has the community as the basis for child protection (Wu, 2020).

The China government pays social organizations to offer personalized and professional services to children and their families. Community residents also help with child protection as they know the community issues better, support and protect each other's children. Community families and children are the basis of child protection. The families are the natural guardians of the children and should take responsibility for their protection. Children in the community, both residents and migrants, are both the recipients and the contributors of child protection services. They use their own feelings and experiences to participate in building a child protection system and learn to protect themselves instead of relying on others (Reuben et al., 2022)

However, the implementation of these structures has faced a milliard of problems. For example, the state plays a major role in directing and supporting the community-based child protection system as well as being the primary backer of child protection. There is limited participation by the entire society. The children rights and needs are not accorded the priority needed in Drafting legislation, creating policies, and allocating resources from the public purse. The general amenities, cultural landscape, or public opinion climate of the society do not provide a

safe and healthy environment for children to develop in. Although the community members are most aware of the problems and demands of child protection, there is low public awareness of the gravity of child abuse and the significance of child protection. The development of a culture that values child protection in the neighbourhood, raising children's awareness of it through education on children's rights, growth, and safety, and realising that everyone living there has a responsibility to do their part to keep children safe—all of these things are done at the same time. is missing (Wu, 2020).

In Aceh, Indonesia, existing Community based child protection structures have identified several key communal concerns, such as child work, early marriage, school dropout, domestic abuse, and fights between children. Social, cultural, and economic weaknesses have an impact on and exacerbate these problems. Protection worries are frequently discussed in private and among family members or close friends. Families are seen as potential sources of intervention and improvement in such situations. However, it is has been acknowledged the possibility that families themselves can be the cause of these security issues. Generally speaking, friends are seen as a form of psychosocial support. Keeping issues secret is a common solution and is often driven by humiliation, stigma, hopelessness, or fear. Norms and practices within the community serve to reinforce these values. Rarely are community leaders involved in addressing these issues, and there are minimal referrals to governmental or other organisations. (Wessells, 2009).

To leverage the efforts of Community based child protection structures (CBCPS), it is important to build trust and involve community perspectives. This can facilitate more robust connections between regional and national entities. It might also be helpful to reframe the debate around the child rights framework, which sometimes needs to be understood. The need to address cultural and social dynamics that support violence and serve as roadblocks to

action cannot be overstated. But tackling these problems necessitates sustained involvement, a greater comprehension of the dynamics of these social forces, and the identification of local people and organisations that are the primary change agents.

Ghana, for instance, is one African country where the implementation of community-based child protection interventions has yet to be fully adopted since parents have refused to cooperate with some of the legal requirements (Ghana NGO Coalition on the Rights of the Child (GNCRC), 2005). Along with other government programmes, the implementation of the child safety policy had been delayed by a lack of resources, a lack of competent staff, and a lack of knowledge of these standards (Kuyini, 1998; Ofori-Addo, 1994). Furthermore, without assistance from outside donors, the Ghanaian government has struggled to put some of its social institutions into place (Forster & Norton, 2000). As a result, the implementing agencies' inadequate resource allocations impact how child safety rights are implemented in Ghana at all levels. Even while the Ghanaian government made significant progress in implementing the country's protection mechanisms in its 2005 report to the UN on children's rights, the report neglected to address problems with implementation at the district and local levels (UNICEF-Ghana, 2000).

In spite of Uganda's progressive laws and regulations protecting their safety, providing proper protection for vulnerable children remains a struggle due to the variety of breaches and abuses the children are subjected to. A number of essential obstacles have hindered a comprehensive, accessible, well-designed, and functional child protection system. Because they operate independently of one another, the many childcare subsystems, justice, law, and order, for instance, have only partially or inconsistently implemented the child protection system. In addition, not all parties have been involved as required by the Justice Law and Order Sector (JLOS) framework (Ugandan Ministry of Gender, Labour, and Social Development) (MoGlsd)

(2013).

There are studies that claim there are numerous unresolved child protection issues because local structures that deal with child safety do not coordinate their efforts. For instance, in Uganda, local chiefs lack the authority to undertake judicial investigations but are able to detain someone on the basis of public disorderly behaviour. As a result, after some time, they must turn the perpetrator over to the police. Chiefs frequently involved with administering local forms of justice and serve as community mediators, obviating the need for police. Residents of the community settle their local concerns together with the chief rather than at the police station and do not appear to be involving the police or even contacting them (Fedha, 2017; (MoGIsd) (2013).

Community-based child protection structures are a crucial part of larger systems in the local context (Kenya). For instance, the National Council of Children Services and Area Advisory Councils (AAC) are only two examples of how child protection committees are helpful in that they connect all levels of the country's child safety institutions. International law, which includes the African Charter on Child Welfare (ACCW), the United Nations Convention on the Rights of the Child (UNCRC), and the Children Act of 2001, protects all children from violence and abuse (Fedha, 2017). However, there is a continued occurrences of child abuse in the country which questions the effectiveness of the implementation of the CBCPS.

Community-level child protection structures are in place to prevent crimes against and exploitation of children. Both formal and informal structures are a part of the protective structures. All official government-led initiatives to safeguard children from abuse are included in the formal structures, including institutions and government structures. It also has all the participants, spanning the social welfare, education, health, and law enforcement systems from the local to the national levels. The informal system is founded on and motivated by

conventional ideals of societal responsibility for the welfare of the children (Mutua, 2002). The Ubuntu philosophy, employed in East Africa and Ubuntu in Southern Africa, shielded children from abuse since they believed it was the responsibility of the community to raise them (Shamala, 2008). However, it appears that the two systems are operating independently of one another rather than cooperating. As they are more widely dispersed, informal structures are also less likely to be responsive to the needs of vulnerable children despite being closer to the community (Shamala, 2008).

Further, the informal structures have no mandate of dealing with the different violations but must depend on the formal systems. These structures are often inadequately resourced to answer successfully to children's grassroots needs at the community level. Also, the population's diversity in the community with different understandings on what constitutes child rights, implementing child rights becomes problematic. The possibility of the national system of child protection succeeding is on the CBCPs connecting and supporting it. Due to the CBCPS and the other systems dealing with child protection not linking correctly, children's security as envisioned in the national plan seems to have failed.

For instance, the International Labour Organisation ranked Kenya sixth in the world for its use of child work, one of the most common forms of abuse against children (ILO, 2003). According to a different report from ChildLine Kenya, there were 19,870 reports of infractions against children between 2011 and 2016. Of them, 5,012 involved sexual abuse, 4,863 involved physical abuse, 1,760 involved child labour, 369 involved child trafficking, and 7,159 involved neglect or abandonment of children (Childline-Kenya, 2016). These figures demonstrate that vulnerable children face horrifyingly high risks of child abuse. Additionally, 35% of slum-dwelling children experience sexual assault before the age of 18 (ChildLine Kenya, 2012).

In her research on CBCPS in the Eldoret Municipality, Fedha (2017) claims that little has been

done to develop community child protection mechanisms, which serve as a means of prevention and a means of coordinating resources to handle child protection issues. Furthermore, efforts made by many stakeholders to build and/or strengthen child protection systems have not shown much success and are not long-term without full backing from the central government. Furthermore, it has been claimed that the protections do not work because they use methods that don't take children's needs into account. This was evidenced by the abandonment and child neglect occasioned by the availability of great amounts of the local brew in places like Langas and Mwanzo; there were also cases of physical abuse, unwanted pregnancy and abortion, drug abuse among youths, sexual abuse and exploitation, and defilements. In addition, there were cases of prostitution and neglect, economic exploitation, lack of shelter, jiggers' infestation school drop-out, and alcoholism. Gambling activities among children were prevalent, child labour, scrap metal selling and sexual exploitation were evident. As a result, community-based child protection structures—which are crucial tools in preventing children's vulnerabilities and building a bridge between them, their local communities, and broader national structures were either ineffective or non-existent. According to the study, it is crucial to establish cooperative networks and coordinate these mechanisms for community-based child protection institutions to effectively address the vulnerabilities of children (Fedha, 2017).

In other studies, by Kostelny, et al. (2013), which were conducted in two Mombasa slum neighbourhoods revealed widespread child sexual abuse and exploitation. The majority of child handlers are slack in putting the harsh Sexual Offences Act (SOA) of 2006 into practice, notwithstanding its adoption. It goes without saying that child sex tourism and child prostitution are illegal under Sections 14 and 15 of the Act. Similar to the 2006 Children's Act. The investigation also demonstrated that those in positions of power and control, such as parents, teachers, and elders, were predominantly responsible for the abuses.

It is expected that the CBCPs interventions to be useful in protecting children from abuse and exploitations by having them link as well as collaborate with other recognised nation-wide child protection system structures within the community. In partnership with service providers, adults and children in a community are best suited to pinpoint specific protection-related problems and establish workable solutions (Reuben et al., 2022). Communities' views and actions towards children, such as how they see child sexual abuse and exploitation, can also be at the root of protection violations. To effectively protect children, a child protection system must interact with and alter such community viewpoints while collaborating with the community. However, there needs to be more local and national government competence and commitment to protecting children in many nations, including Kenya (Reuben et al., 2022). As a result, daily violations of children's rights occur. The absence of resources, a workforce with low skill levels, and the scarcity of local services to address the needs of children are indications of this lack of commitment. Governments, typically the principal duty bearers in these circumstances, routinely fail to uphold their responsibility to protect children, leaving this task nearly exclusively to the neighbourhood where the children reside. In some circumstances, children's only source of safety is themselves. The result is the continued violations against the children.

1.2 Statement of the Problem

Child abuse has significantly increased recently in Nairobi, especially in the slums. Children under 15 were subjected to these abuses, including sexual violations, particularly between April 2012 and April 2013, when Nairobi's slum population increased significantly. Less than 50% of abuse incidents are reported to the appropriate authorities because the majority of the crimes are carried out by members of the community who are well-known and dependable (Gender Violence Recovery Centre and ChildLine Kenya, 2013). Four hundred twenty-two incidences of child abuse were reported as walk-ins to the Wangu Kanja Foundation

(WKF), which operates in the Mukuru Kwa Njenga slums, between 2014 and 2018 (Frankel et al., 2018). Of these, 140 involved defilement, and 100 involved assaults. These incidents were happening at the community where community-based child protection groups who have been recognized by governments and NGOs as vital in comprehensive national child protection interventions are based in.

The inability of the community-based child protection structures to protect children from violations is a concern for the development of children in Kenya. It was envisioned that CBCPs structures would play a vital role in tackling child abuse and exploitation at the lowest level, the community. However, even though the CBCPS structures exist at this low level (community) there still exists a high number of children facing violence, exploitation, neglect, and abuse. It therefore begets the question on the effectiveness of these community-based child protection interventions. This study, therefore aimed at understanding the performance of community-based child protection structures in terms of identification, prevention, and response in addressing violence against children in Nairobi County, Kenya.

1.3 Main Objective of the Study

The primary purpose of the study was to assess the effectiveness of community-based child protection interventions on child safety in Nairobi County, Kenya

1.3.1 Objectives of The Study

The following objectives guided the study: -

1. To examine nature and extent of child abuse in Mukuru Kwa Njenga, Nairobi County
2. To assess the nature of Community Based Child Protection structures used in dealing with violence against children in Mukuru Kwa Njenga, Nairobi County.
3. To assess community-based child protection structures and sociocultural practises affect child protection initiatives in Mukuru Kwa Njenga, Nairobi County.

4. To evaluate the challenges faced by Community-Based Child Protection structures in Mukuru Kwa Njenga, Nairobi County, in addressing child abuse and exploitation.

1.4. Research Questions

The following questions derived from the stated objectives guided the study: -

1. What the nature and extent of child abuse in Mukuru Kwa Njenga, Nairobi County?
2. What is the nature of Community Based Child Protection structures used in dealing with violence against children in Mukuru Kwa Njenga, Nairobi County?
3. How do Community Based Child Protection structures and socio-cultural practices affect child protection programs in Mukuru Kwa Njenga, Nairobi County?
4. How do Community-Based Child Protection structures in Mukuru Kwa Njenga, Nairobi County addressing child abuse and exploitation?

1.5. Justification of the Study

The following reasons justified the study. First, the study was founded on the hypothesis that community-based child protection interventions can help protect children who are exposed to a variety of hazards and vulnerabilities in their surroundings while also supporting their dignity and well-being. According to the study, community-based approaches to child protection are preferable to external, standardised ones that do not take into account the local culture, values, and resources of the communities. The study also recognised the fact that community-based child protection initiatives are flexible and adaptive rather than fixed or homogeneous, necessitating ongoing monitoring and feedback. The project intended to investigate the operation of community-based child protection initiatives, their benefits and drawbacks, and how they might be improved and duplicated. The study is motivated by the rights and best interests of children as well as the ideals of community engagement, empowerment, and

resiliency in the affected areas. The study is supported by the body of knowledge already available on neighbourhood-based child protection as well as by the experiences and opinions of the parties involved in the interventions, including the children, families, neighbours, local government officials, and child protection professionals. In humanitarian and development contexts, the study is anticipated to advance understanding and practise of community-based child protection.

The study's second justification is that further empirical research is required to determine the efficacy of community-based child protection initiatives in low-resource settings, particularly in urban slums. By undertaking a thorough and in-depth examination of the effects of community-based child protection interventions on child safety in Nairobi County, Kenya, the study seeks to fill this gap. The study employed a mixed-methods approach, which combines participatory and ethical research techniques with quantitative and qualitative data gathering and analysis. The study is important and topical because it addresses a critical issue of child safety in humanitarian and development contexts, where children can experience various types of abuse, violence, exploitation, and neglect. In addition to adding to the academic conversation on child protection in low-resource settings, the project anticipated to yield fresh evidence and insights that can guide community-based child protection policy and practise.

The study is justified by the need for more efficient and long-lasting child protection programmes that can foresee and address the intricate problems that children in low-resource environments, particularly in urban slums, confront. The project intends to offer practitioners and policy makers evidence-based suggestions on how to plan, carry out, and evaluate context-specific, participative, and holistic community-based child protection initiatives. The study adheres to regional, national, and international frameworks and standards for protecting children, including the UN Convention on the Rights of the Child, the Sustainable

Development Goals, the Kenya Children Act, and the Kenya National Plan of Action for Children. The study is anticipated to have an impact on community-based child protection policy and practise as well as advocate for recognition and support of the function and potential of such structures in fostering child safety and wellbeing.

1.6 Assumptions of the Study

This study assumed that many of the targeted respondents and informants responded objectively. There was also an assumption that there existed Community Based Child Protection Systems in the slums. Lastly, there was an assumption that no external factors interfered with the study.

1.7 The Scope

The research was restricted to the Mukuru Kwa Njenga informal settlements in Nairobi County, even though a more thorough literature analysis was used to help conceptualise the study. The conceptual scope of this study included both the macro (national) and local (county) levels. The study focuses on how essential stakeholders and duty bearers at the national level interpret and view child abuse in informal settlements. Using the available literature, the researcher identified children's participation in livelihood activities in the Mukuru Kwa Njenga informal settlements in Nairobi County.

At the micro-level, the study's focus was to assess community-based child protection systems' implementation and how individual factors affect child maltreatment interpretation in informal settlements. This allowed the researcher to determine impediments for the prevention of child maltreatment in the community.

The study concentrated on Mukuru Kwa Njenga, an urban slum in Nairobi County, Kenya, as the location. The study used the existing community-based child protection structures in the area as the units of analysis.

1.8 Limitations

The following are some of the weaknesses of the study. First the study target of a specific urban slum in Nairobi County, Kenya, which may not accurately represent the diversity and complexity of other low-resource situations, means that the study may only have a limited ability to be generalised. Second, the study may have a bias in its selection because it relies on the convenience and accessibility of the participants, who might not accurately represent the traits and perspectives of the area's larger population of children, families, and community members. Third, because the study relies on participant self-reported data, there may be measurement bias. This is because participants may not be truthful or accurate in their answers due to social desirability, recall problems, or fear of retaliation. The study is also limited in that it might have a confounding bias because it is unable to account for all the variables that might influence how community-based child protection interventions turn out, such as the field's political, fiscal, societal, and ecological contexts together with the interactions and influences of other players and programmes. Last but not least, the study may face an ethical conundrum because by asking participants difficult questions or immersing them in the research process, it exposes them to potential risks or harms including emotional discomfort, stigma, discrimination, or violence.

1.9 Conceptual Frameworks

The general systems theory is the theory of choice in trying to explain the community-based child protection structures in Mukuru Kwa Njenga.

General Systems Theory (GST) originally appeared from the work by Köhler (1938). It was further developed by Von Bertalanffy (1968) and Boulding (1956). They proposed that organizations are to be understood as a collection of incorporated parts, all with a specific objective. Therefore, a system can be as a collection of components creating a single entity

(Johnson et al., 1973) or “a set of interrelated elements” (Ackoff, 1971). That is to say, the comprehension of a system comprises the totality, its creation out of components and the collaboration between those components. For example, take the adaptation and implementation of guidelines and rules against child abuse by stakeholders; it is worth “thinking of the whole” is more important as opposed to the individual aspects. This has two distinct interpretations. One interpretation is that operational areas in one government ministry should not be seen in isolation from the other useful parts in the same government ministry. The other interpretation is that it may be argued that a systems method targets to better recognise the implementation of anti-child abuse policies among government organs, instead of concentrating on one organ or ministry individually.

In systems theory, there are open and closed systems, as defined by Köhler (1938) based on his work. It is, therefore, essential to differentiate between these two systems. A closed system is impenetrable as well as consequently opposed to any evidence brought from the outside. In contrast, an open system could be understood only in relation to its basic and real external surroundings. Trying to comprehend people's working separately from their settings would be the same as treating them as closed systems. It is the importance of the surroundings that makes human systems open as opposed to closed systems.

However, general systems theory is not only interested than with how an organisation operates, but it also pursues to examine the interaction between an organisation and its location. A dissimilarity can, thus, be made between the two systems. Closed systems operate independently from the surrounding environment and devoid of outside influence; open systems describe an interaction between the organisation and the outside world (Hodge and Anthony, 1991). For example, the government’s policies and practices are dictated by various forces including, the cultural belief systems of where the communities are situated, funding

sources which may be dictated by people as far away as in the United States of America (USA). The interactions between the ministries make them not to be closed systems but open systems. Thus, the adoption of child protection policies is expected to enable the sharing of information between the various stakeholders concerned with the protection and reduction of the mistreatment in the country.

Systems theory strongly focuses on the system's unity or a whole more significant than the sum of its parts. Therefore, people and their environments would be seen as complete regarding the application of regulations and guidelines on child abuse, and the shared process between people and their backgrounds would be seen as the interdependence of parts (Patton and McMahon, 1999). Models and regulations have both been created by human systems. The need to hold rules as a different form of an arrangement made by human systems (such as a code of conduct or communication) is argued for by Patton and McMahon (1999). Various systems have various rules and models. For instance, various government ministries and or departments may have different approaches to dealing with child abuse. Societal and ethnic norms may also vary from one ministry to another. For the adoption, implementation and use of child-friendly rules, it is necessary to identify both individual relationships (such as opposition to change) and appropriate patterns (like current changes).

Bronfenbrenner (1977) formulated quadruplet arrangements as a way to categorize surroundings, particularly the microsystems, mesosystems, exosystems, and macrosystems. The microsystem can be viewed as that intricate relationship between a person and the place of work the individual is working in (Bronfenbrenner (1977)). A system of microsystems is a mesosystem. It encompasses the numerous points where the stakeholder participates in the delivery of services. The exosystem consists of general formal and informal institutions that impact the person's immediate surroundings, such as the neighbourhood or the media. The

macrosystem is ultimately defined by Bronfenbrenner (1977) as the dominating community patterns of the culture or subculture, such as the economic, social, educational, legal, and political systems, of which the micro-, meso-, and exosystems are actual manifestations (ibid).. In these environments, according to Bronfenbrenner, an individual's drive and ability to influence is dictated by their specific environment but not on the strength of the individual's sphere of influence. This is an attempt to understand better the complex inter-relationship between the individual and society.

The previous discussion demonstrates that the Systems Theory Framework (STF) comprises various critical interrelated systems. The three interconnected systems are the social, individual, and environmental or societal systems. Each participant's intrapersonal system and social, ecological and societal systems were the main subjects of this study. The repeated nature of these systems' interactions, changes over time, and chance all help to explain how these three systems work together.

The first of these systems, the individual system, is examined in the following subsection.

1.9.1 Individual System

Gender, age, self-concept, health, ability, handicap, physical attributes, beliefs, personality interests, values, aptitude, skills, and a broad range of occupational knowledge are just a few of the intrapersonal content influences that make up an individual's system. Choosing and developing a career is seen as being centred around the individual. As a result, the STF is thought to be centred around each design. Although the individual's position in decision-making is crucial to adopting and applying laws against child abuse, this role has traditionally been viewed as passive, with the individual being moulded by their ability, gender, and other relevant factors.

The active participation of the individual in the decision-making process is encouraged by several advances. Emphasis is focused on people's capacities to influence their environments rather than only reacting to environmental experiences when establishing the idea of self-efficacy (Bandura, 1977). More theorists now contend that workplace developments are impacting individual decision-making. Similar to the STF, where the individual is positioned as the most central characteristic, Super (1990) identifies the individual as the main component or "keystone" (p. 221) in his Archway model. As a result, the individual who possesses various intrapersonal traits that affect adoption and use is at the centre of the STF. All people have these characteristics, yet they are unique to each person.

The system of an individual does not exist in isolation; instead, it is a component of a much bigger system. Life roles are only natural in respect to this more considerable structure. The person thus coexists inside a more expansive contextual system, which comprises smaller subsystems. The social contextual system (i.e., the systems of other people with whom the individual interacts) and the environmental/societal system (i.e., the environment and society) can be considered two subsystems of this more extensive system. The stakeholders' peers, families, media, community groups, workplaces, and educational institutions are examples of some of the influences shaping the social contextual system's content. Community structure, size, and population density were identified by Vondracek et al. (1983) as the crucial contextual variables that have been classified within the social system. By highlighting the significance of socio-economic elements, the same writers also showed how systems interact with one another.

1.9.2 Social System

Stakeholders comprise several social groupings, exceptionally professional subgroups, including lawyers, doctors, and peer groups (McMahon, 1992). According to Borrow (1984) and Jepsen (1989), these social groupings are the primary conduits for the stakeholders' socialisation. The media has been noted by Jepsen (1989) as having possible

socialising effects. Much information from the environmental/social system is disseminated to people via the media. Other elements that may impact people directly or indirectly include the workplace and educational institutions. In addition, these social structures are the origin of values, attitudes, and ideas that can be communicated to an individual in several noteworthy ways. For example, changes in policy in child protection institutions, such as the recently revised children Act legislation in Kenya, can alter individuals' perceptions and opportunities.

As a person travels in and out of social groupings, such as by switching ministries/divisions, schools, or houses, the social system's makeup will alter throughout their lifetime. Most people, however, will be members of many more groups, such as service clubs, peer groups, or hobby groups. Therefore, it is essential to investigate the precise nature of the systems in which they operate when analysing the social system of an individual.

1.9.3 Society or the Environment System

The person also functions within a more extensive system, such as society or the environment. Political choices, historical tendencies, globalisation, socioeconomic position, the job market, and geographic location are only a few examples of the influences that make up the environmental/societal system. Even though these factors may appear less directly tied to the person, they can have a significant impact. For instance, the impact of regional isolation as a factor in how policies are carried out has yet to be appreciated. Collett (1997) asserts that rural isolation may impact the type of education acquired, employment prospects, the availability of role models, and access to career information. The status of suburbs in urban areas can also have an impact since some suburbs' superior locations may increase people's employment prospects (Patton & McMahon, 1999). Political, socioeconomic, historical, and topographical effects in urban and rural areas are frequently closely related. Government decisions may significantly impact individuals on funding for ministries, schools, or universities. Age cohorts'

ideas, values, and attitudes may also be influenced politically and historically. For example, stakeholders may have different values during high-service use than those during low-service uptake periods (Patton and McMahon, 1999). All or some of these factors will impact the decrease in child abuse, as is the case. Therefore, it is essential to identify which of these aspects will have the greatest impact on its implementation.

Significant concerns emerge from the preceding discussion that directly touches on adopting and utilising the rules on child abuse reduction by stakeholders. First, is the recognition of the mechanisms of influence both within and between systems. Stakeholders are part of the community and so society. That is, the stakeholders used other forms of appraisals or attitudes like deciding who a child is, the implementation of rules and guidelines on the protection of children according to the laws will bring about change thereby affecting several other parts of the community organisation. Vondracek, Lerner and Schulenberg (1986) could have had this in mind when talking about the concept of dynamic interactions. They indicate that since there are complex, multi-directional relationships between an individual and his/her context, any changes that occur in one of the community sectors will definitely influence changes in all others. Stakeholders as members of the community have to adjust themselves so as to be able to adapt and use laws in the provision of protective services to curtail the exploitation of children, focusing on the multi-directionality of influence and the relationships between all systems. These adjustments must be made to enable the stakeholders to provide adequate and quality services in the informal settlements.

Besides, those who may have problems adapting and using statutes against child abuse, the act of repeatedly (recursiveness) being exposed to it will make adjustments resulting in adaptation. According to McMahon (1992), recursiveness incorporates many significant properties of impacts, including their nonlinear, causal, reciprocal, and multi-directional nature.

Additionally, the continued significance of the past, present, and future. Each system and its subsystems are open, which makes it susceptible to influence. Significantly, the degree of influence changes as the nature of the factors does. In addition to not being static, intrapersonal system effects engage in a recursive relationship with one another and with social, environmental, and societal forces. According to McMahon (1992), recursiveness incorporates many significant properties of impacts, including their nonlinear, causal, reciprocal, and multi-directional nature. Additionally, the continued significance of the past, present, and future. Each system and its subsystems are open, which makes it susceptible to influence. Significantly, the degree of influence changes as the nature of the factors does. In addition to not being static, intrapersonal system effects engage in a recursive relationship with one another and with social, environmental, and societal forces.

Change happens throughout life, making it a life span phenomenon, as stated by Super (1990) and Super et al., (1996). As a result, the term "adjustment overtime" refers to decision-making techniques that take into account the crucial role played by past, present, and future effects. The systems theory represents this as a more expansive system of time in which people and their systems move. Adoption and practise go through a continuous evolution that can involve both forward and backward motions. Restructuring of child abuse reduction policies and practises is impacted by the individual's repeated interactions with social, environmental, and societal systems. This is the model for Child rights policies adoption and their implementation cycle due to changing healthcare services demands. Thus, considering the adoption and use of these policies without looking backwards into the past or without looking forward to the evolving future is undeniably being myopic.

Two key components make up the General System Theory, according to a critical assessment of the theory. Organisational behaviour and the interconnectedness of these are any

organisation's units' functions, the societal system included. As was already mentioned, a social system's behaviour is composed of components that interact with one other in a reciprocal manner among its many organisational units. At a government ministry, for instance, various departments have been created. Some of these are the investigation department, reinforcement department, the protection department and the welfare department. If the reinforcement department does not execute its functions/roles appropriately, the other departments' functions are likewise affected.

For this study's purpose, the GST is used to comprehend the attitudes and perceptions of child abuse by key stakeholders in the informal settlements. Some weaknesses were noted towards enhancing efficient adaptation of statutes on child mistreatment, (discussed elsewhere in this chapter). These weaknesses were addressed by the use of international as well as Kenyan laws in the reduction of child abuse and in particular, the Children's Act was initiated. At the central government, as well as the county governments, the officers are supposed to oversee the success of the children's act implementation programme. The officers are made up of members of the legal team as well as, among other people, community representatives in the form of village elders. All of these people are viewed as components of a system. Then, if any of them lack the necessary expertise to recognise child abuse, their performance would suffer. As a result, the effectiveness of every other component of the system for preventing child abuse would likewise be impacted.

Stakeholders must create cultures that support their interests in making decisions. This line of thinking may be traced back to Selznick in Watson (2003), who contrasts the mechanical understanding of an organisation with the more evolved cultural idea of an institution. Additionally, Selznick sees organisations as a setup designed to serve as tools to fulfil particular roles. When an organisation develops into a more socially sensitive and adaptable organism

with a defined identity and set of values, institutionalisation takes place. All these get integrated in the organization that it gets a meaning for its members beyond the mere fact of fulfilling tasks due to their membership.

Selznick's argument suggests that those interested in preventing child abuse should exercise caution and to fully understand the statutes on child labour and go beyond fulfilling their job requirements to successfully implement in the informal settlements. According to Watson (2003), goals, strategies, and structures are put in place by the government for the community's good (organisation) as a whole. Importantly, though, members of the community should have the appropriate skills and knowledge to ensure complete adoption and implementation of the statutes leading to correct interpretation of these statutes and eliminating child maltreatment in the community.

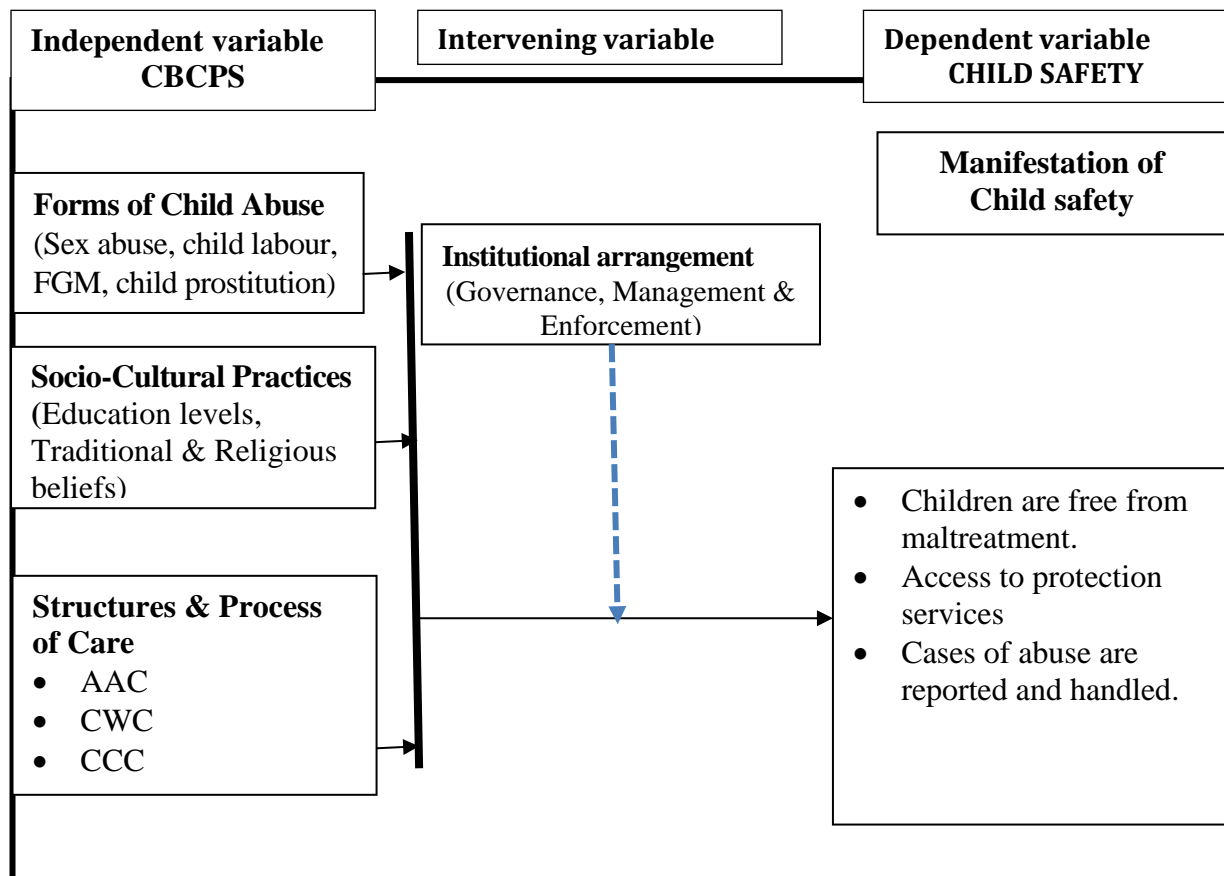
In summary, the major ideals of GST in regard to adoption and use of the statutes can be seen as a social system's behaviour is a reciprocal relationship between and among units of the community. This is because laws and policies are directed to achieve a goal (Weber, 1967), in this case, eliminating child maltreatment in society. Additionally, a social system is made up of the actions of the persons and activities directed towards specific roles (Parsons in Abraham, 1992). However, while emphasising a multitude of influences on stakeholders to adapt and use the laws and policies, the stakeholder continues to be the most important factor in child protection. This point of view is corroborated by Super (1990) when he says that it is the individual "in whom all the personal and social forces are brought together" (pg.203). Besides, perception focuses on the dynamic interactions between the individual and historical, social, political, economic, cultural, technological, and organizational influences in understanding decision making and planning. With the emphasis on the individual, a systems theory perspective allows for multiple meanings and explanations of work's purpose and significance

to individuals. Therefore, government workers and other stakeholders must perform their roles well in order that the government policies and enacted laws' goal of protecting children is achieved and its survival.

1.10 Conceptual framework

The following is the conceptual framework of how the various concepts are related in the study examining the effectiveness of community-based child protection interventions on child safety in Mukuru Kwa Njenga informal settlements.

Figure 1.2 Conceptual Framework



The research has three independent variables, as shown on the left-hand side supported by the indicators. On the right-hand side is the dependent variable that receives the effects of the independent variables' interactions. The independent variables include; social-cultural practices (education levels, traditional and religious beliefs among others), the process of care

(from the time a child is identified to be at risk or is at risk to the time the child is removed from the risk and taken care of) and the capacity to implement, that is the coordination, resources among others (human resource, funding and infrastructure in place). The dependent variable is the child safety due to development of community child protection programmes in slums of Nairobi, Kenya. The moderating variables are listed in addition and are broken lines, which indicates that there is no literature on them despite the fact that they have an impact on the dependent variable.

1.11 Operational Definition of Key Terms

Child abuse: Child abuse is defined as those acts of commission and or omission aimed at harming a child. Sexual abuse, physical abuse, neglect and emotional abuse are the main abuses children are subjected to.

Child labour: In this study, the term "child labour" refers to any form of economic exploitation or work that could endanger the kid's health or development or be detrimental to the child's physical, mental, spiritual, moral, or social growth.

Child neglect: In this study, Child Neglect is used to mean failing to properly supervise and protect the child from harm as much as feasible.

Child protection: Child protection in this study is the process of protecting individual children who have identified as either suffering or likely to suffer significant harm as a result of violence, exploitation, abuse, or neglect.

Child Welfare Committees: These committees are responsible for addressing the welfare needs of children within a community. They may focus on issues such as education, health, and protection.

Community Care Committees: These committees play a crucial role in providing care and support to children in need. They work closely with families, schools, and other stakeholders to ensure the safety and protection of children¹.

Community based child protection structures: These mechanisms are community-led initiatives that work towards ensuring the safety and well-being of children. They define the roles and responsibilities of community members in protecting children from harm.

Community-Based: In this study, community based is used to mean established or operating where the people live.

Informal settlement: In this study, informal or unplanned settlements are residential areas that have developed over time in any space within the city or in the peri-urban areas and without following the city's formal urban planning rules.

Key stakeholders: in this study, key stakeholders are government officials and policymakers. Included in this group are legislators (members of the county assembly, senators, parliamentarians, etc.), People in positions that convey influence (Clergy members, doctors, CEOs, etc.), community leaders, community activists, donors, and the community at large.

Maltreatment: involves abuse of infants, children, and teenagers by parents, carers, and other authority figures. This abuse occurs most frequently in the home but can also occur in institutions like schools and orphanages. It also involves physical, sexual, psychological, and emotional violence.

Orphan and Vulnerable Children Committees: These committees specifically cater to the needs of orphaned and vulnerable children. They provide support and assistance to ensure their well-being.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter looks at length what are child rights, child protection and the various ways the rights of children should be protected. This is by putting in place mechanisms at the various levels beginning at the community level to the national level. In our case, it is the Community-Based Child Protection Structures. The literature review is based on the theoretical background, social background, international and national findings. The chapter also outlines the literature review gaps.

2.1 Child abuses and Risk Factors

A lot of literature has accounts of violence against children such as infanticide, cruelty, child labour, lack of care, sexual exploitation and other methods of abuse dating back to primeval civilisations (Ten et al., 1997; United Nations Secretary-General 2006). Everyday children in all territories and civilizations continue to encounter violence. Violence happens in places where children should feel protected, such as at homesteads, in school and in their communities. Most of the time, the perpetrators are often people the children know and trusts, such as parents, other relatives, caregivers, teachers, law enforcement authorities and other children (UNICEF, 2012). Children experience different types of violence depending on their age and developmental stage, particularly as they begin to interact with people outside of their homes, claim Boudreaux and Lord (2005). Due to their reliance on grown-up caregivers and their partial autonomous social dealings with the outside, primary carers and other family members will more frequently than not, violate newborns and young children (ibid).

In the home and family settings, most of the violations against children include verbal assaults, physical violence, sexual violation, humiliation, detrimental cultural practices like Female Genital Mutilation (FGM), amongst other types of abuses. Other abuses include blunders,

failing to protect the children from exposure to unnecessary violence from family members, neighbours, or visitors, stigmatisation or flagrant discrimination, or failing to use child welfare and health services to improve children's wellbeing. Parents and or stepparents, including alternate family carers, extended family, and partners (mostly where child marriage is involved) and their in-laws are the main perpetrators of violence at home. As the children start to become independent and spending more time away from the family and outside the home environment, they become more probable to suffer mistreatment from others outside of their family and home. In spite of this, Pinheiro (2006) found that there were many commonalities in terms of age, the types of breaches, and the offenders.

Among the harmful traditional practices are early child marriages, discrimination against the girl child, child labour, FGM/C, inadequate nutrition, lack of or poor reach to health care and education, child trafficking from rural to urban areas results to a rise in urban poverty, children who are homeless and child beggars. All this are due to family breakdown. These in return, increase the risks and or helplessness of children and expose them to abuse and taking advantage of (Annor et al., 2022). According to the author, lack of socioeconomic position, financial hardship, and other factors are the main causes of neglect and abuse. Ideal support from family, friends, and the community should balance these out. Addiction to substances may lead to abuse in the form of physical, emotional, or neglect. Domestic violence which are associated with past abuses faced by their parents, criminal activity, poverty, mental illnesses, low parental age, skills and the child's temperament are other factors (Ronan et al., 2009). Other factors that predispose children to abuse like sexual abuse. Two of them include marital conflict and the child's gender, as female children are more prone to experience this type of abuse. And last, there is the parental component, which includes low or absent parental connection, excessive guardianship, alcohol misuse, the absence of a parent, and the presence of a stepfather (Putnam, 2003; Ronan et al., 2009).

According to UNICEF, most of the violence against children is often never reported. If reported, just a small percentage of incidences are investigated (2014). Due to their age, children and adolescents are vulnerable and are ashamed to disclose their experiences. In addition, the legitimate system often fails to react to cases, and child protection services are commonly unavailable (UNICEF, 2016). The fact that many forms of violence are legalized while others are socially accepted when viewed with the cultural lenses or are disguised as a discipline, violence against children continues. The issue is made worse by the dearth of information and study on the subject (UNICEF, 2014).

2.2 Child Protection Structures

The understanding of what constitutes child abuse depends on one region to another. That is, child abuse cannot be approached without the considerations of the differing standards and expectations of what parents are expected to do as per their culture since culture is viewed as a common fund of principles and actions, as well as the expected conduct of people. Some of the concepts in any culture will include concepts on what constitutes acts of commission and or omission to be labelled abuse or neglect. In this way, culture enables us to understand what acceptable principles of child-rearing and caregiving of children is (Bross et al., 2002). This means that what constitutes acceptable parenting practices depends from one community to another as different rules are applied. Accordingly, researchers on maltreatment have suggested that to come to a consensus on what constitutes abusive practices and neglect may be difficult due to the many diverse cultural views on child-rearing practices. Nevertheless, due to culture there are differences on what is offensive have a lot to do with what characteristics of parent conduct is particularly emphasised. Despite all these, there is an agreement throughout the various societies with their different cultures that abuse, or mistreatment of children should not

be permitted and nor should very harsh punishment and or disciplinary practices and sexual abuse be allowed (Bross et al., 2002).

Indeed, the United Nations Convention on the Rights of the Child (UNICEF, 1989) clarifies that every child has the right to be supported, loved, safe, and free from any kind of abuse. As alluded to earlier, the universal definition of what institutes neglect and abuse is debatable. Among the many definitions, one description that has been universally accepted is offered by The Australian Institute of Family Studies (AIFS). In agreement to the institution, child abuse and neglect is defined as a situation in which parents, caregivers, other adults, or older siblings use their power to cause harm intentionally or unintentionally to a child through acts of omission (such as neglect) and commission (like sexual, physical, or emotional abuse) (AIFS, 2015).

The meaning of “child protection” differs from one institution to the next one and equally from one context to another. For example, “child protection” is used by UNICEF to mean deterrence and answer to abuse against manipulation and mistreatment of children, including moneymaking sexual mistreatment, trafficking, child labour and detrimental traditional practices, for instance, early child marriages and female genital cutting or mutilation (2006). Even though UNICEF includes vulnerable children as such as those deprived of parental care, in a clash of law, situations of armed aggressions it does not include children living in poverty yet there is compelling evidence showing in what way childhood poverty influences the child’s development and future adult lifespan and especially in the informal settlements.

On the other hand, “Child protection” in the United Kingdom (UK) is used to refer to the activities that are carried out to guard particular children who are in distress or are at danger to suffer substantial maltreatment (United Kingdom Department for children, schools and families 2009). Accordingly, the definition offered is all-inclusive, and therefore, child

protection can be viewed as public measures that are designed to protect children, especially those who are at risk. Included and not limited in these measures are development and implementation. “Risk” is used here to denote those actions or settings that are unsafe or are possibly so. These risks are in many varied forms which include sexual, physical, emotional, and psychological and neglect. Ferguson (2004) asserts that the goal of child protection is to prevent practitioners and professional institutions from failing to adequately safeguard children in addition to protecting those who are already at risk. From the foregoing, it follows that protective measures are the main focus of child protection.

The children’s rights and protection in the international instruments tend to vary within and between countries as well as the international community. A good example is the policies that have been governed by the 1924 and extended in 1959 Declaration of the Rights of the Child, as well as the UNCRC, which was approved by General Assembly Resolution 44/25 of November 20, 1989 (Amiri & Tostensen, 2011; UNICEF, 1989). The first two (1924 and 1959) declarations had significantly been criticized due to being vague and lacking clarity on who was accountable for offering and administering the enumerated rights in the orders. Therefore, they were seen as ambitious statements with authoritarian prominence (Freeman 2000, 2010; Adu-Gyamfi and Keating, 2013). These deficiencies were addressed by UNCRC coming up with 42 articles that address every area of children's rights and safety.

The UNCRC was able to differentiate broad rights from political status, rights and other privileges but at the same time proposing defensive processes against violence, economic and sexual mistreatment (Freeman, 2010). In the document, it is explicitly stated that governments are required to protect children from household abuse of any kind, whether it be committed by the children's parents or by anyone else in charge of their care, and to take prompt preventive and therapeutic measures to aid in the physical and mental healing of abuse victims as well as

their social reintegration. However, the document is seen to be advancing the western notion of childhood protection as it has ignored such issues as socio-cultural, domestic, and spiritual customs and fiscal realities that are practised in other regions of the world (Freeman 1983; Adu-Gyamfi & Keating 2013).

In order to address the perceived child protection limitations and defects of the CRC, the African Charter on the Rights and Welfare of the Child (referred as, the African Charter) was proposed and approved by the African Union (formally Organization of African Unity) in 1990. It started being implemented on November 29, 1999 (African Union 1999). The African Charter sought to address the limitations and gaps of CRC and mostly in relation to African cultural values and experiences as far as the children's protection and rights (Jena, 2013). There are two parts of The African Charter according to Olowu (2002). The first section addresses the practical provisions on the child's rights while the second section deals with the protection mechanism and time-based requirements (Olowu 2002).

Even though the African Charter was supposed to deal with the limitations and gaps of CRC, Olowu (2002) notes that the charter has some defects as well. The most significant defect is in the practical implementation of what constitutes a child. In both the CRC and the Charter, Olowu notes that anyone of under 18 years is considered as a child. However, this is problematic when one considers most of Sub-Saharan Africa and the Middle East's contextual realities, where determination of childhood is not automatically based on age. For instance, in some traditional civilizations in Africa and the Middle East, girls are considered to be ready for marriage and as adults when they can perform household chores even if they are below 18 years. The African Charter forbids the conscription of underage children into military forces and disapproves child marriage; however, the CRC permits children above 15 to be conscripted into armed forces and is quiet about child marriage concerns. The African Charter is specific

in its prevention of early child marriage as well as the acknowledgement of the rights and welfare of children that are homeless. But as alluded to above, this is not in tandem with some of the customs practised in Africa. The African Charter indicates that a child has been centrally placed within the family as well as the society at large (Olowu 2002).

Nonetheless, scholars like Howard (1984), Adu-Gyamfi and Keating, (2013) and Donnelly, (2013) hold the view that children's rights are not well understood in traditional Africa. They argue that the basic rights discourse and works are devoid of "Africanness" since it has not recognized the rationality of the case-law of African traditional systems (Lloyd 2002; Aidoo 1993), which also has several children's rights (Memzur 2008). These children's rights are demonstrated in systems such as "Obuntu" and "Ubuntu" in Eastern and Southern parts of Africa, respectively. These systems emphasize that childcare is a shared communal obligation. In Sierra Leone, the child welfare committees and child boards solve concerns of child violence. In addition, in Sub-Saharan Africa, methods for addressing child rights abuses include family group conferences, victim-offender mediation, village child justice committees, and open village healing forums (Skelton 2016). When assessing the efficacy of the CBCPs in the informal settlements, a system's approach to child protection must be used due to the coexistence of formal (state) laws and the traditional African justice systems.

To guarantee that children develop and grow into responsible citizens, it is crucial to safeguard them against all methods of abuse, neglect, and exploitation (Gwanyemba et al., 2016). Thompson (2014) notes that different countries globally have adopted either formal or informal modes of childcare and protection or both approaches depending on needs and social cultural expectations. Notably, informal approaches as alternate modes of childcare and protection have traditionally acted a essential role in child protection in both developed and developing countries on all continents.

The size, scope, nature, urgency, and complexity of child protection issues are intimidating (Runyan & Carolyn, 2005). Yet there are innumerable instances across a wide range of nations of how governments, members of civil society, communities, and children may contribute to the mitigation of violence, abuse, and exploitation, as well as its response. The approach to child protection must be all-encompassing, acknowledge the obligations every one person at all levels to uphold children's safety rights, and concern to all children without distinction. What defines a protective environment is not defined by law or any other accepted standard. According to Riitta et al. (2011), it should at least cover the following topics: A protective environment requires a government that is committed to upholding protection rights and that is interested in, aware of, and committed to child protection.

A protective environment is not defined by law or any other accepted standard. Riitta et al. (2011) state that it should at least include the following topics: A protective environment requires a government that is dedicated to upholding protection rights and that is interested in, aware of, and committed to child protection. This includes making sure there are enough resources for projects to deter child labour and other forms of child protection. Additionally, it entails political leaders actively promoting protection on the agenda and serving as its ardent defenders (Panter-Brick, 2002). In societies the environment won't be safe where attitudes or customs encourage abuse, such as those that support having sex with minors, harsh corporal punishment as appropriate, the use of harmful customs, or disparities in how boys and girls are viewed and valued. Children are more likely to be safeguarded in societies where all types of violence against children are considered unacceptable and when the rights of children are generally upheld by custom and tradition (Lugalla & Kibassa 2002).

Children must be allowed to freely express themselves about child protection concerns that involve them or other children. On a national scale, child protection is aided by both media

coverage of the subject and civil society involvement. For a reaction to be successful and coordinated, collaboration amongst actors at all levels is necessary (Gelles, 2000). A protective environment must include both legislation and enforcement, a strong legal framework, uniform application, accountability, and a lack of impunity (Lachman, 1996).

Capacity, parents, health professionals, teachers, police, social workers, and many other people who work with, live with, or care for children need to be given the tools they need to recognise and address child protection issues. Further, more general categories of capacity are associated with the protective environment, such as the provision of education and secure play places (Goerge et al., 2004).

Children are more susceptible to abuse if they are not informed of their right to be free from abuse or the hazards of, say, human trafficking. Children must have knowledge and information in order to be prepared to defend themselves. Children must also have access to outlets for engagement and self-expression that are secure and supervised. Children who lack participation chances are more prone to participate in criminal activity or extra risky or hazardous activities (Runyan & Carolyn, 2005).

Monitoring and reporting are essential components of creating a safe environment for children. An efficient monitoring system must keep track of the frequency and kind of violations of child protection laws so that appropriate, strategic action can be taken. Such systems may function better when they are locally based and participatory. The government has a duty to ensure that everyone is aware of how its children are being treated in terms of abuse, exploitation, and violence (Dyer, 2007). Children who have experienced neglect, exploitation, or abuse in any way have a right to care and unrestricted access to fundamental social services. These treatments must be delivered in a setting that promotes the child's wellbeing, self-respect, and dignity (Nhlapo, 2005).

Community Based Child Protection initiatives are expected to be used in the pursuit of deterring child maltreatment which is a result of many factors. The maltreatment of children has been studied using a myriad variable to document those who have been involved. Some of these variables stem from the family, others from the society. In contrast, others are related to an abuser's temperament and their perspective and understanding of the world (Sumba & Bwibo, 1993). Some of the causes of children's vulnerability to abuse are: - the age of the child, sex, certain family characteristics, the caregiver, the sex of the abuser, the personality of the abuser, the historical profile of the abuser, the family structure and resources. Besides, the household composition and family size matter too. There are other factors like domestic violence, state of the parents, like constant worry and social isolation. While the communal aspects include lack and social capital and other societal factors like cultural values, economic forces, cultural norms ascribed to the gender roles, maternal occupation and the arrangement of child care. In addition, the type and extent of preventive Infant and child health, the efficiency of the social welfare system, the type and scope of social protection, and the responsiveness of the criminal justice system all contribute to the vulnerability of the children.

The World Health Organisation (WHO) created the INSPIRE package in 2016, which offers seven methods for putting an end to violence against children. These tactics have been proven to be successful in reducing violence towards children and are based on the best available research. The seven tactics are as follows: the application and enforcement of laws, Norms and values shift, secure environments, help for parents and carers, income growth and economic strengthening, response and assistance services, life skills and education.

In addition to these tactics, INSPIRE offers two cross-cutting actions that reinforce and connect the execution of the seven strategies. Although these methods have showed promise, it is significant to stress that the evidence for them is not without flaws. Instead of being

comprehensive and integrated, the strategies frequently rely on discrete projects that are carried out in a single method. Their capacity to handle violence against children holistically and sustainably may be constrained as a result. The following is a look at the methods.

2.2.1 Kinship and Child Protection

Child protection strategies are believed to be the preferred alternative among the many alternative childcare and protection initiatives being used globally. Community-based informal child protection measures have also historically existed for an extended duration of time than other types of alternative care and protection for children (Obrien, 2015). Obrien stated that although while informal child carers have played a significant role in child safety for many years, many child protection systems still do not publicly acknowledge their contribution.

According to Lee et al., (2017), informal kinship childcare and protection programmes are the greatest alternatives for a child requiring protection and care away from home according to research on the placement stability of children in informal kinship care in child welfare systems, done in the United States of America. This is despite the informal kinship foster care receiving less support, education, and oversight from the state even though more children are placed in it in industrialised countries than in non-kin foster care (Kiraly, 2015; Obrien (2015).

In the United States, 2.3 million children, or about 3% of all children, are in kinship protection, according to research by Thomas et al., (2015). According to the survey, 49% of American children under the age of five receive care and protection in an informal setting. The survey also showed that informal childcare arrangements were well loved and rated by parents and carers in California and the United States generally because they are dependable, easily accessible, less expensive, and promote a sense of trustworthiness. Trustworthiness is a crucial component of children protection. Parents feel safe knowing their children are being

safeguarded and cared for by someone whom they trust because reports of foster children being subjected to abuse have been documented.

Thomas et al., (2015) report that kinship protection and care is a common option for families looking for an alternate kind of care for their children. In comparison to traditional foster care or other institutionalised forms of childcare and security, it is frequently preferable. The results of a study carried out in Detroit, Michigan, by Siddiqui, et al., (2017) showed a critical need for social services organisations and child protection programmes to involve families and guardians in critical child protection decision-making processes.

According to a study done in Zimbabwe by Dziro and Mhlanga (2018), informal kinship care is the preferred form of substitute care and protection for children who don't live with their biological parents or whose parents are unable to give their children the care and protection they need. However, the study found that kinship in Africa has a number of challenges that have an adverse effect on efforts to provide good childcare and security. Urbanisation, HIV/AIDS, and poverty in Africa all inhibit the efficiency of informal kinship methods for providing adequate childcare and safety.

In Kenya, several clans have long practised kinship among themselves, according to a Save the Children research from 2015. A whopping 40% of orphans live with their grandparents, while 34% do so with other family members. According to the study, kinship has the capacity to provide vulnerable children with the care and protection they need because it is simple to adopt and suitable from a cultural, religious, and linguistic standpoint. Even though it is commonly used in Kenya, the legal system does not sufficiently support this method of childcare and protection, which puts children at risk especially for those children who do not have their biological parents around.

Since the conventional child protection system failed, there has been a paradigm change in child welfare that has seen the focus move from rescuing children to empowering families (DiLorenzo et al. 2013, for example). The child protection system now takes a more comprehensive approach and acknowledges the importance of communities in avoiding child abuse, which explains the rise in interest in this subject among researchers.

2.2.2 Family and other Community- Based informal Child Protection Initiatives

Community-based informal structures that are nearby and easily available are better positioned to effect community members' attitudes and behaviours regarding societal concerns (Roux & Palm, 2018). In their study of child marriage in 20 countries, the researchers found that religious leaders are among the community-based actors who play a crucial role in raising awareness on issues that are deeply ingrained in culture and spirituality and difficult to penetrate. Children in need of protection received emotional guidance from their parents, schools, and religious leaders on how to handle issues when they arise. A key element in maintaining efficient and high-quality care for children is social protection support for kinship and family-based alternatives.

The crucial role played by schools in child protection has been highlighted by Stamatovi and Cicvari (2019), who examined Serbia's potential for schools to uphold children's rights. The study's findings suggest that teachers are extremely important in helping children become responsible citizens who can make judgements about their own safety and the safety of their friends. The study's findings are quite insightful and align well with the goals of the present study, particularly considering the necessity of life skills instruction as a child protection intervention.

In another study on enhancing children's wellbeing, Delap et al., (2016), the need for social assistance from larger government programs to guarantee that children in foster and kinship

care received quality support and care in Sub-Saharan Africa. In a related study on child abuse in Africa, Badoe (2017) agreed that it is important for established community structures, such as churches, mosques, teachers, and traditional leaders, to actively engage in advocacy, awareness-raising, and community sensitization on issues that harm children.

Olaore and Drolet (2017) assert that incorporating indigenous knowledge from local communities into current child protection projects fosters a sense of community ownership and cooperation among many players. Incorporating indigenous knowledge and values builds group cohesion, which is crucial for any successful programme intervention, according to a study on local awareness, values, and ethnic practises for children and families in Nigeria. While in a study done in rural Sierra Leone, Wessells et al., (2012) discovered that community members heavily rely on family and traditional support networks in terms of child safety. The study found a significant disparity between formal and informal child protection programmes, which they blamed on a lack of resources and cultural norms that compelled communities to choose informal child protection methods.

A study conducted by Nambatya and Gubo (2016) in Busega village, Kampala, Uganda, underlined the necessity for high-level involvement by the community and an elevated sense of responsibility among various members of the community who are prepared to lead community action towards child safety. The results of the study highlighted in particular the significance of children' involvement in appropriate clubs in schools.

Religious leaders and other community-based leaders may be trusted to guarantee the safety of children, according to a study on community-based child protection systems done in Kenya. According to the study (UNICEF, 2015), they are practical and simple to implement. This researcher stated that the outcomes of the study under consideration were consistent with Nambatya and Gubo's (2016) findings that community-based solutions are effective at

protecting children because they are quickly reachable. The researcher of the current study, however, asserts that due to a lack of government funding, community-based informal child protection systems are unable to function to their fullest capacity in terms of child safety (Save the Children 2015).

2.2.3 Life skills and education for children

Packages designed for and involving children, such as life-skills-based education, which helps children identify and stay out of harmful circumstances, have shown encouraging results in a variety of educational and communal situations. During this sort of intervention, children are often taught about appropriate and inappropriate touching, how to say "no" to an adult when they feel uncomfortable, and who to talk to if they see violence. As a result of the child rights movement, youth-led organisations for children and teenagers have expanded and been active in several countries over the past 10 years. Peer groups can have an important part in assisting in the identification of at-risk children and the implementation of preventative actions, thus it is important to encourage child participation activities based in educational and community contexts (UNICEF, 2014; WHO, 2016).

Children who receive life skills training are better able to speak clearly, work cooperatively to solve difficulties, and defend themselves from harm during their lives. Such projects can demonstrate to young people alternative ways to deal with life's hazards and trials rather than through abuse or other dangerous behaviours, which can sometimes make them feel helpless and disappointed (UNICEF 2014). Several of them had "talking compounds" with a variety of literature and images on child safety for the purpose of raising awareness. Avoiding early sex, staying in School, avoiding strangers and refraining from sex were a few of them. These are messages of hope aimed at young people (World Vision Uganda, 2012).

2.2.4 Socio-Cultural Practices and Child Safety

In the history of humanity, we find that different cultures of the world have had programmes concerned with looked after the well-being of the babies and children, much like the animals did. Most prior scholars and literary figures who claimed that children and non-sinful occurrences should not happen to children—just as described in the biblical history of Jesus Christ—prove this is true. Jesus had a unique plan for the children who he welcomed. For example, Gauthier et al., (1996) have studied extensively about the history of child protection programmes in the United States of America. They argue that it is divided into three parts (eras). The first is during colonial times and up to 1875, which is seen as the time before organized child protection. It is then followed by 1875 to 1962, a time that witnessed organized child protection start and grow through informal child protection societies. The last and the third era began in 1962 with the introduction of state-sponsored child protection services. This is a clear indication that child abuse occurs in all sorts of socio-economic, religious, cultural, racial and other backgrounds.

Adhoch (2010) notes that it was not until 1994, that explicit objectives on child abuse abolition were set by the world leaders, governmental as well as non-governmental representatives at the United Nations International Conference on Population and Development in Cairo. They agreed that all forms of retrogressive traditional behaviours such as female genital mutilation (FGM) and female genital cutting (FGC), early marriage and children, and gender bias negatively impacted the health and wellbeing of women and girls. However, eradicating them has been opposed and open hostility exhibited by the communities who practice them, especially if the efforts are from outside the community (Adhoch, 2010).

According to Fact Sheet, 23 of 2003 from the UN High Commissioner's office for human rights, FGM for both girls and women results in a multitude of health complications, including

psychological problems. It also prevents them from enjoying their highest attainable standards and violates their human rights. The international community has used Multi-culturalism to continue turning a blind eye to these harmful traditional practices (Lauren, 1998). Lauren further asserts that human behaviours and cultural practices play an essential role in the people who practice them despite being frowned upon and seen as senseless by others. These practices have evolved as the people adapt to them and reform their behaviours to adapt to new ways once they understand the dangers of practising these harmful practices without necessarily giving up the meaningful aspects of their culture (ibid).

The harmful traditional practices vary from one community to another. For example, in Ethiopia, uvulectomy- which is removing flesh from the back of the mouth is practised. Indeed, in 1998, it was reported that it was done to 84 per cent of the children. In the same report on The UN Study of Violence against Children (UNVC) (2006), it showed that these operations were sometimes performed to a group of children at the same time. They were also carried out using unsterilized instruments posing a danger of contracting diseases (UNVC, 2006). Child marriage was found to be a common abuse in Mali, Nigeria, Niger and Uganda. While in Mauritania, Niger and parts of Northern Mali children as young as 5 to 10 years girls were being force-fed by their parents to appear mature women and be married off. This is despite the adverse outcomes of early marriage that lead to termination of her education in case she was in school or the cessation of her autonomy to decision making on health, work and overall wellbeing. The force-feeding can result in adverse consequences like rejection when their husbands find these girls are still babies and have not had any menstruation period or are just obese, resulting in heart diseases like hypertension and diabetes (UNVC, 2006). Besides, early marriage exposes girls to sexual abuse as well as physical and emotional abuse.

Essam et al., (2013), in their work, “the cultural reinforcers of child abuse”, discovered that child abuse affects people from all socioeconomic, cultural, religious, racial, and ethnic backgrounds. They contend that there are numerous, intricate, and varied causes of child maltreatment or abuse. There is no one way of summarizing the profiles of families within which child abuse occurred. However, they did find that helpful, emotionally fulfilling relations with a strong linkage of relatives or friends could decrease the risk of children being abused by their parents, especially during complex life events. These findings have laid a basis for recognising several risk factors frequently correlated with child abuse. Child abuse and neglect are not at all caused by the existence of these conditions. Poverty is one factor that can lead to child abuse in one household but does not necessarily indicate that it will happen in another family.

There are four main risk domains where factors connected to child abuse have been grouped. These include aspects related to the parent or carer, the child, the family, and ultimately, the environment. According to Laslett et al. (2012), it has been demonstrated that the underlying causes of child abuse occurrences include the interaction of many factors from all four of these major categories. These make it difficult to implement programmes, especially targeting at safeguarding innocent children in the world. This is supported by various studies that have been carried in different parts of the world.

Limb, Chance, and Brown, (2004) in their study examining the Indian Child Welfare Act and its influence on cultural and familial preservation for American Indian children, found that some factors made the implementation of the child protection projects challenging in India as it was in the USA. The culture was the common factor. The cultural factor was explained in line with parent or caregiver factors: personality characteristics, psychological wellbeing, attitudes and knowledge, history of maltreatment and age on top of substance use. On top of

this, there was a family in society. To them, the likelihood of child abuse increased in a family with marital conflicts, domestic violence, unemployment, single parenthood, financial difficulties, and social isolation.

In a comparison study on the implementation of child protection programmes done by Inter-Parliamentary Union and UNICEF in emerging states like Guinea Bissau, Zambia, Congo Brazzaville, Uganda, Lesotho, and Kenya in (2004), their report showed that it was and remains extremely challenging to implement and maintain projects in areas that illiterate locals dominated, or nomadic pastoralists, communities that are ever warring as well as in communities with firmly held cultural practises, including, among others, underage marriages, FGM/C, and wife inheritance. The survey also revealed that households with little to no formal education and minimal understanding of the legal rights of children were more likely to mistreat children, particularly girls. Among the warring communities, it was found that Child labour and civil mistreatment were widespread, especially among pastoralists who practised traditional beliefs like cattle rustling. These cultural views were seen to hinder the efficient execution of child protection initiatives. Some of these include child labour, FGM, child trafficking, underage marriage, and children being harmed after being accused of witchcraft.

A study done by Blunch and Verner in Ghana in 2001 found that the primary causes of child labour in Ghana are gender and poverty. They found that poverty in a household enhanced the opportunities of children from such households to participate in child labour (Blunch and Verner 2001). It also observed revealed children from underprivileged homes in rural settings were more likely to engage in child work. However, Nguyen and Quan (2003) is of contrary opinion. They state that it is not only children from poor families who engage in child labour but also Children who come from relatively affluent families work as children. In their comparative study which they did in Zambia and Peru pointed out that child labour occurs in

both wealthy and poor households. The authors failed to recognise cultural aspects that are before concluding that there was no positive correlation between poverty and child working directly related to the division of labour in some communities that encourage kids to work, this study aimed to investigate how cultural practices affect local community attitudes on the implementation of community-based child protection systems in Nairobi County's informal settlements.

According to Renzaho et al., (2018) in Uganda, the harmful traditional practices in that country included, child sacrifice, child involvement in witchcraft practices, and forced marriages. They also found that the government's lack of child protection commitment was the legal and regulatory factors. They found that without strong legislation that seeks to protect children against abuse, promotes confidential reporting systems, and tackles domestic violence, children will still remain prone to various forms of abuses and exploitation. They also found that even though there were various statutory and non-statutory entities dealing with the coordination and harmonisation of child protection initiatives (such as police and other government systems and policies), however, remained a significant difficulty.

In Kenya, UNICEF reported similar findings (UNICEF, 2010). The report showed that among five big difficult communities, and it was wrong of them to enable the implementation and spread of programmes to save and help improve the lives of the innocent children. The report also showed that among the Maasai, the Saboat, the Kuria Pokot, and the Orma communities were leading in child neglect and abuse, resulting in poor integration and implementation of programs targeting rescuing children. This was due to cultural beliefs like traditional perceptions, educational levels, and nature of economic activities. For example, among the Sabaot in Mt. Elgon, a young boy interviewed said that they were trained on how to defend their land using guns and machetes at a very early age and gaining their freedom of getting land

was more important than gaining formal education. Also, they were also taught how to corner and sexually abused girls from their neighbouring tribe, the Bukusu, as they were seen to have illegally settled on their land. Besides, the Saboot Land Defence Force (SLDF) insurgence group has been using children as their shields and at other times as child soldiers to defend their land. This is similar to the Maasai who marry off their girls at tender ages in exchange of cows. Among the Kuria, boys are trained to be cattle rustlers while young boys are used as herders or raiders among the Orma which can be considered as child labour or children soldier crime (ibid)

In another study done by Mwangi (2013) that examined the Status of Child Abuse and Child Protection in Kilifi County, Kenya found that child protection stood at only 24.5% due to environmental factors, social, and economical. She interviewed 210 respondents running various child protection programmes. She was able to note that, cultural beliefs and socialization among mostly the Mijikenda were openly linked to high incidences of child abuse and hindering successful implementation of the various children programmes successful.

In another study done by Otele (2011) in Malakisi tobacco growing areas in Bungoma County, sought to understand the idea of child labour in the context of Africa—what it is, how it manifests, and how the local community sees and interprets it. He proved that the majority of respondents saw child labour as a means of socialisation, a means of subsistence, a means of social security, and a means of employment. The small sample size who had a different view was that child labour was economically unfair and created situations that denied children of the privileges of childhood. The study also noted that the definition of who a child was varied. This was influenced by the socio-economic factors at the household level and cultural expectations. Besides, child labour in tobacco farms was manifested by parents indirectly employing their children because of the cheap and readily available labour they provided. The study noted that

field monitors never intervened when they found the children engaging in harvesting tobacco by gathering the leaves, knot them into bundles was easy work they asserted. Given that the study was carried out in a community sharing the same cultural foundations, the current study seeks to understand key stakeholders' attitudes from various cultural beliefs as would be found in an informal settlement like the ones in Nairobi.

2.2.5 Legislation, Implementation and enforcement of laws

Two of the most essential instruments of curbing child abuse or exploitation in child labour in the world are the ILO 1973 convention no. 138 on minimum age and the ILO 1999 convention no. 182 for the reduction of the worst forms of child labour. These two instruments call for all states and governments to have national plans to reduce child labour. The UNCRC and the 1999 ACRWC in numerous articles, state parties should safeguard kids against exploitation, sexual abuse, child employment, drug use, and other harmful behaviours. Kenya ratified the UNCRC in 1990, becoming the 20th member state to do so (NPACK 2015). This was a key turning point in Kenya's efforts to advance and safeguard the welfare and rights of children. Yet in spite of this ratification a casual look will reveal the same issues that were supposed to be solved continue to happen.

Further, children are protected in the constitution by having, in Article 53(1)d of the 2010 Kenyan Constitution children are explicitly protected from abuse, neglect, damaging cultural practises, all forms of violence, harsh treatment and punishment, and hazardous or exploitative labour. This is consistent with Article 19 of the UNCRC, which asserts that children are protected against harm and mistreatment, whether it be psychological or physical. Consequently, the numerous articles of the African and regional Charters provide for children's rights to protection and outline the duties of various responsibility bearers. However, despite all these legislations, child maltreatment continues in the country, especially in the informal

settlements. The institutional arrangements in the informal settlements addressing child protection were the interest of this study.

Multifaceted approaches are used to tackle violence against children, abuse, and neglect. In Kenya, education for all children has been used as a development indicator that deals with child labour. It is in line with this that the Kenyan government has made primary and secondary education accessible for all (Republic of Kenya, 2005). All these are to achieve the previous Millennium Development Goal of universal access to free primary education and the subsequent Sustainable Development Goals. This approach seeks geared toward making children stay in school and get an education as this is one of the child rights as shown in the various pieces of legislation including the constitution of Kenya (2010).

Other legislation like the Employment Act, the Children's Act and the Constitution of Kenya, sets out the government's commitments and other various entities in protecting children from any form of child labour, exploitation and abuse. In the Kenya Vision 2030, a blueprint for the country's development, the fight against child abuse, exploitation, and labour are addressed in three pillars. The three pillars are the economic, social, and political pillars (GoK, 2007). In spite of Kenya being one of the first countries to ratify the ILO Convention no. 132 on minimum age for labourers and ILO Conventions no. 182 on Worst Forms of Child Labour, children continue to be exploited in the workplaces.

2.2.6 Pathways/ (Process of Care) and Child Safety

Over time informal settlements have continued to grow in different parts of the world due to the ever-growing urban, rural migration and the natural population expansion factor and migrants' incapacity to live anywhere beyond the slums in the cities. According to the 2011 Indian census, 13.7 million households live in slums, making up more than 17% of all urban households in the nation (Save the children and PwC-India, 2015). Like other settlements, poor

social services, inadequate housing, a lack of basic amenities, insecurity, poor health outcomes, and unpredictable incomes and livelihoods are features of these informal communities. Together with those living on the streets, the inhabitants of these informal settlements are deprived of their basic entitlements like security and forced to survive in these vulnerable conditions. Children living with their parents in informal settlements are exposed to the same conditions. On top of being denied the many essential services, they are also not acknowledged as an essential section by urban planners and developers. For example, in India, about 32% of the population of 377 million in urban areas comprised children. Further, 11.5% of the entire urban population were aged below six years and of that 12.3% of the informal settlements (ibid).

This is consistent with Muoki et al., (2008) findings on the informal settlements in Mukuru. They note that the high population densities, a lack of basic amenities including water, sanitation, and medical facilities, and informal housing are all characteristics of these areas as well as shoddy workmanship of the housing structures. They also reported that the sewage system was most of the time blocked and that there was intentional piercing by some of the residents to get sewage water for irrigation as the sewage system was poorly managed and nobody seemed to care about the plight of the inhabitants of informal settlement (2008). As part of my work implementing programs in the informal settlements, I have come across uncollected piles of rubbish from which people rummage for provisions as children play with the garbage exposing themselves to diseases and other health hazards. The place also reeks of foul smell due to human waste which is disposed anyhow and the filthiness of the place. Accordingly, in such an environment the safety of the children is a concern that this study aimed to find out.

Kostelny et al., (2013) carried out research in two urban slums in Mombasa, Kenya, intending to become familiar with the procedures and systems for local child protection. They did rapid ethnography methodology with special focus on child protection. They were targeting to offer a detailed representation of the views, values, and practices held by the locals concerning children, their emerging movements and social relations, and the neighbourhood mechanisms for their safety and well-being. They found that age was not used when defining a child, but instead they used behaviour to define them. They found that the primary abuses committed against the children were not attending school, sexual exploitation and abuse, drug and alcohol misuse, and early pregnancies. The inability to pay school fees owing to poverty, families' demands that their children work, parental negligence, pregnancies, discrimination against the non-biological children within the household, negative peer pressure, physical punishment by teachers, and parental neglect were all viewed as contributing factors. Additionally, they discovered that those in positions of power and authority, such as teachers and elders, were mostly responsible for the sexual abuse and exploitation of the children, which was said to be widespread in both slums (Kostelny et al., 2013).

Additionally, they discovered that the primary channels for responding to these violations and other issues in the slums were through extended families and community groups, such as religious groups, women's groups, and youth groups. Taking a child out of school for lack of school fees as an example. The alternatives were either the mother or father naturally taking on additional work and earning money to pay the child's school fees. Alternatively, the mother or father was borrowing money from their relatives or for the mother from a women's group savings and loan association. For cases requiring formal system intervention like the defilement of a minor by someone outside the family, they found that elders, chiefs, police and others linked the communities with the formal justice system. Nevertheless, rape perpetrated by a member of the family was rarely reported. Even where defilement cases were reported to the

police, medical examinations were done, and the perpetrator arrested. These cases rarely went to court (Kostelny et al., 2013).

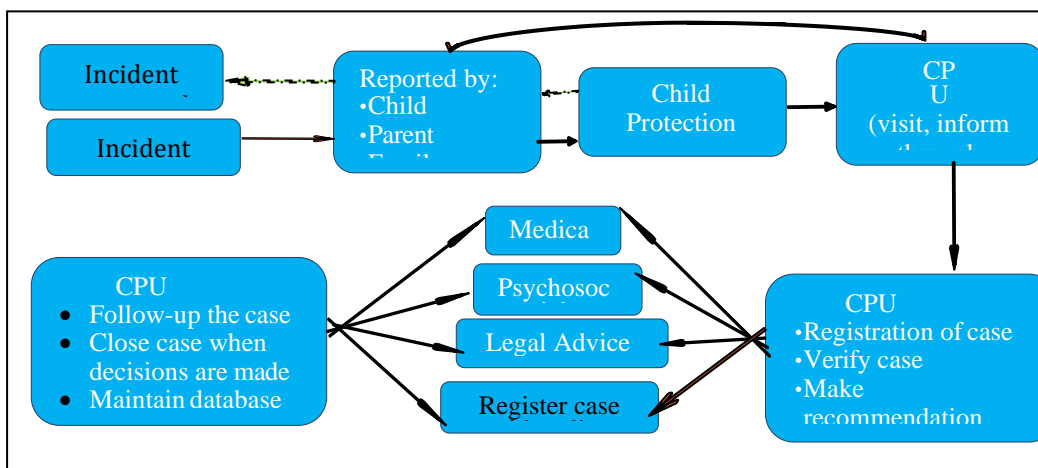
According to Stark et al., (2012) and Wessells (2015), the role of child protection committee (CPC) at the community level is to support prevention or early detection and intervention of various forms of abuse. This is expected to increase children's protection from various forms of violence. The child protection committee are supposed to conduct risks assessments on children in their communities, in order to identify the kind of risks children could be facing. Thereafter they are supposed to set up mitigation measures like organizing sensitizations to the children, their parents, caregivers, and other stakeholders within the community to reduce the risks. Some of the community-based risk assessments results are; physical punishments both at home and in schools, doing work beyond the years of the children, negative peer influence such as prostitution and or gambling, and the risk of sexual abuse or trafficking (Wessells, 2015).

To mitigate such risks, the CPC are encouraged to develop linkages with other available services in the community such as Child Protection Units, CSOs working in the area and outside the area, and other relevant government departments like social welfare, education and health among others. According to NCP (2011), the mapping and development of a directory of available child-friendly services, including protection services, referral system in the community are encouraged. The CPCs are also encouraged by the NCP (2011) to map and identify the resources as well as mobilize the local available resources that can be used help avert and address potential child protection issues. This is expected to result in the development of robust and essential referral systems that link the community Child Protection Committee and the sub-county/district level Child Protection Unit, as it is the mandate of the CPU to support referrals and response to child risks concerns and therefore their protection. In Kenya

there is the child helpline 116 which provides information, facilitates reporting, referral, and response mechanisms across the country.

It is important to explore, understand the traditions and practices that are used by the community to protect children before developing Community based child protection structures (Stark, 2015). The most important thing is to build upon those traditional practices which enhance the protection of children. However, those practices which go against the rights of the children such as harmful societal customs and habits like early marriages, FGM/C, and canning just but to name a few have to be addressed. Parents and caregivers most often aware of the needs of children (protection from diseases, accidents, fire and others) before sensitizations on child protection. Most times what they tend to lack is awareness and acceptance about abuse, exploitation, and violence issues. After being aware of the different types of child violations, they can adequately detect and counter to any child protection risks. The following diagram illustrates the interlinkages and the referral system of child violations.

Figure 2.2 Child Protection structures



Adapted from Radford, L., Allnock, D., & Hynes, P. (2015). Preventing and responding to child sexual abuse and exploitation: Evidence review. *Child Protection Section Programme Division UNICEF Headquarters*.

The diagram above shows the child protection systems which encompass several disciplines, and therefore, they are naturally intersectoral and interdisciplinary. Initially, child protection

was traditionally perceived to be the work of social welfare ministries, police, and the magistrates. However, other sectors have been seen to play a vital role in child protection (Wessels, 2015). For example, children participating in education are frequently protected from exposure to other harms such as sexual exploitation or drug abuse (Wessels, 2011, Wessels et al., 2014). Health professionals also care for children or children who have been abused because of their vulnerability as a result of disabilities or health conditions like HIV and AIDS. This is comparable to civil registration, which is necessary because children who do not have formal government registration are vulnerable to prejudice and are unable to obtain basic health care and other services. Since poverty commonly heightens risks for child protection and degrades protective factors at various levels, the economic sector is also profoundly affected (Collier et al., 2003). These factors make a holistic strategy that avoids the severe sectoral divisions characterising humanitarian architecture necessary for developing child protection services.

2.3 Efficiency of Community Structures and Child Safety

According to the National Child Protection System of 2011, the functioning of the Community Based Child Protection interventions is based on the management, governance, and enforcement of the interventions by various actors both in the formal and informal setup. There is no agreed definition of what management is by various scholars. Scholars like Young and Jordan (2008) see management according to the time devoted to a programme in proportion to its potential, cost, and acting on results from the programme and tackling any problems that befall the programme. Other scholars like Slevin and Pinto (1987) see management as the willingness to avail the requisite resources and or the exercising of authority for the success of the programme's project. This study adopted management, according to Slevin and Pinto (1987).

Fluke et al., (2012) carried out a systemic literature review seeking evidence of the effectiveness, efficacy, ethics, and sustainability of methods that cared for and protected children living outside family care in low- and middle-income countries. They reviewed literature on, legislation, regulations and policies, formal and informal structures and their functions, and the continuum of care and related services for children with a history of living outside the family care in both low- and middle-income countries. They found that long-term sustainable care support for these children was relatively weak. However, other studies reported strong support base though they were limited. They also found that some populations had been thoroughly studied than others and many gaps existed. The effectiveness of the laws, policies, and services in improving children's outcomes outside family care were noted. They concluded that even though there were weaknesses and gaps in the reviewed works, political, socioeconomic, historical, regional, community, and cultural diversities should be considered when implementing child protection systems. The present study seeks to incorporate these suggestions.

In addition, according to Wessels (2009), there are several important factors to consider if the community-based child protection systems are to function well and be sustainable. This is according to his comprehensive review of child protection systems from several post-conflict countries. According to him, the connections to the national child protection system is important and a dialogic approach with child protection situated at the community or local situation. The context of Community-based child protection systems differentiates one system from the other such as transitional, developmental or crisis or emergency. These systems have differing roles from each other. There are those dealing with monitoring and reporting child abuses while others are tasked with the mitigation of the abuses' effects. Others have a broad-spectrum approach that deals with various categories of children. In contrast, others are specific, like re-integration of formerly abducted children. Accordingly, a good practice is to

have child protection system conceived and understood from an ecological model structure that has formal and informal- the family, community, and government systems. The good practice, according to Wessel's view, is having the child protection systems based at the intersections and relationships between the agents and structures. Wessel discusses the model of community-based child protection used in Sudan. In Sudan, the protection network has two levels, the sub-county and county levels formed after the war to take care of children. Wessel notes that even though many children were reached and most of their cases resolved or handled at the community level, it was not without challenges. Prioritising cases was one of the biggest obstacles, and in some circumstances, community-based solutions weren't used. This was seen in leaving out poor children from urban areas even when the best option was a community-based option. He, therefore, notes that there was not enough evidence to conclude from on the efficiency, expense, and long-term viability of child protection programmes (Wessel, 2009).

2.4 Challenges in Child Protection

The focus of child protection is changing from improving or establishing national child protection systems to programmes that support groups of vulnerable children (UNICEF, 2008; Wulczyn et al., 2010). It is quite concerning that there is a poor uptake or use of the formal child protection system, which comprises government-provided or government-managed child protection programmes. In Kenya, for example, people are much more likely to report criminal child abuse charges to village elders or chiefs than to formal authorities who are obligated by law to handle such cases (UNICEF, 2011). The type of barriers to system use must be determined in order to strengthen a national system for protecting children.

A related problem is the lack of coordination between the formal child protection system and community-based child protection structures (CBCPS), such as women's organisations, religious organisations, traditional community processes, or committees supported by NGOs. The effectiveness of CBCPS was found to be increased by supportive links, such as when a

CBCPS sends a case of child rape to health and social professionals (Wessells, 2009). Supportive links, however, were found to be scarce in that review.

More generally, the principles embedded in the formal, government-led components of the national child protection system are inconsistent with nonformal or civil society procedures, that frequently include endogenous activities through the chief and customary law. Aligning the informal and formal systems is a significant aspect of the effort to improve a national child protection system.

However, the frequency of neglect, child abuse, violence, and exploitation at the national level is frequently poorly understood in many developing and low-resource nations, and there is scant information available on how the system actually works. As a result, there may not be enough information available for policymakers and practitioners to direct and shape the goals of an emerging system that can cater to the needs of children dealing with particular problems. For instance, comprehensive national data about children who live on the streets are typically unavailable. In fact, only a few nations gather systematic statistics that can be broken down to show changes in the proportion of children who are homeless. This type of information is necessary to develop rules that reduce vulnerability and allocate resources to customised services Lachman (2006).

Child welfare organisations frequently struggle to collaborate and engage with other industries whose practises and policies directly impact children's wellbeing. While a social welfare ministry is typically responsible for preventing and dealing with child exploitation, violence, and abuse, many other sector agencies also have obligations, including those related to health, education, and justice. For instance, many street-connected children do not attend school, some of them have run-ins with the law, and they typically have a number of health issues (Lachman, 1996).

Child protection programmes sometimes receive insufficient funding (Andersson, 2005). This is relevant to all nations, not just those with limited resources. For instance, in Niger, there is for every 168,000 persons, there is one social worker, as opposed to one for every 75,000 in Timor-Leste and 71,000 in Sierra Leone. Even though children make up a sizeable fraction of the population, less than 1% of the overall government budget may be set aside for childcare and protection in many nations. Given the lack of both human and financial resources, there has been a propensity to concentrate efforts on specific children who are already known to have been abused or are most likely to be harmed. The difficulty is to make sure that investment is targeted at both preventative and response tailored programmes given that there may be significant numbers of children dealing with specific challenges like street connectivity (Gelles, 2000).

The purpose of universal services is to safeguard children against exploitation, violence, abuse, and neglect. However, it's also necessary to have specialised services for children dealing with certain problems. To guarantee that a national child protection system reaches all children, specialised services for children dealing with particular problems must also be included within the overall service paradigm. Children who have ties to the street might, for instance, need night shelters, drop-in facilities, outreach services, trauma counselling, assistance with drug and alcohol addiction, sexual health services, family reunion programmes, and specialised informal education and training. Children with particular needs may not be adequately served by a linear model of care. A child is expected to enter a service, receive consistent help for a predetermined amount of time, and then successfully leave the service after his or her issues have been solved. By personally negotiating and pleading with factory owners to stop utilising child labour, or by stopping child traffickers and offering sanctuary to the kidnapped children, these initiatives seek to minimise or lessen the worst effects of abuses (Lachman, 1996).

These initiatives are meant to support children who have experienced abuse while they deal with the aftereffects of a specific pattern of abuse. By giving children the required medical care and psychological or psychosocial support, for instance, they hope to aid in their recovery (Bwayo,2014).). The goal of preventive measures is to provide a secure atmosphere for children. They seek to fortify social safety nets that will shield children from abuse and prevent youngsters from being vulnerable. The goal of this is to establish and/or strengthen a framework (political, social, cultural, institutional, economic, and legal) that fully upholds children's rights for the long term. Promoting government support for a national CP system is an example of preventive action. Life skills education, also known as "social and emotional learning" or "skills-based health education," is a type of instruction that aids in the development of children's reasoning, problem-solving, negotiation, and decision-making abilities as well as their ability to manage risks and opportunities and solve issues in a cooperative, nonviolent manner. Children's feeling of self-worth and agency are increased through life skills education, which also teaches them how to connect with others in a positive and productive way (Bwayo,2014).

Giving children the chance to participate, voice their thoughts on matters that matter to them, and speak out for them fulfils their human rights while also giving them the chance to practise important life skills. It's important to properly plan children's participation to prevent putting them in danger. Children's talents at various developmental stages and gender variances must also be considered. Organisations must make sure that boys and girls have equal opportunity to take part when they are developing and executing child involvement initiatives. Parents and other adults who care for children can better understand and meet the developmental requirements of their charges by receiving education on important topics like parenting and child development. They can also be better prepared to handle the difficulties and challenges of raising children. It might also be a means of encouraging men to participate more actively

in caregiving and parenting. For new, extremely young, or elderly carers, who typically are not well equipped for child-rearing, parenting education will be especially beneficial (Bwayo,2014).

Interventions for economic strengthening and the provision of alternative livelihood possibilities boost household income and assets and relieve stress that comes from parents' or carers' inability to provide for their children's fundamental requirements. These interventions are preventive in nature because they lessen the stress that fuels domestic abuse and violence; they lessen the likelihood that families will split up or leave their children because of extreme poverty; and they shield children from being forced into child labour or other forms of exploitation by their parents or other adults in order to support their homes. These interventions are also responsive because they have the potential to free children from abusive conditions and reunite them with their family (Gelles, 2000).

These committees are a crucial component of national CBCP systems because they enable communities to take part in and own CP. They are often unofficial, voluntary organisations that function at the at the neighbourhood or local level. The committees are able to recognise children who are at risk and connect them with services for prevention, response, rehabilitation, and reintegration. In cases of CP Violations, community-based CP committees are frequently the first point of contact, especially when services and referral channels are lacking (Andersson, 2005).

The creation and implementation of CP law will fail in the absence of government leadership and political will. In nations where governments do not recognise their responsibility to protect children, where governments are profiting from exploitative practises (like child labour), or where governments lack the capacity, technical know-how, and resources to implement

policies and enforce laws, it is essential to increase governmental commitment to CP (Lugalla & Kibassa, 2002).

There is also the question about coordination and resources being made available. The Community-based child protection interventions seek to address child protection issues in the community, which is a complex issue. They are government-led mechanisms that protect children in the community. These interventions are placed at the devolved structures at the lower levels by having on-board people from government, CBOs, CSOs, private sector, and children among others at the various community levels to be part of this structure. Therefore, this means CBCPS are organized by government officials at the community levels (NCP, 2011).

Organizing is to mobilize people to come together and work towards achieving a given goal or aim (Khan, 1982). According to Ross (1967), community organizing is a process that involves the community identifying its needs, objectives to be met, orders, or ranks them, develops the confidence and the will to work on them, identifies resources which are internally and or externally to deal with those needs. Also, it acts on their priorities which develops cooperative and collaborative attitudes and practices amongst them. In this way, the community can develop its capacity and understand how to deal with its problems, bring desired changes, and adjust or control significant changes taking place in the community.

Community organizing is where we have different individuals come together to form a group to push forward their demands (Khan, 1982). There are both immediate and long-term advantages of Community organizing. The Short-term benefits of community organizing are getting pressing issues or concerns addressed while the long-term benefits help community members learn something new about themselves. People get organized due to facing frustrating problems that they cannot solve individually and therefore need to surmount the problems

collectively. It is within this realm, therefore, it was important to understand how the CBCPS are organized in Mukuru Kwa Njenga informal settlement to address child protection concerns in the community.

Self-imposed or self-developed changes in the community usually have a meaning attached to it by the community and permanence than the changes imposed on it. Thus, it was the purpose of this study is to better understand how the CBCPS, a component of a larger child protection system, is formed and how that structure has helped the community protect children's rights and welfare. According to World Vision (2007), despite communities being knowledgeable about child protection and child abuse this has not translated into concrete actions aimed at creating a protective environment supportive of existing systems and structures on child protection. Instead, there exist disjointed and standalone initiatives that have failed to enhance child protection in the community. This is supported by Save the Children Finland and ANPPCAN (2008) who also observed that responses against violence against children were sporadic and ad hoc often times leading to further violence against children and exploitation of both children and their families. It has been reported in several reports like Chambers of Justice (2005) and Republic of Kenya (2006) that cases of child abuse especially sexual defilement and abuse keep on increasing. The reports also show that 63% of the sexual abusers are people close and known to children, who are often family including their fathers, uncles, cousins or grandparents. In addition to this, most of these cases are kept hidden due to lack of safe, secure, and trusted reporting methods. The report further reported that many cases are not reported because people do not trust those in authority. Most of them like the police or other local administration have been ranked as the key perpetrators.

Community organization needs coordination to achieve its targets or aims. The CBCPSs are coordinated at the Director of Children's Services' office, who is the Secretary of the NCCS

(Republic of Kenya, 2006). According to Wulczyn et al., (2010) well-functioning systems or mechanisms are those systems or mechanism that seek to nurture. In addition, they have maintaining cooperative, coordinated, and collaborative actions among the different memberships including those that manage and perform key activities and functions. For example, the Republic of Uganda (2011), reported that even though awareness creation activities were being undertaken at various levels, these activities lacked coordination among the key government ministries and between sectors. Therefore, this study examined the coordination mechanisms in the community that have facilitated service delivery towards child protection by CBCPS in the Mukuru Kwa Njenga informal settlements.

In child protection, the government plays a significant role together with Civil Society Organizations (CSOs) and international donors to provide resources and advocacy for the formulation and enactment of laws that impact positively on children. The resources that are allocated towards child protection programmes are expected to contribute to the safety of all children from all sorts of abuses, including exploitation, abuse and violence (Republic of Kenya, 2006). This is by supporting national-level legislative and policy work that is contributory to strengthening the protective environment for children. This is by building the police's capacity, health care workers and social workers, all of which are while linked up with providers of legal aid, shelter, and care. Therefore, it was the objective of the study to find out the resources that have been invested in child protection mechanisms based in the community. In addition to this is to find out how they have been used to handle child abuse cases in the informal settlement effectively.

The execution of duties has been proven to be impacted by resources, both human and financial, especially at the district levels in Uganda (Republic of Uganda, 2011). Besides, the report showed that reporting of child abuse cases to the relevant departments was almost absent. This

was due to the needs for child protection services in Uganda far outweighing the government's capacity to respond, and most services available were reactive. And in cases where the work was funded, the funds came mostly from international donors. Because of this, it was essential to examine the CBCPS interventions in child protection and what the community response is. The coordination mechanisms in place and the resources available if any were at the disposal of the CBCPS and how this has translated to service provision were of special interest.

2.5 Empirical Literature review

Wessells et al. (2012) conducted study on the difficulties of improving Sierra Leone's national child protection systems. According to the report, locals' low utilisation rates provide a significant obstacle to efforts to strengthen these systems. Two districts in Sierra Leone underwent a quick ethnographic study to document local perceptions of the damages to children and the methods individuals employed to address and prevent the harms. The main effects included teenage unwanted pregnancies, children not attending school, maltreatment of children who do not reside with their biological parents and hard labour. When addressing these problems, people overwhelmingly resorted to established family and community systems. Even when it came to criminal offences, they hardly ever utilised statutory child protection procedures like the Child Welfare Committees, police, and government social workers, as required by the 2007 Child Rights Act, even in cases involving criminal offences.

The analysis reveals a gap between the national child protection system's government-led components and the local methods that individuals actually employ. This separation is caused in part by access issues, but it's also due to cultural and societal conventions, as well as unfavourable views of the formal system. To find efficient ways to overcome these challenges and facilitate the alignment of the endogenous and formal mechanisms, more research is required, including on community-driven interventions for connecting communities and formal mechanisms.

A systemic literature review by Fluke et al., (2012) sought evidence of the efficacy, effectiveness, ethics, and sustainability of methods that cared for and protected children living outside family care in low- and middle-income countries. They reviewed the literature on, legislation, regulations and policies, formal and informal structures and their functions as well as a continuum of care and related services for children with a past history of living outside the family care in both low- and middle-income countries. They found that long-term sustainable care support for these children was rather weak, but other studies reported strong support base though they were limited. They also found that some populations had been thoroughly studied than others and many gaps existed. The effectiveness of the laws, policies, and services in improving children's outcomes outside family care were noted. They concluded that even though there were weaknesses and gaps in the reviewed works, political, socioeconomic, historical, regional, community, and cultural diversities should be considered when implementing child protection systems. The present study seeks to incorporate these suggestions.

Silumbwe (2022) assessed methods for localised child protection in Zambia's Chibombo district's Kalola community. He was primarily interested in applying ethnographic mapping for Kalola Community's CBCPMs, or community-based child protection mechanisms. In Kalola Community of Chibombo District, Zambia, he set out to evaluate the primary risk factors for children, protection measures in place, and to offer a guidance for programming that fosters a protective environment. This was due to the community's numerous difficulties, which included a lack of educational resources, a lack of nearby police stations, and difficulties accessing hospitals, schools, and clinics. There were also few connections to established child protection systems and little resources available to promote child protection-related education and actions.

The seven thematic Areas that the primary research questions of the qualitative study fell under are as follows: Recognising the following factors can assist you in better protecting children: the incidence and extent of general child protection concerns; community views towards risks and protection; the adaptability of kids as well as their involvement in their safety; the formal and informal child protection systems; capacities of the everyday systems; and recognition of the systems' accounts. The study was conducted in six distinct locations of the Kalola community with 37 focus groups, each with 6-8 members, and 24 key informant interviews (KIIs) with local authorities and actors from the government and non-governmental organisations. For the purpose of comprehending the neighbourhood, data collectors filled out observation sheets, transect walks, and social maps. Data collectors engaged the various groups of participants in focus groups and KIIs by asking particular questions under each theme. Data collectors employed unique questions under each subject area to engage the various participant groups in focus groups and KIIs. Both adults and children have used additional methods including body mapping and problem tree analysis. After data collection, notes were transcribed, and the team went back to the field numerous times to fill in any gaps.

When it comes to religious rituals, kids are frequently left unattended at church camps or night sessions, making them susceptible to a variety of dangers. Children are safeguarded from harm by supportive parental guidance, peer groups, and religious ideals, according to research. It was discovered that children's voices are not given much weight in the community under Thematic Area 3. Children's ideas are not taken seriously by adults because of their youth. Because they are afraid of coming forward, children who have experienced abuse prefer to confide in their peers, which results in many of the cases being handled at the family level. Numerous formal structures were cited by participants within Thematic Area 4. Nevertheless, the remoteness, corruption, and limited responsiveness of these structures made it impossible for the majority of community members to use them. The majority of instances under Thematic Area 5 were

instead resolved within families, through assistance from the local council (traditional authorities), or with the backing of religious leaders.

In Thematic Area 6 participants primarily expressed dissatisfaction with child protection services due to the structures' disconnection from the community, their inability to effectively respond to and handle cases, and the frequent victimisation of those who report, which contributes to the culture of silence. Participants in Thematic Area 7 observed that while health facilities and educational institutions appear to monitor their programmes and give a forum for criticism, there aren't many alternative possibilities for people to voice their concerns. There are also little victim services available. Validation was conducted over the course of two sessions, the first with a group of 25 adults and youth and the second with 32 youth. The participants could hear, confirm, and elaborate on the findings from each of the seven Thematic Areas.

The biggest change was that initiation rites were no longer common in the community, and participants in both groups disagreed that this traditional practise put youngsters at danger of injury. Adult participants were more vocal about access issues to formal structures, especially because of corruption and remoteness. Youth participants in-depth explored the need for programmes that would increase public awareness of child safety issues and give youth a voice, which might also improve relationships between parents and their children. A counselling or youth resource centre, advocating for more local formal structures, involving community leaders to reduce alcohol consumption, and introducing income-generating activities or skill programmes for youth are a few of the main recommendations from both groups. The study's conclusion and recommendation suggested the strengthening of CBCPMs in this community.

In another study by Kafuko et al., (2015) set out to identify the abuses/risks that children in fishing communities face. The study used rapid ethnography to focus mainly on child

protection and to provide a rich, grounded overview of the local beliefs, values, and practises regarding children, the risks they experience, and the protective factors that can be used to protect them (Columbia Group for Children in Adversity, 2011). The research was carried out in one fishing community (Kiyindi), chosen from the Buikwe district, rather than dispersing to other communities, because the ethnographic technique requires depth and comprehension. This allowed for an in-depth investigation and understanding of child protection issues. The research team interviewed children, men, and women in the Kiyindi fishing community through in-depth interviews, key informant interviews, focus group discussions, and community observation.

The most prevalent threats to children's safety in Kiyindi included child abuse, child labour, dropping out of school, defiling, exposing kids to porn, circumcision, and child sacrifice. Participants did not all agree on which children are more susceptible to these hazards, although those who are out of school, come from low-income homes, live with a stepparent, and are raised by a single mother were mentioned as being the most affected. Both boys and girls face dangers and take part in dangerous activities that typically correspond to their gender as defined by the culture. The boys participate in activities that are seen as commercial in the context of the landing site, while the girls primarily work as children in the hospitality sector. With an average rating of 1.1, where 1 represents the most critical issue for action, child neglect was also identified as the most urgent risk and thus important matter for action. The failure of the parent to fulfil the most fundamental needs of life—such as food, shelter, clothing, and parental care—was used to characterise it. Additionally, the parents' failure to pay the children's school tuition was cited as child maltreatment because it prevents the kids from realising their future goals. While it was noted that some parents just do not prioritise the needs of their children, other parents unintentionally neglect their children due to a variety of causes, with poverty being the main one. Fathers were blamed in particular of being absent and ignoring their

responsibilities to the children they bear. There are more men than women at the landing spot due to the demographic pattern. Marriages have become more ad hoc, and women have been switched about as a result.

Participants said that children who have been caught stealing are sometimes beaten and tortured until they die, which has made them more susceptible to torture and abuse as a result of child neglect. As a result of fathers' neglecting their children, children have also been exposed to emotional abuse. Due to child neglect, children in non-orphaned families now often take the lead in caring for their family's fundamental needs, even when their parents are still living.

Child labour and school dropout are linked because both can cause a child to stop attending school, and both can force a child to look for employment. Children working in restaurants, hotels, bars, and lodges, as well as movie theatres, were among the occupations that participants identified as child labour. Children selling goods and "singing prices" in the market, especially on Fridays. Children were apparently introduced to pornographic content at a young age through working in movie theatres where blue films are screened. Choosing and selling mukene (silver fish) also involves a lot of young children. Especially on market days, children carry bulky things from the cars. Along with transferring passengers off boats, they also engage in fishing. Children are sometimes taken advantage of and deceived, but employers favour them since they are less expensive than adults. These activities were deemed to be child labour because they interfere with a children's capacity to attend school, which is essential for their overall development. Children utilise their earnings to pay for meals, visit movie theatres, purchase women, booze, and drugs. The police have attempted to "chase" the children engaging in these activities away in retaliation, but the parents have stood up for their children and said that they are only looking to pay school fees. Along with the police, the Beach Management

Unit has made an effort to apprehend the children, but their efforts have been thwarted by the community's oppositional parents and members, who desire and encourage kids to labour.

The study also shows that children also underwent defilement, and girls are the most susceptible in this situation. Participants classified defilement into two categories: "real defilement" and "defilement for money." This categorisation also determined the reporting systems and community response. When the child involved is 6 years old or younger, it is thought to be true defilement that raises concerns in society. These incidents were reported to the police and were viewed as unbearable. Girls older than that are not thought to be truly defiled, thus when this occurs, parents will sit down with the offender to handle the situation amicably (without using legal channels). While some participants blamed defilement on morally bankrupt men who just wish to seduce young girls, others disagreed, claiming that girls in Kiyindi actively consent to being used by the men. In this village, defilement is predominantly committed by wealthy businesspeople and fishermen, followed by boda boda (motorcycle) riders. The common factor here is financial security. It was discovered that fishermen actually favour young ladies since they are healthy, intact, and can increase the libido of elderly men. The fishermen, on the other hand, were accused by children of taking advantage of their predicament and enticing young girls into having sex too soon by blinding them with fish as well as other things like money that they knew the girls needed in exchange for their virginity.

When this occurred, children indicated that they would inform their family members if they encountered such threats. Particularly, the girls preferred to inform their mothers, while the boys preferred to inform their fathers. Because mothers were once girls, girls would prefer to report to them because they are assumed to understand their experiences. Families also manage defilement cases for a variety of reasons, including their need for confidentiality. If the police

are involved, they will have to conduct inquiries and the entire community will learn that so-and-so's daughter was defiled, which would harm the child's reputation and limit her ability to get married in the future. The problem of money exchange (corruption/bribes) has prevented parents and kids from using the official child protection systems. Communities observe selective application of the law and access to justice by those who can afford to pay, which is impacting the use of services provided by formal institutions. Where there is a chance that they will benefit from the results, communities will report those cases. Cases of defilement cases that were concealed were frequently emphasised. It was determined that vulnerability, which is typical in families with single moms and those who live in poverty, is the main cause of hiding. Money is simply one area of vulnerability; another is a lack of legal and procedural expertise. Even the police occasionally choose to forego the formal process and attempt to extort money from the offender. How the victim, family, and community react to some of these incidents that they encounter in the community will depend on their level of empowerment (both economically and in terms of procedural knowledge). The capacity of children, families, and communities will expand with empowerment (both financially and via the dissemination of knowledge and information) and lead to the utilization of both formal and community based child protection systems.

Wamimbi (2018) conducted a study in the Nabukalu community in the Bugiri District in eastern Uganda with the goal of examining how the community's formal and informal structures and practises functioned in preventing and responding to violence against children in Uganda. With a focus on females in particular, the study used Participatory Action Research (PAR) methodology to analyse the complex phenomenon and acquire understanding of children's lived experiences and perceptions. 140 people participated in the study, including children between the ages of 12 and 17 and adults from child protection committees, civil society organisations, and local government authorities.

According to the study, child marriage, child labour, sexual abuse, defilement, child neglect, and child sacrifice or death for ceremonial purposes were the most common types of violence in the society. Boys were more susceptible to child labour and corporal punishment, whilst girls were found to be at a higher risk of defilement and child marriages. The children named a number of prevalent risk factors, including peer pressure, poor parenting, domestic violence, negative social norms and practises (especially those that target girls), lack of parenting and communication skills, child neglect, and peer pressure. The existence of the Child Protection Committee (CPC) and effective parenting were two safeguards noted by both youngsters and adults. The study also showed that most of the children knew where to go to report abuses, but complained about poor quality of services were provided. Through the child protection committee, the community showed strong teamwork and coordination of child protection initiatives. However, a lack of capabilities and resources hindered the committees' operations.

The report called for enhancing of capabilities and initiatives that support effective parenting, alter social norms, help children develop life skills, and give families economic empowerment in order to solve these issues. These steps will make it possible for children to exercise their rights while being protected and flourishing in a safe and secure environment. The researcher contends that organisations must implement integrated and comprehensive interventions inside a single community, based on a social ecological model, in order to achieve meaningful and long-lasting results in reducing violence. This strategy would be more efficient than solitary, stand-alone interventions dispersed across numerous communities, which frequently produce insufficient or unsustainable results.

Using the Knowledge, Attitude, and Practise (KAP) study methodology, Kenny and Machumu (2010) conducted a study in the Mara and Kagera region to generate pertinent baseline data on the prevention of and reaction to child abuse, including child protection mechanisms in a

community environment. They discovered that the most dependable source of childcare and support was inside households. The terrible impact of HIV/AIDS has, however, rendered many households susceptible to many shocks and unable to shield children from maltreatment.

Kenny and Machumu proposed offering such households financial assistance and training in entrepreneurship as a solution to this problem. They also advocated educating families on children's rights in order to stop kids from being involved in petty trades, which can shield them from harm.

An initiative to increase child protection was tested in four Tanzanian districts—Hai, Magu, Kasulu, and Temeke—according to research done by Long (2011). Improved social and protective services delivery to all children, especially the most vulnerable, is the initiative's main goal. The investigation discovered that prior attempts to address child protection issues had been inadequately planned and resourced, with an emphasis on stand-alone projects that had limited durability. In order to solve this, the report recommends using a systems approach that combines the efforts of families, communities, official and informal laws and practises, as well as state and non-state actors across all sectors, in order to work together to protect children. The report does not, however, provide data on how much violence against children has decreased.

The study's authors concur that prior child protection services or programmes were operated in isolation, underscoring the necessity of creating a systems approach that addresses children's challenges holistically and incorporates both formal and informal procedures. With this strategy, violence towards children, families, and communities is prevented. Research on country-specific initiatives to implement this system is ongoing, but there is little data on how much violence against children has decreased or grown since its introduction. In order to determine whether the proposed child protection systems model is effective in preventing and

responding to violence against children in the Temeke district of Tanzania, this study will examine how much violence against children has decreased since the model was put into place. The current study was carried out in a different geographical area to the above study.

Reuben et al. (2022) conducted another study in which they looked at the impact of local child protection systems on child sex abuse in Rombo District, Tanzania. Data on the outcomes of community-based child protection mechanisms in Rombo District, Kilimanjaro region, were gathered using a mixed-method study methodology that included focus group discussions and interviews. The study included 158 participants in all. They discovered that community-based child protection mechanisms helped put a stop to child sex abuse. This was because the interventions had improved access to services for sexual violence against children, increased proper handling of cases reported to community-based child protection mechanisms, improved reporting of sexual violence against children cases to the police and social welfare, and made parents more watchful, willing, and prepared to report sexual violence against children to those mechanisms. Additionally, the interventions had boosted cooperation amongst the various Rombo District actors and enhanced case management. The Rombo District's community-based child protection mechanisms interventions, however, have been reported to be constrained by a lack of funding as well as inadequate knowledge and skills. Therefore, the report advises that in order to combat sexual assault against children, the government and Civil Society Organisations should invest in community-based child protection systems through the provision of financial resources and skill development.

A study by Ileri, (2018) evaluated the function of local child protection systems in Kenya's Kilifi County. The study's goals were to identify the elements that make kids in Kilifi County more susceptible to child abuse, look into the contribution of local child protection systems to criminal investigations of child abuse, and suggest ways to make these systems more effective.

The study interviewed 35 people as part of the study's qualitative exploratory research design. The research showed that several factors, particularly in rural areas, such as cultural customs and poverty, increase children's susceptibility to defilement. Support for victims, access to healthcare, and evidence management are all essential components of the criminal investigation of defilement, and community-based child protection systems play a critical role in all three of these areas. The study suggests formalising community-based child protection mechanism structures and policy diffusion to enable efficient investigation of child defilement. This study was carried out in a rural area of the coast region while the current study was carried out in an urban area.

According to a study done by Kithome et al. in 2021 in Mwingi Central Sub-County, Kitui County, and found that as compared to established government child protection units, community-based child protection methods were more well known and appreciated by the local population. In addition to using non-probability sampling approaches, the study used simple random sampling to select the 2 divisions, 5 sites, and 24 villages. A sample of 399 adults from the families were surveyed, together with 24 children between the ages of 12 and 17 (both in and out of school), and 10 key informants. Systems theory served as the study's main guidance, while theme content analysis was used to analyse the data that had been collected. The research recommended that child protection professionals should seek to close the gap between the official and informal community-based child protection approaches in order to guarantee that there is a consistent approach to child protection. In contrast to the current study, which was conducted in a major city, this study was conducted in a different place (rural area).

Fedha (2017) conducted a study in Eldoret Municipality one of the fastest growing commercial hubs in Uasin Gishu County, Kenya. She did an exploratory study to particularly interrogate the disconnect that exist between the local and national child protection mechanisms that

threaten the future of vulnerable children. She found that children's susceptibility was apparent in the majority of Kenyan villages. This showed up in a variety of areas, reflecting pervasive social ills like poverty, family dissolution, conflict, displacement, sexual exploitation, and HIV/AIDS, among others. Children who were abused, neglected, and exploited were among those most severely impacted, making it difficult for them to survive and develop. This was due to poor implementation of community child protection procedures as preventative measures and resource coordinators for tackling child protection issues. Additionally, full backing from the central government is necessary for the initiatives taken by different stakeholders to build and strengthen child protection systems to be effective and sustainable. Furthermore, the therapies have come under fire for using strategies not based on children's needs and could be more effective. She concludes that there needs to be a connection between local, regional, and national institutions and that community-based child protection structures are essential for preventing child vulnerabilities. The development of cooperative networks and coordination of these mechanisms in addressing children's vulnerabilities are necessary for community-based child protection structures to be successful. This current study was carried out in a cosmopolitan area as opposed to Eldoret.

2.6 Summary of Chapter and Knowledge Gaps

This study was centred on Mukuru Kwa Njenga informal community structures for child protection and their effects on child safety. The success of the implementation of the systems in the informal settlements has been shown to be influenced or determined by resources (financial and human), institutional arrangements and monitoring and evaluation processes. These processes are the continuum of care (referral pathways) and socio-cultural practices. All these should be seen as interrelating to each other. For example, inadequate funding which is integral to the successful implementation of programs affects service delivery like the skilled human resource. Human resource is a crucial factor influencing the implementation of child

protection programs, and there is a need to have an adequate number of trained personnel to handle complexities involved. Partnerships are also encouraged, with communication and cohesion. Top management support affects service delivery because they are the decision-makers in the organization, and they control the resources; thus, their support is integral. Monitoring and evaluation help improve services if they are well and consistently conducted, thus need for M&E to be inculcated into CBCPMs.

Researcher (s)	The focus of the study	Methodology	Main Findings	Knowledge Gaps	How the current study addresses the gaps
Diego Ottolini (2012)	Working conditions and extent of child labour in the rural areas	Stratified random sampling, purposive sampling and snowballing	Families are the main players in child labour exploitation	The study considered the beliefs, needs and the capacity to access community services (Conceptual and Contextual)	Sought to find out forms and extent of child maltreatment in the informal settlement
Blunch, N., and Verner, D. (2001)	Main causes of child abuse (labour) in Ghana	Stratified random sampling	Poverty and gender main causes of child abuse (labour) with children from rural areas having affinity to it	The study considered economic and gender aspects in rural areas (Conceptual and Contextual)	The current study sought to examine other additional aspects of social-economic aspects like religion and culture
Nguyen P, L., and Quan V., (2003)	Relationship between culture and child abuse (labour)	Panel data analysis. That is secondary data	Children from all types of households were engaged in child abuse (labour)	A qualitative approach was not used. In addition, the analysis was from two different cultural backgrounds of which they linked cultural aspects to the division of labour (Methodological, Conceptual and Contextual)	Both qualitative and quantitative approaches were used
Renzaho, A. M. N., Kamara, J. K., Stout, B., and Kamanga, G. (2018)	Child rights and protection in Uganda	A qualitative study (10 FGDs and 20 individual interviews)	Traditional harmful practices perceived lack of commitment by the government to protect children and weak legislation for reporting systems	A quantitative approach was not used. The study was done in Uganda. Implementation theory not used (Theoretical, Methodological and Contextual)	Both qualitative and quantitative approaches were used. Implementation theory was also used
Otele, O.M (2011)	Perceptions of child abuse	Purposive sampling	Different definitions of whom a child is influenced by the socio-economic and cultural expectations	The study was carried out in the rural agricultural areas of Bungoma. It also failed to consider other types of child abuses (Methodology, Conceptual and Contextual)	The current study sought to establish the implementation of CBCPMs in informal urban settlements. A mixed-method approach and random sampling was used

<p>Kostelny, K., Wessells, M., Chabeda-Barthe, J., and Ondoro, K. (2013).</p>	<p>Beliefs, values and practices towards children, Main child violations and pathways of responses in Slums in Mombasa</p>	<p>Used ethnography in their study</p>	<p>Sexual exploitation and abuse, drug and alcohol abuse, early child pregnancies and lack of school attendance were the main abuses. The responses were through extended family members. However, defilement cases were rarely reported and even when they are reported they never go to court</p>	<p>Conceptual and methodological confusion between positivism and relativism-two competing strands of practice. (Methodology, Conceptual and Contextual)</p>	<p>The current study used a mixed-methods approach in informal urban settlements in Nairobi</p>
<p>Fluke, J. D., Goldman, P. S., Shriberg, J., Hillis, S. D., Yun, K., Allison, S., and Light, E. (2012).</p>	<p>Legislation, regulations and policies, formal and informal structures and their functions as well as the continuum of care and related services for children</p>	<p>They carried out a systemic literature review</p>	<p>Found that there were weaknesses and gaps in the reviewed works. However, political, socioeconomic, historical, regional, community, and cultural diversities should be considered when implementing child protection systems.</p>	<p>It was a desk review and used secondary data. (Methodology, Conceptual and Contextual)</p>	<p>The current study incorporates other variables from political, socio-economic, cultural dimensions</p>

Amiri, J., and Tostensen, A. (2011).	Evaluation of 12 child interventions funded by Norway and Sweden	Purposive sampling of interventions was made for each country	<ul style="list-style-type: none"> - Child protection system had yielded results, - Misunderstanding of individual roles - resource constraints and challenges of absorptive capacity in the civil service 	The study considered donor-funded interventions in different counties (Methodology, Conceptual and Contextual)	The current study sought to examine other additional agencies including government institutions Mixed methods were used
Freisthler, B. (2004).	The role of neighbourhood social disorganization and alcohol access on child abuse and neglect	Census data	Neighbourhoods provide an ideal mechanism for interventions of child abuse and neglect	The study was carried out in the USA and used census data (Methodology, Conceptual and Contextual)	The current study used Mixed methods & primary data

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The technique and steps for carrying out the study are covered in this chapter. The study site, the research design, the units of analysis, and the sample methodologies are among the first items covered in the chapter. The second topic is the discussion of data sources and data collection methods. Finally, methods for data analysis are covered.

3.2 Study Area

The slum was established in 1958 on property that formerly belonged to a farm owned by white settlers to accommodate farm labourers. It ultimately developed into a location where the impoverished could construct homes, quickly becoming overpopulated to the point where it is now. Mukuru Kwa Njenga is one of the most populous areas in Nairobi, with a population of roughly 242,941 people, according to the 2019 Kenya Population and Housing Census Report (2019).

Nearly all of the major ethnic Kenyan communities may be found there, demonstrating the region's cosmopolitan demographic context. Due to high rates of unemployment, particularly among young people, and the absence of a functional land occupancy system in the area, there are many evictions and high crime rates. The majority of the population consists of casual workers who live in the nearby communities and industrial area and make extremely little wages.

The community in Mukuru kwa Njenga relies on private individuals who run the informal schools. Private persons who operate them as tiny private businesses are also responsible for providing health services in the slum. The Mukuru Kwa Njenga location, which is broken up into the Kwa Njenga and Kware sublocations, is where the Mukuru Kwa

Njenga informal settlement is situated. The Mukuru Kwa Njenga sub site served as the study's location.

Mukuru Kwa Njenga informal settlement is part of the more extensive Embakasi Division found at Nairobi's eastern lands. The informal settlement bears the names of the location, which is an administrative unit. The informal settlement is estimated to be covering over 80 acres of land. The region is further subdivided into villages, each of which is run by a village chairperson who collaborates with the local government. Institutions such as NGOs and CBOs, such as the Mukuru Slum Development Project, Development of Kenya Agency, Goal Kenya, Mukuru Promotion Centre, and Child Fund Kenya, engage with the community in the villages to reduce poverty. These are the same groups that work to prevent child abuse in the neighbourhood. The local administration uses trickle-down government programmes like the Youth Fund, the Women Trust Fund, the CDF and education bursaries, among others, while the churches within are also actively involved in community activities, such as supplying food, paying rent arrears, and covering medical expenditures.

About 60 per cent of the Mukuru Kwa Njenga population are self-employed, and 40 per cent of the businesses are small scale according to Muungano Support Trust (Wairutu, 2010). Majority of the residents in the slums are low-income earners who mainly engaged in doing casual labour at industrial area, or in the export processing zones (EPZ) with others are working in some of the industries at the airport. Others are employed as domestic workers in the neighbouring estate of Imara Daima, Park, Donholm and Tena among others. As in other slums, there are illicit brews including chang'aa being brewed, water and food hawking in the slums as well as other ware in nearby Muthurwa and Gikomba markets. However, many people also operate minor businesses on a local scale,

including hawking, greengrocery, water vending, and sanitation services, among others. A market and both public and private schools are nearby. (APHRC, 2014). Mukuru Kwa Njenga was chosen due to the experience of the researcher has had from working in a Korogocho informal settlement where cases of child abuse were prevalent in spite of having child protection structures in place.

3.3 Research Design

The research adopted a cross-sectional survey design. According to Neuman (2011), a cross-sectional survey is a technique for gathering data that involves interviewing or distributing a questionnaire to a sample of people at one particular time. Additionally, it was capable of gathering both qualitative and quantitative data. This style was chosen because it ascertains and reports the situation as it is at a specific moment. Cross-sectional survey research's main goal was to describe how much the adoption of the CBCPS had an impact on children's safety, which was what the study attempted to determine (Orodho, 2005).

The study's design made it possible to gather important data on people's views, opinions, and feelings about numerous socio-cultural aspects that affect how CBCPS is implemented in informal settlements. The architecture makes it possible to accurately and affordably describe sizable heterogeneous populations. Therefore, using probability sampling techniques, the researcher is able to select a sizable number of respondents from specific areas in Nairobi's Mukuru Kwa Njenga informal settlements. This was done to make sure that the whole CBCPS population was accurately represented. Two, it was possible to gather information from the respondents using interviewing techniques in a trustworthy and objective manner. The researcher was able to gather information about the respondents' personal characteristics using a survey. More significantly, it allowed for

gathering information regarding the use of CBCPS in the study's chosen zones. The researcher's ability to conclude the entire population regarding the use of CBCPS in the informal settlements and the child protection programme was the third justification for using the cross-sectional survey design in the study.

3.4 Target Population

Kombo and Tromp (2006) defined a target population as a collection of people, things, or elements with at least one thing in common from which samples are taken for measurement. According to the KNBS 2019, Mukuru Kwa Njenga has a population of about 76,424. Of these 41,757 were male and 34,663 females. The study also targeted the clergy from 4 churches in the area as well as school headteachers of 1 school in Mukuru Kwa Njenga.

The study targeted both the assistant chief and the chief of Mukuru Kwa Njenga sub-location and Mukuru Kwa Njenga location. Children welfare officers from the county and sub-county and child protection officers from government line ministries and the National Council for Children's Services at the national level were targeted as well. NGOs working in the area were also be targeted as organizations of interest in the implementation of CBCPS. The police who are mandated by the various pieces of legislation to curb child maltreatment in the informal settlements, were also targeted to provide information on child maltreatment.

3.5 Sampling Design and Sample Size

3.5.1 Sample

Using a formula provided by Yamane in 1967 (Kasiulevicius, Sapoka, Filipaviciute, 2006) for known population we calculate the sample size thus,

$$n = \frac{N}{Ne^2 + 1}$$

Where:

n= required sample size

N = population of interest (76,424)

e= Absolute precision/Error margin (6%)

Therefore: -

$$= \frac{N}{Ne^2 + 1}$$

$$= \frac{76,424}{76,424 * (0.06 * 0.06) + 1}$$

$$= \frac{76,424}{275.1264 + 1} = 274.988 \text{ which is } 277 \text{ respondents.}$$

On top of the calculated number of respondents 3 study participants filled the questionnaire before being interviewed. This made the total study population to be 280. In addition to these five focus group discussions were held consisting of at least ten community members. In each enumeration area, one focus group discussion was held. Therefore, the total number involved in all FGDs was 50 participants.

3.5.2 Sampling Techniques

The researcher used simple random sampling to collect both qualitative and quantitative data. Using both purposive sampling and random sampling methods, 280 participants were chosen from a target population of 76,424 inhabitants in Mukuru Kwa Njenga. Each person in the population has an equal chance of being chosen using the probability sampling technique known as simple random sampling. It is a simple strategy that ensures excellent internal and external validity and necessitates little prior population knowledge. The researchers sought to collect a representative sample from the target demographic using simple random sampling.

Key Informants were selected purposively according to their positions and their likelihood to give an informed opinion on the implementation of Community Based Child Protection systems in informal settlements. Volunteers for FGDs were solicited from the

those who had also participated in filing the questionnaires. A total of 50 participants got recruited through this method.

The study targeted those who had been living in the ward for the last one year for they would have had a chance to be involved in one way or the other with children in the community.

3.6 Instruments of Data Collection

The study utilized both questionnaires and interview schedules. The self-administered questionnaires yielded both quantitative and qualitative data that described the functions and activities that CBCPS in the informal settlements engage in. The tools utilized in collecting data included, self-administered questionnaires which contained open and closed (semi-structured) questions, FGD schedules and interview guides. These tools enabled the researcher to generate primary data of the study.

3.6.1 Questionnaires

Gatare (2010) asserts that the researcher was able to quickly get data from a large number of respondents using a questionnaire that included both structured and unstructured items. The researcher was able to acquire the respondents' personal opinions through the use of both structured and unstructured questions, which may not have been possible with closed-ended questions. The uniformity of the demands was ensured via questionnaires that allowed respondents to reply to questions about their understanding of the child protection system similarly (Saunders et al., 2007). Additionally, surveys produced standardised data, simplifying the responses (Ibid). The results' validity and reliability were improved by the standardised data that had been obtained (Panneerselvam, 2008). Ratings were made using a Likert-style scale of 1 to 5, with 1 denoting strongly disagree and 5 denoting strongly agree. The questions covered sociocultural practises and how

they affect how CBCPS are implemented as well as parenting techniques. In total, 280 questionnaires with both structured and unstructured questions were submitted for the study.

3.6.2 Interview schedules

An interview guide is a form of a list of questions that are posed orally, and the responses recorded either verbatim or summarized (McMillan, 2008). The questions posed can be unstructured, semi-structured or structured form. The unstructured questions were utilized in this study. The interviews were administered purposively to seven (7) informants. The key informants were departmental heads, school principal, religious leaders, Sub County, and county directors of child welfare services in charge of the child protection officers under their jurisdictions.

Besides, they were expected to be in possession of a circular(s) or memos on the need to provide timely interventions on child abuses and exploitations in their departments and or the entire area of operation or dominion. Simultaneously, the sub-county and county directors are expected to know of the county development strategic plan and the expected child maltreatment intervention services provided within the county. They were expected to provide information on their feelings, insights, and motivations on the implementation of CBCPS. These Interviews enabled the researcher to probe and get clarifications on the answers given by the respondents.

3.6.3 Focused Group Discussions

This is an in-depth exploration of a subject matter geared towards the generation of qualitative data from a small group of individuals led by a facilitator (Gatara, 2010). The group's facilitation is by use of an interview guide that has topical issues for a discussion. The groups are comprised of a maximum of 12 participants. Focused group discussions are held until there is a saturation of data provided.

3.7 Data collection procedures

After the successful proposal presentation, an official letter authorizing the researcher to proceed to the next stage was obtained from Kisii University. The letter was used to apply for a research permit from The National Commission for Science, Technology, and Innovation (NACOSTI). Once in possession of the permit, further permission was sought from the Nairobi County Commissioner's office to allow the researcher to carry out data collection. This was followed by getting additional authorizations from Nairobi Regional Commander's office through the Deputy Inspector General (DIG) of police and the Nairobi County, respectively. The Nairobi regional commander's letter was to allow data collection from the police posts and station in Embakasi which are within Mukuru Kwa Njenga informal settlement. After that, four (4) research assistants were hired and trained. The researcher led the assistants in data collection from the five areas earmarked in Mukuru Kwa Njenga, Government Officials, the Volunteer Children Officers, Household heads as well as County staff. At the end of each day, the collected questionnaires were checked to ensure completeness and, therefore, increase the data collected. The following is a description of how data was collected using various data collection tools.

3.7.1 In-depth Interviews

A total of 7 key informants were targeted for the interviews and were purposefully sampled. One to qualify for the interview must have lived or worked in Mukuru for at least one (1) year and involved with child protection in the community. One headteacher was purposely selected from the only school in the informal settlement. Two (2) clergy members were also purposively selected (1 male and 1 female) from the mainstream churches were interviewed as Key Informants. The chief and assistant chief were also purposively selected for interviewing. Two (2) members of both the county and sub-county children welfare office were selected for interview.

The principal researcher led the face-to-face interviews which lasted between 25 to 30 minutes. These interviews followed a pre-arranged interview timetable to gather required data on CBCPS implementation (APPENDIX V).

3.7.2 Focus Group Discussions (FGDs)

A total of 50 volunteers were invited to participate in the FGDs after filling in the questionnaires from each enumeration area. The FGDs were conducted by the researcher and lasted between 45 minutes to one (1) hour. This was to generate knowledge on the implementation of CBCPS in Mukuru Kwa Njenga. An FGD guide was used (APPENDIX IV)

3.7.3 Questionnaires

After the identification of the household, a semi-structured questionnaire was given for filing in. The questionnaire was a self-administered one. However, the researcher and the assistants were in hand to clarify any questions that the respondents found difficult. The researcher used the semi-structured questionnaire (APPENDIX II) to collect first-hand data on the nature of child abuses, risks of abuse, child protection measures practised by residents of Mukuru Kwa Njenga.

3.8 Validity and Reliability of Research Instruments

3.8.1 Validity

According to Mugenda & Mugenda (2003), validity is the extent to which findings from data analysis accurately reflect the phenomenon being researched. Validity, in Neumann's words (2011, p. 211), "tells us how well the conceptual and operational definition mesh with one another." This was accomplished by asking the supervisors, research experts, and other graduate students to provide their professional opinions after reviewing the data instruments. Both Fraenkel and Warren (2012) and Huck (2000) support this strategy. To

determine whether the products' contents were appropriate, they closely examined the equipment. They suggested any adjustments required to fulfil the study's objectives. The experts assisted in determining if all the topics that needed to be explored were appropriately represented by the items in the questionnaires and interview guides. Additionally, the researcher ensured the reliability of the data gathered by preparing research assistants prior to the start of fieldwork and being accessible to administer and answer any queries during interviews.

3.8.2 Reliability

Reliability is a measure of the degree to which a research instrument yields dependable and consistent results after repeated data collection trials (Neumann, 2011). On the reliability of the research instruments, the questionnaire and the interview guides were pre-tested. For reliability of the instruments, a test-retest method was used. A sample of 10% of the 275 (28) was drawn from the population, which was not part of the sample. In this case, Mukuru Kwa Reuben slums were used for the pilot study's pre-testing because it is within the study area, and it is not part of the sample. Three research assistants who had been trained on data collection techniques administered the questionnaires to the respondents and then repeated after two weeks. A comparison of the answers was made and analysed. The reliability of the items' individual scale was assessed by inspecting the internal consistency and the loading of the items on their corresponding constructs. The traditional criterion developed by Cronbach alpha (CA) (Cronbach, 1951) was used to assess the internal consistency reliability. The pilot results are as shown in the table next below.

Table 3.4

Test of Reliability of Variables

Variables	Number of items	Cronbach's Alpha
Social cultural factors	5	0.914
Institutional arrangement	9	0.707
Child safety	4	0.657

Source: Survey data, 2019

According to Table 3.4, social-cultural factors that had five (5) items for assessment had reliability of 0.914. The institutional arrangement had reliability of 0.707 on the nine (9) items tested for reliability. On the other hand, child safety had a reliability coefficient of 0.657, which is approximately 0.7. According to Urbach and Ahlemann (2010), correlation coefficient values above 0.7 are desirable and considered reliable.

3.9 Data Analysis and Presentation

The study generated both qualitative and quantitative. To ensure that all the questionnaires were uniformly coded, master codebook designed for this purpose was used. Processing of quantitative data was done by using the Statistical Package for Social Sciences (SPSS v.25.0) after editing and coding and entering into the software.

Descriptive and inferential statistics were used to analyse information generated from respondents. The descriptive statistics enabled the researcher to organise data effectively and meaningfully. After the reduction this way, the data was understandable. The researcher used percentages, frequency distributions, tables, charts to categorise the variables. These statistics were used for looking at the respondents' socio-demographic factors, assessing the forms and extent of child abuse in the informal settlements, the influence of social-cultural factors that influence the implementation of CBCPS. In establishing the pathways that are used in dealing with the response to child abuse, a

combination matrix was developed using the nCx . That is, looking at the number of ways of getting (x) successes in a given number of (n) trials without considering the outcomes' order.

The process proposed by Seidel (1998) and Babbie (2011) of qualitative data analysis was adopted. Data was recorded on notepads and marked clearly with the interviewee's name, date and place of the interview and any other relevant details. The notes from each set were re-read looking for similarities and differences to find themes and develop categories as presented in the literature review. Information on the notepads was underlined and coded by marking each paragraph with word that depicts the appropriate category. The researcher adopted coding as suggested by Seidel (1998) to sort out information, group and summarize it for analysis. Different sentences and phrases in the paragraphs were also highlighted using different colours to differentiate the themes. Data was then arranged per theme and put together through a card index system. Line numbers were marked in each notepad for cross-referencing purposes. A card for each theme and category was cross-referenced with the notepads per variable of the study opened. This helped enhance the understanding of the usefulness of the implementation of CBCPs in the informal settlements of Nairobi.

Table 3.5

Data Analysis Plan for Community Based Child Protection Mechanism

Objective	Research Questions/Hypotheses	How data is to be analysed (Empirical Model)	Interpretation
1. To assess forms and extent of child abuse		Descriptive statistics used (Measures of Central Tendency- MCT), Mode, Median and frequencies-SPSS <i>Qualitative data analysis (Themes and categories)</i>	Observe magnitudes to establish the most frequent forms
2. To establish pathways/process of care		Combination (nCx) where n = number of outcomes and x = number of ways of getting successes. It was further analyzed via MCT in addition to frequencies-SPSS <i>Qualitative data analysis (Themes and categories)</i>	Rank pathways based on frequency or percentages (%)
3. Examine the effectiveness of CBCPS		Developed a composite index via factor analysis or the Principal Component Analysis (PCA) and items arranged in a descending order <i>Qualitative data analysis (Themes and categories)</i>	Check/observe the magnitude of different indices (items) generated

3.10 Limitations of the Study

Research on violence against children is a sensitive matter that requires skills and time to establish rapport before one can gain confidence from the study participants. This was overcome by the respondents being assured of confidentiality by the researcher on their responses.

Some people were suspicious and sometimes were overtly hostile towards the researcher and his research assistants alleging that many researchers, NGOs and politicians have been using them as 'capital' for their own benefits and not for the benefits of the marginalised and disadvantaged groups (that is, themselves). Further, some of the child protection services stakeholders were reluctant to be interviewed by the researchers mistaking them for law enforcement officers looking for incriminating evidence against their colleagues. These problems caused some delay. In order to overcome these limitations, the researcher did the following: - the permit was availed at all times; the researcher got additional clearance and or authority from the police headquarters in order to interview police officers who work in Mukuru Kwa Njenga, and lastly, Nairobi County gave written authorization for data collection at their facility. All these took a bit of time.

Most of the targeted key informants were always busy, most of the time out of their duty stations on official duties or were in meetings. This forced the researcher to make prior bookings either by personally visiting their offices to fix appointments or through phone calls. However, even with this strategy in place, some of them would not be available for the interview after having confirmed a day earlier.

In addition, the fact that the study was of a cross-sectional exploratory survey design, one must consider this when making any causal interpretations. It is also necessary to be cautious concerning common method errors that may arise from self-report

measurements. Lastly, given that the area of study is in the informal settlements, it might not be possible to generalise these findings countrywide, thus requiring a large study covering a broader population in various settings.

3.11 Ethical Considerations

Ethical issues arise from the kind of problems that social scientists investigate, and the methods used to obtain valid and reliable data. Ethical considerations were pertinent to this study because of the nature of the problem, data collection methods, and the kind of persons serving as research participants, that is, the various officers like the police, judicial officers, labour inspectors, religious leaders, among others. The researcher, therefore, obtained all the documentation that was required. The first document was a clearance from the school of Postgraduate studies at Kisii University. After that, a clearance certificate was obtained from the National Commission for Science, Technology and Innovation (NACOSTI). This was followed by getting additional clearance from the Nairobi County to interview their workers and the Deputy Inspector General of Police Service (DIGPS) to be given access to the police stations in Embakasi East where data collection was carried out.

While carrying out this study, the researcher was cognizant that this study was investigating very sensitive issues that were likely to elicit hostility, insecurity or concealment of the actual data required from the participants. Due to this, the researcher informed that participants of the nature of the study and allowed them to choose whether to participate or not. This is in line with the consensus among social scientists that research involving human participants should be performed with the participants' informed consent (Nachmias and Nachmias, 1996). The researcher, therefore, sought consent at all the stages of data collection.

The right to privacy and the freedom of the individuals to pick and choose for themselves the time and circumstances under which to participate in the research were observed. This meant that the participants and respondents were kept in a private environment and away from passers-by or intruders. In addition to this, no names were recorded. The data on the personal attitudes, beliefs, behaviour and opinions remained anonymous by separating information such as code numbers from the data itself and was accessible to the researcher only.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF STUDY FINDINGS

4.0 Introduction

This chapter presents the results of the statistical analyses and findings of the study. It starts with the presentation of the demographic information of the respondents. Next is the forms of child abuse perpetrated in Mukuru Kwa Njenga. This is then followed by the Community Based Child Protection System's attributes, the effectiveness of the Community Based Child Protection System, socio-cultural factors, institutional arrangements, and child safety respectively in that order.

4.1 Demographic Information of the Respondents

The following section documents the various characteristics of respondents of the study of Mukuru Kwa Njenga, Nairobi. These characteristics include gender, age, and the level of education, marital status, religious affiliation, and occupation in that order.

Gender

One of the variables of interest to the study was sex Table 4.1 presents the distribution of gender among respondents. The table shows that majority of the respondents were female 62.5% (189) and male 32.5% (91).

Table 4.1

<i>Respondents' distribution of gender sampled.</i>		
Gender	Frequency	Per cent
Male	91	32.5
Female	189	62.5
Total	280	100.0

Source: Survey Data 2019

Age of Respondents

The study sought to determine the respondents' age brackets by asking them to state their age ranges. This was to help determine the age distribution of the respondents in the Mukuru Kwa Njenga informal settlements. Their responses are shown in Table 4.2.

Table 4.2

<i>Respondents age distribution of household heads</i>		
Age groups	Frequency	Per cent
under 18	30	10.7
19 – 39	85	30.4
40 – 49	101	36.1
Above 50	64	22.9
Total	280	100.0

Source: Survey Data 2019

Table 4.2 reveals that the majority of respondents (36.1%), who were over the age of 40, were over the age of 40. The remaining 22.9% were over the age of 50. Table 4.2 also shows that 10.7% (30) were aged under 18 years and those aged between 19 to 39 years constituted 30.4% of the respondents.

Level of Education

The study also attempted to establish the levels of education attained by respondents living in Mukuru Kwa Njenga's informal settlements. The study findings are shown in Table 4.3.

Table 4.3

<i>Level of Educational Attainment</i>		
	No of Respondents	Per cent
Primary	12	4.3
Some Secondary	76	27.1
Complete Secondary	107	38.2
University	85	30.4
Total	280	100.0

Source: Survey Data 2019

The majority of respondents (68.6%) were found to have completed secondary school or higher. 38.3% (107) of them had completed high school, and 30.4% (85) had graduated from a university. Additionally, Table 4.3 reveals that 12.4% of people had only completed the first grade. Another 27.1% (76) had completed some form of secondary education.

Marital Status

Respondents were asked to indicate their marital status. Table 4.4 carries the findings of the study on the variable of respondents' marital status.

Table 4.4

<i>Respondents' Marital Status</i>		
Marital status	Frequency	Per cent
Single	116	41.4
Married	161	57.5
Separated/Divorced	3	1.1
Total	280	100

Source: Survey Data 2019

Table 4.4 shows that more than half (57.5%) were married, and 41.4% (116) were single. The table also shows that of the respondents, 1.1% (3) were either separated or divorced.

Religion of respondents

The study sought to find out the religion of the respondents. Their responses are shown in Table 4.5.

Table 4.5

Religious affiliation of respondents

Religious affiliation	No. of respondents	Per cent
Christian	193	68.9
Muslim	77	27.5
Traditional	10	3.6
Total	280	100.0

Source: Survey Data 2019

According to Table 4.5, over two thirds (68%) of the respondents sampled from Mukuru Kwa Njenga informal settlement were Christians. They were followed by Muslims (27.5%). The least religious group of the respondents were the traditionalists who were 3.6% (10). This implies that most of the respondents believe in one God. They have similar expectations of children in the community. One such expectation is for children to support their families in their own ways. This could be by looking for employment or doing casual works to earn and support their impoverished parents and or siblings. Besides, both Christians and Muslims expect their children to do the bidding of their parents without questioning their decisions like being given up for marriage as they would feel this is God's will and therefore be abused from such incidents.

Occupation

In terms of occupation, the respondents were asked to state the kind of occupation they were engaged in. They were to pick from casual, salaried employment, small scale businesses and hawking. Any respondent not involved in either of these was to indicate other. More than six tenths (64.7%) of the respondents to this survey worked in small companies (32.9%) or as street vendors (31.8%). 22.5% (63) of respondents reported having casual work, while 7.9% (22) of those who selected from the list did so. Those respondents who had other occupations apart from the choices that were provided were

5.0% (14). This finding implies that majority of the respondents have occupations that may only be providing enough for their subsistence. It might also imply that their source of income is not secure as is consistent with the finding of Kamotho (2008). Table 4.6 presents the frequencies of the occupations the respondents had.

Tale 4.6

<i>Occupation of the Respondents</i>		
Occupation	No of Respondents	Per cent
Casual	63	22.5
Salaried employment	22	7.9
Small scale businesses	92	32.9
Hawking	89	31.8
Other	14	5.0
Total	280	100.0

Source: Survey Data 2019

4.2 Forms and Extent of Child Abuses In Mukuru Kwa Njenga

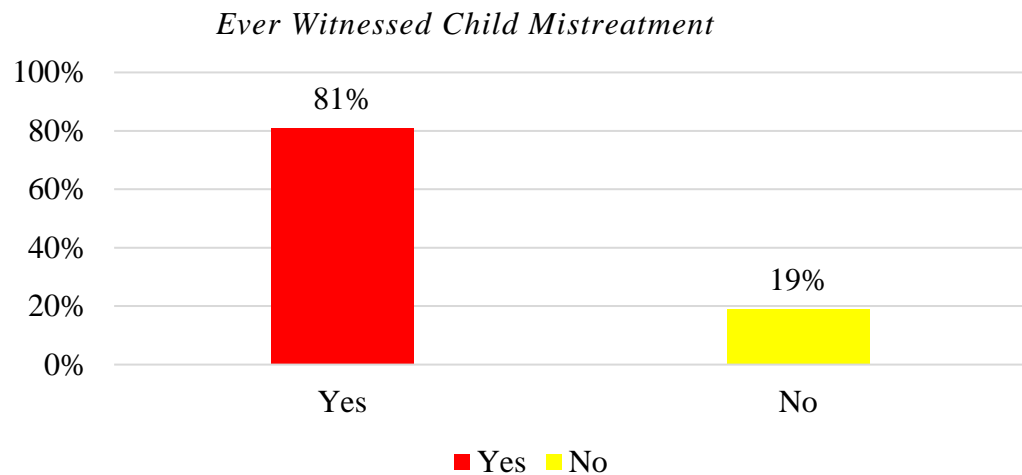
One of the study objectives was to establish the types and the extent of child abuse in Mukuru Kwa Njenga, Nairobi County. The following section addresses that concern.

Witnessed any child abuse.

In order to address this variable, the study respondents were to state whether they had witnessed any child being mistreated in their community. In fact, they had to answer the question, “have you witnessed any child being mistreated in your community?” This variable's findings in Figure 4.1 shows that 81% (228) of the respondents, or more than four in five, reported having seen child abuse in Mukuru Kwa Njenga. Figure 4.1 demonstrates that 19% (52) of respondents said they had not seen any abuse of children. There are two possible interpretations for these results. One is that this study was conducted in the slums, an area with many problems and hence likely to have many child abuse incidents. This conclusion would suggest that the respondents did not consider the various forms of child abuse to be serious crimes against children deserving of reporting.

This can be the effect of the respondents "normalising" these wrongdoings. Second, the concerted attempts of sensitization on child abuse may have contributed to the 81% (228) who claimed having seen maltreatment of children in the informal settlement of Mukuru Kwa Njenga.

Figure 4.1



Source: Survey Data 2019

The 81% shows that there is a significant rate of child abuse instances being reported. In contrast to Lynne et al. (2015), this. Despite rules requiring mandatory reporting, they claim that most countries underreport occurrences of child maltreatment. The majority of the primary factors for the underreporting were linked to lack of reporting expertise, interviewing procedures, and ignorance of the established rules on reporting of child abuse.

Nature and extent of Abuses

It was the aim of the study to find out the nature and extent of abuses that are prevalent in the informal settlement of Mukuru Kwa Njenga. This was achieved by asking the respondents to pick from a list of child abuse types that have been heard or witnessed in the community. The findings of this variable are presented in Table 4.7.

Table 4.7

<i>Nature of Abuses</i>		
Nature of Abuse	No. respondents	Per cent
Child labour	226	80.7
Drugs or liquor	225	80.4
Exploitation of children	216	77.1
Living in the streets	216	77.1
Lack of basic needs	212	75.7
Abandonment	80	28.6
FGM/C and or the initiation	65	23.2
Giving children a way to other people	64	22.9
Teenage pregnancy	38	13.6
Early marriage	25	8.9

Source: Survey Data 2019

Table 4.7 shows that child labour was the most 80.7% (226) mentioned by the respondents followed by drugs or liquor 80.2% (225), exploitation of children and living in the streets 77.1% (216) as the third most mentioned mistreatments children are subjected to. The least mentioned was early marriages, 8.9% (25). Between the least and the most mentioned child abuses, there was lack of basic needs 75.7% (212), abandonment 28.6% (80), FGM/C and initiation 23.2% (65), giving children away to other people 22.9% (64) and teenage pregnancy 13.6% (38).

It became apparent that the last two forms of mistreatment were difficult to recognise during a focus group discussion with members of the public. For instance, it might be challenging to determine the age of some young mothers because of their large or well-endowed (formed) bodies. The following was said by one of the participants:

“...you see some of these girls are well-endowed body wise. However, it is only for the small-bodied girls that I think..... I think it could be underage meaning she is below 18 years, and you see these are rare cases. But I cannot say they are not there they are there the only problem is determining their ages.”

FGD 004

In the same FGD, a solution on how to identify teenage pregnancies was suggested.

According to FGD 008,

“If a girl has been going to school whether primary or secondary school and she stops going to school and she becomes pregnant then, I know for sure she is a teenage mother. You see our education system is such that one is to go through primary and secondary before they get 18 years or thereabouts. At 18 years, a child is supposed to be exiting secondary school but for those who are slow learners at 19 years”.

Early marriages in the informal settlements tended to be seen to be practised by certain communities. In particular, among the Somali community. Three of the key informants at the informal settlements were very clear on this. A Voluntary Child Officer (VCO) had this to say,

“....., you see some of the community members are not cooperative in dealing with teenage marriages—for example, the Somali. You may find a family with several children, and you may think they are their own biological children. But after some time, you start hearing some rumours from their neighbours that among the children there is a child who has stopped going to school. On further investigations you find she is married to the head of the household”. She adds, “..... the communal way of living of the Somalis makes the detection of these kinds of abuses hard. You know they hide behind their religion. According to the girls as young as 14 years can be married”.

The chief was candid. He said,

“One of the challenges in taming or eradicating early child marriages is differentiating who-is-who in a Somali family. You know the Somali people live like one large family. There are grandparents, parents, cousins, nephews, and nieces living in the same house or rather a compound. And for them, intra-marriages is allowed which makes it hard to know which child belongs to who or whether they are just taking care of the kids or they are betrothed to one of the men to be their wives”. KII 09

The nature or type of mistreatment varied, with the highest form of child mistreatment being child labour as reported by 80.7% of the respondents. This was followed by drugs or liquor 80.2%, exploitation of children and living in the streets 77.1% in that order. In addition, 75.7% of the respondents reported a lack of basic needs as the other child mistreatment. Early marriages (8.9%) were the least discussed, but when considered in light of the developmental effects on children and society, it is troubling. The nature

and/or type of abuse that children endure occasionally goes unreported because of the survivors' youth, fragility, and feelings of shame over sharing their experiences. This is partly assisted by what UNICEF (2016) refers to as the legalisation of various forms of violence and others being accepted as cultural norms on par with their status as a discipline. The lack of information and study of child abuse makes this worse (UNICEF, 2014).

Children in all nations and cultures experience violence, according to Evans et al. (2013) and Pinheiro (2006), who reported on the variety of child maltreatment's nature and manifestations. According to the studies, most of these abuses involve infanticide, cruelty, child work, abandonment and neglect, sexual abuse, and other acts of violence. Additionally, it concurs with Boudreaux and Lord's (2005) findings that the types of violence children encounter vary depending on their age and developmental stage. They contend that because they rely on adult carers and rarely engage in independent social connections with the outside world, children are victims of various abuses.

Teenage children are less likely than infants and young children to experience abuse at the hands of parents and other family members. In addition to various forms of abuse, they endure verbal abuse, physical abuse, sexual assault, humiliation, and damaging cultural practises like FGM. Other infractions include omission, failing to shield kids from friends, neighbours, or outsiders using violence that could have been avoided, stigmatisation or flagrant discrimination, or failing to use child welfare and health services to promote kids' wellbeing. These results are in line with the research done by Fedha (2017), Reuben et al., (2022) and Ileri (2018) who found that different child abuse cases were caused by mostly the environment the children were living in as suggested in the systems theory.

Perpetrators of Child Abuses

This study aimed to find out who the main perpetrators of mistreatment against children in the informal settlement were. This was by asking the respondents, “In your opinion, whom do you think is likely to be the main perpetrators of child abuse in this community?” This was an open-ended question, and it elicited the following answers, as shown in Table 4.8.

Table 4.8

Perpetrators	Frequency	Per cent
Close Relatives (Cousins and Uncles)	208	74.3
Neighbours	114	54.8
Guardians	91	32.5
Parents	85	30.4
Matatu Touts and Drivers	80	28.6
Employers	20	7.1
Teachers	12	4.3
Total	280	100.0

Source: Survey Data 2019

According to Table 4.8, the most likely to be perpetrators were close relatives, 74.3% (208). The respondents were able to note that the close relatives were mostly cousins and uncles to the children. Neighbours 54.8% (114) were the second most likely to be abusers of children. These two groups of perpetrators are likely to abuse the trust that they have been bestowed on them by the children and their parents in order to commit the abuses. They are also not likely to be suspected of engaging in such acts.

Teachers 4.3% (12) and employers 7.1% (20) were other main perpetrators whom the respondents identified. The teachers could have been identified as perpetrators of abuse as a result of either meting out excessive corporal punishment leading to injuries or from sexually abusing their pupils who are underage, leading to sometimes teenage

pregnancies. One of the Key Informant during an interview had this to say about teachers and their sexual relations with their students,

“Some teachers have no manners. They prey on young girls who are sometimes of the same age as their daughters. They cheat them by buying the girls small things like “mandazi” or chips. Once these girls partake of these foods, the girls have to compensate the teachers. The only thing that they have of interest to these male teachers is their bodies. So, they end up having sex with them. In fact, the teachers behave the same way as the boys working with matatus.” KII 006

Table 4.8 also shows that matatu touts and drivers 28.6% (80) are other child abuse perpetrators. Matatu touts and drivers were said to be a main pull for the teenage girls as they are seen always to have money for spending. The poverty in the slums has driven the girls to think that by having relationships with them is a sure way of having an advantage in the informal settlements. Most of the girls have been sexually abused by the touts and or the matatu drivers after getting sanitary towels from them. According to Wamimbi (2018) and Kenny and Machumu (2010) who reported that girls were more vulnerable to sexual abuse due to their gullibility from touts and drivers in meeting their health needs like getting sanitary towels.

Other perpetrators named were guardians and parents 32.5% (91) and 30.4% (85) respectively, as shown in Table 4.8. This shows that children need to be protected from their parents and guardians as they are among those who are likely to mistreat their children. This could be arising from the parents and guardians subjecting children to various forms of abuse like FGM/C, early marriages, and caning, among others, all of which violate children's rights. One of the VCOs said the following in relation of parents and or guardians being perpetrators of child abuse,

“...some of the women, especially single mothers,..... find themselves in relationships with men at their drinking places. If these women are involved in selling alcohol....., their children are supposed to help out in their businesses. In these drinking places, these children are exposed to vulgar and strong language which on its own is a violation. Sometimes the

men when drunk they start indecent touching of these children. You will find that when the children if they are girls Ohh..... as the breast bumps start showing some of the customers start seducing them and defiling them and paying their mothers extra coins for the service. I tell you it is defilement since a child of 14 years cannot give consent to have sex.....” she continued....” or sometimes if a woman is married when she already has children.....her new husband may start defiling...the daughters of his wife when the wife is away. But what is sometimes hurting is when the mother of a girl conspires with her husband in defilement cases. The woman starts protecting the man who is her new husband from prosecution.”

Sometimes children are mistreated by their guardians after being handed to them to either take them to school or stay with them in the city. It came out clearly that some of the children in the informal settlements are sometimes overworked and or work for long hours when they are not going to school.

These findings are in support of similar findings by Pinheiro (2006), Ottolini (2012) who reported that parents and or stepparents and other close relatives were the main perpetrators of violence at home. This is because they are the ones whom the children spend most of their time and are dependent on them. However, as the children start to become independent, and start spending more time away from home, they encounter other types of perpetrators. This is where children start being subjected to domestic work and other forms of child labour beyond their ability due to their ages. For example, Ottolini (2012) found that there was an extensive engagement of children in child labour in the two areas where the study was conducted. The author also found that unlike other areas, in Nairobi's suburban areas, there was a tendency to employ younger children than other areas, including the rural areas. This engagement was viewed using the cultural perspectives about children's roles and responsibilities in determining how children and communities viewed child labour, which disagreed with local and international legislation. In addition, these children were employed in domestic work with the knowledge and collusion of family members, parents, and relatives. There were others

who linked to employers by casual labour brokers, relatives, agents or friends, often on the promise of better jobs and earnings (ILO/IPEC, 2013; Ottolini, 2012). They also note that most of these children were mainly trafficked to Nairobi from rural areas for domestic servitude and for child prostitution (Ottolini, 2012).

Organizations Handling Child Maltreatment Cases

Knowledge of where to go for support in times of need is important for the prompt intervention for children at risk or in abusive situations. It is for this reason that the study sought to find out the knowledge of the existence of organizations and the presence of these organizations in Mukuru Kwa Njenga.

4.3. Child Protection Partnership and structures

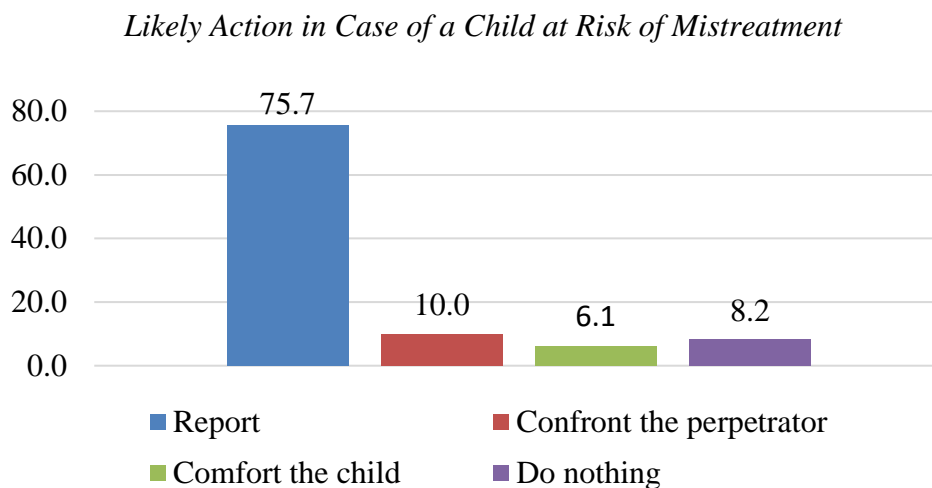
Community-based child protection interventions rely on a coordinated approach between different stakeholders. These stakeholders are expected to report any child being mistreated or is at risk of abuse.

The study sought to find out what the respondents were likely to do if they witnessed safety concerns affecting children in the community. This was by asking “what do you do when you see or hear a child is being mistreated at home or in the community?” This was an open-ended question. After coding the answers were reduced to “report, confront the perpetrator, comfort the child, and do nothing”. The findings of this variable are shown in Figure 4.2.

According to Figure 4.2 over three quarters 75.7% (212) of the respondents indicated they would report the incidence, 10% (28) would confront the perpetrator. In contrast, 6.1% (17) would comfort the child with 8.2% (23) of the respondents would do nothing. Other than those who would report to the authorities or to those concerned with child safety, 24.3% (78) are shown to prefer a different kind of course of action. These are the

respondents who have their own reasons for choosing their actions towards child mistreatment. Among the reasons that FGDs advanced was the indifference by the duty carers towards certain types of complaints of child mistreatment.

Figure 4.2



Source: Survey Data 2019

Reporting of Child Abuse Cases

One of the main strengths of Community Based Child Protection interventions is having the different stakeholders respond to promptly incidences of child abuse. To be able to do that the incidences have to be reported without any delay. Knowing where to report is therefore essential for the CBCPS to function correctly. Therefore, it was essential to find out from the respondents of whether they knew where they could report incidences of child abuse. Since Community Based Child Protection structures are in operation in the places the respondents live, it was expected that majority of the respondents would be able to indicate chief, clergy, NGOs, and police post in their neighbourhood. However, as Figure 4.3 shows, it was slightly over two thirds, 67.9% (190) of the respondents who reported that incidences of child abuse are reported to the chief. This could be due to the fact that the chief or the sub-chiefs are the formal links to the informal mechanisms to the

criminal justice system. Indeed, at the chief's offices which are sometimes referred to as the chief's camp, the provincial administration has administration police who serve under the chief.

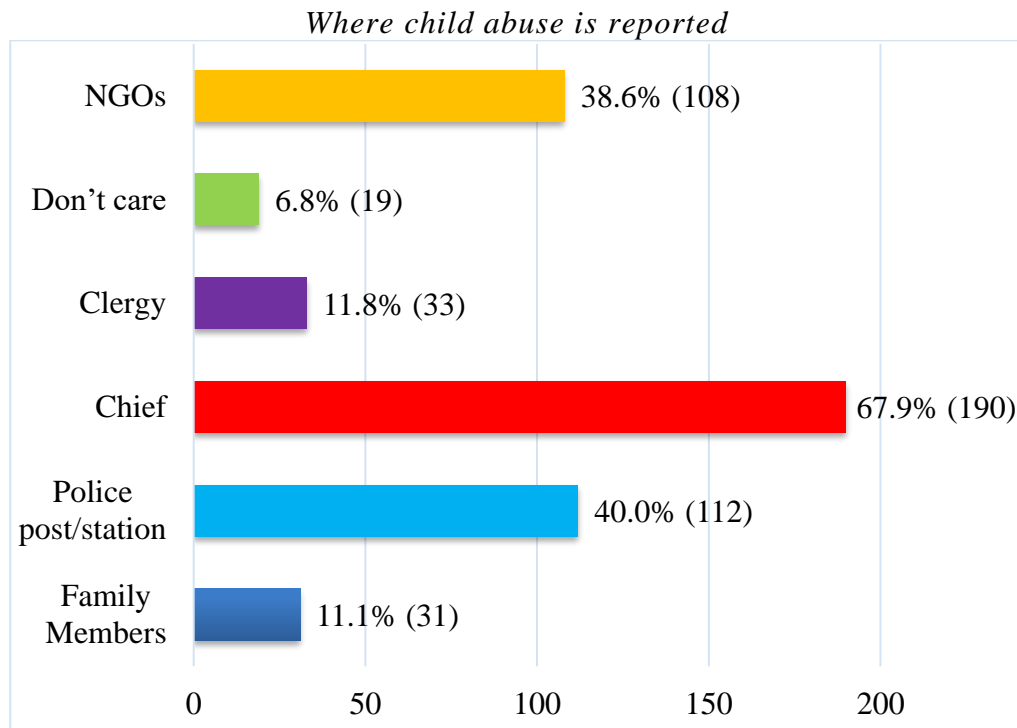
At the chief's camp, various issues are addressed by the chief and his/her council of elders. Some of these issues are domestic issues like seeking child support from an absent father, neglecting children by their parents either by not taking them to school or for treatment if they are sick, among others. These same issues constitute child mistreatment or violation of child rights which are clearly spelt out in the constitution. Therefore, it is worth noting that the chief is seen as the first point of contact with the government who is approachable than other entities like the police. This is agreement with Long (2011), Fedha (2017), Reuben et al., (2022) who found that the chiefs are part of the community structures that are involved in preventing or addressing cases of child abuse in the community. This was due to the police seemingly being unapproachable due to the fear of victimization of the person reporting and their negative approach they take when handling some matters reported to them. This can be translated to mean that the village elders and or the chiefs ends up handling most of the cases. This is because they are seen to be efficient in making decisions even if some of the decisions are contrary to sexual offenses bill or against the child rights. According to a FGD participant FGD 008, the following is the reason people opt to go to the chief,

“the chief is easy to deal with that's why people like reporting to the chief. The chief is not like the police where the police ask many questions. The police are also very suspicious of you from the way they look at you. This is in contrast to the chief or sub chief who does not ask many questions and sometimes you are able to address the chief in your mother tongue”.
(FGD 008)

Figure 4.3 also shows that 40% (112) and 38.6% (108) of the respondents indicated that the police post and or station and NGOs respectively where the places that child abuses

were reported to. Other reported that reports are to family members 11.1% (31), and clergy 11.8% (33). An additional 6.8% (19) reported that they did not care to report any incidences that they come across.

Figure 4.3.



Source: Survey Data 2019

During interviews with both key informants and focus group participants that were held, it came out clear that where to report in a way was determined by the sort of abuse of incidence being reported. Those incidences that needed the courts' intervention were reported to the Chief, NGOs and the police. There were two sets of abuses, according to the respondents. Those cases dealing with, or prosecutorial cases based on the sexual offences Act 2006 were highly sensitive and merited a serious approach for addressing. These included cases like defilement, sexual assault or attempted defilement, incest, early marriages and child trafficking. Then there were those others than were seen to be “lesser” abuses. In this group, there were those cases of neglect, not being taken to hospital,

attending school, child labour and teenage pregnancies. The respondents felt that the “lesser” abuses needed locally attainable interventions than going to the courts, which might result in more misery to the affected children than before. This affirms the findings of the study conducted in Uganda by Wamimbi (2018) and the other in Kilifi by Ileri (2018).

On the other hand, those children abuse cases that were seen to be more serious than others were reported to different places. They would require interventions beyond the informal settlement or the community. These are the incidences that have to be prosecuted. Hence, they require a strict approach because they were more of criminal nature than civil problems. The police, NGOs, the chief were seen to be the face of this course of action. The police were seen to be more pro court and more likely to prosecute such cases, which was the same with the NGOs working in the areas. The NGOs operating in the area have their main undertakings as addressing child violations of which they are funded to do. They are also likely to put mechanisms in place to see that these cases are pursued by both engaging lawyers and providing support to the affected children. This was reported in an FGD,

“.....the NGOs are involved in cases of child abuse, especially where child defilement cases are concerned. They are also concerned with what you are calling early marriages as well as incest cases involving the fathers of the children. Cases of incest, for example, most times, the mother is an accomplice. She may be either a willing accomplice or she has been forced by either circumstance or by her man.what I mean is, the man could be the only source of livelihood or source of income. She might be wondering if she reported the man what would happen to them (her and other children). Or she could have been threatened with beating from the man or a serious repercussion if at all she leaks what is happening in the house to outsiders. So, such cases you find are better handled by NGOs who have money to hire lawyers to represent the children or their families and to try to see justice has been done for the children.” FGD 006

Another added, “...cases of defilement or incest are serious cases where you need people who are lawyers to follow the cases and stand in court and to represent those who have been abused. You cannot just go there

without being prepared or knowing the procedures. The accused may get away and later sue you for defamation. Or the cases could be withdrawn by the family members without the safety of the child (ren) being assured. The only way to deal with this is to report to the NGOs”. FDG 004

Pathways of Care (Coordination and referral mechanisms, including child protection case management)

Before any action is taken against child mistreatment, a process of care that is; steps that need to be followed is important in ensuring that if the mistreatment was to end in court, the perpetrator would not get away due to mismanagement of the cases. Accordingly, therefore a detailed step by step has been proposed. The study in assessing the community-based child mechanism in the informal settlement sought to determine the ideal sequence of steps taken when responding to any child abuse incidence in the community. Several findings emerged. The first is that the sequence of reporting or failure to report was based on the type of maltreatment involved. For example, defilement and incest which are two types of sexual abuse.

According to those interviewed, the majority indicated that it was normal for survivors of such abuses to be blamed, stigmatized and the family sometimes to be isolated from the community. Due to this, it was reported by the respondents that many of these cases are not reported to the provincial administration. Some of the respondents had this to say.

“.... sometimes people just think the best thing is to keep quiet. Others opt against going to seek for treatment, while others don’t even tell on their other partner, or even to their parents or to friends. The silence is to protect the abused survivor or the family from stigma” (VCO 004)

“it’s hard to disclose some of these cases in the community. It is not easy to go around telling people your child has been defiled. Or the child has been sexually abused by a close relative. This is thought to be a shameful act and sometimes lack of responsibility on the parents. This forces the person to choose to remain silent and hope the incidence remains like that. If it remains a secret the person and or the family is able to interact freely with other community members as if nothing happened an alright person while inside is troubled by such incidences....” (FGD- 005)

In one of the FGDs, a respondent shared an experience of a mother who reported her father-in-law for having carnal knowledge with his underage granddaughter.

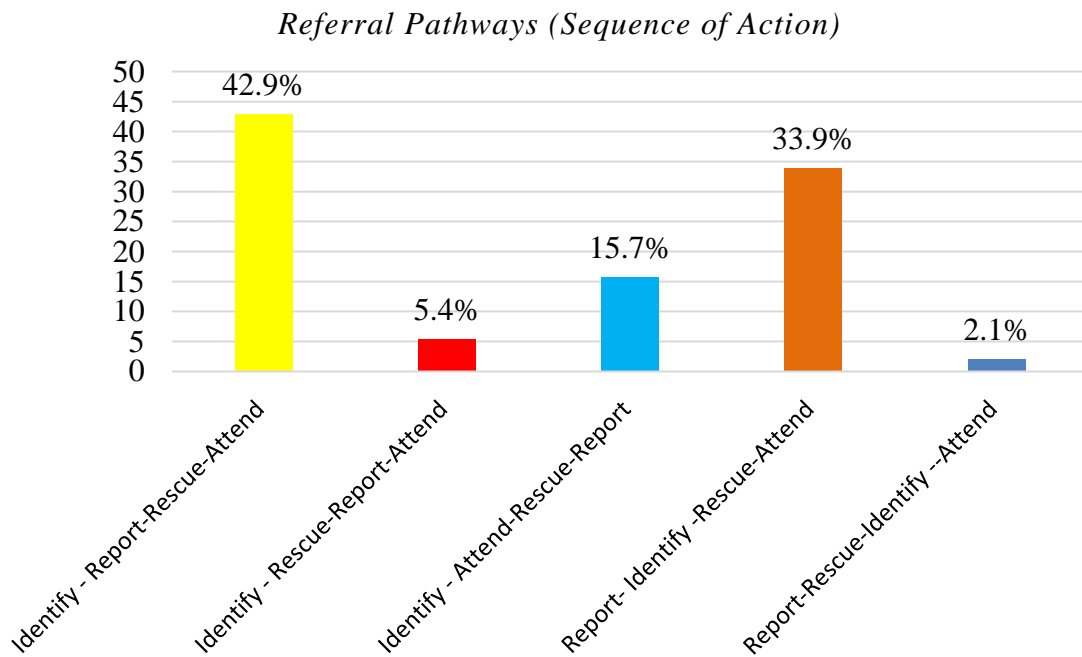
“not very far away from here (where we were holding the interview) I remember a certain case that happened not very long time ago. A woman who had been married to a son of an old man, whose mother had died. In the homestead most of the time it was child, woman and the old man left together in their compound. This meant that the little girl was most often left at the care of the old man as the mother attended to her other daily chores. From time to time, she could hear the child cry but pay no attention as she knew the old man was looking after the child. Then one day the child started crying and she decided to check on her child only to find the old man was in the act. She screamed because of what she saw, and people came to her rescue. The matter was reported to the police, the old man was arrested, and the child was taken for treatment. The child was found to have repeatedly been defiled. However, the woman and her husband had to leave as the community turned against them for reporting the case to the police and having the old man arrested”. (FGD 005)

The study also found out that the community was permissive of incestuous relationships between stepfathers and their supposedly “stepdaughters”. This was due to the notion that there is no blood relationship between the two. This kind of a notion makes them not to report the incidences as they view them as normal. According to some of the respondents in a FGD they had a divided opinion on the same and one of the those who thought it was okay had this to say,

“for me there is nothing wrong. A child whose mother is married to her non biological father; the man cannot be forced to take care of her. A certain lady was married when she has a teenage daughter. The husband told her to take the child back to her grandparents...she refused. Then the man started punishing his wife by sleeping with the daughter whenever they disagreed on something...” (FGD 009)

Notwithstanding the above, the following Figure 4.4 presents the findings of the question, “from the list provided below, select the process of care mainly used in this community”.

Figure 4.4



Source: Survey Data 2019

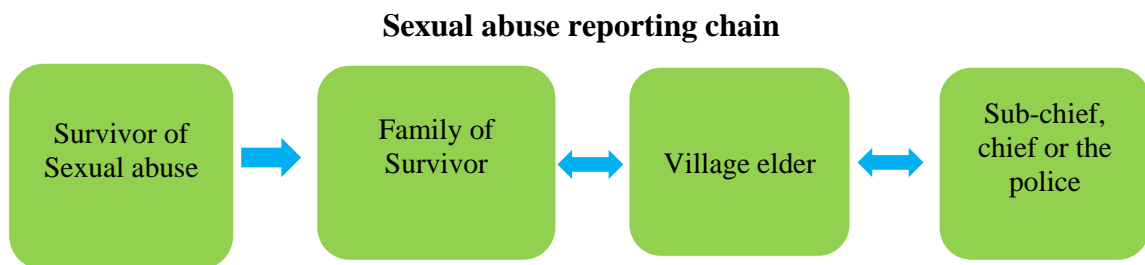
Figure 4.4 shows that 42.9% (120) of the respondents reported that their approach is to identify the mistreatment then report it followed by rescue and attending or refer to other services. This is the expected sequence of actions when one encounters a child or children being mistreated. All these can follow each other or be carried out almost simultaneously. From the key informants, the sequence of actions was essential for it to enable the community to synchronize their interventions. For example, in incest, the incidence has to be recognized and/or identified from which family or homestead it is taking place. Once this has been done, a report is made to either the chief, NGO, or VCO or any other person in a position to take action; then the action of rescue is carried out. After the rescue, the child is attended to. This could be taking the child for medical examination and documentation or for the child's appropriate attention if it is child abandonment after medical examination and observation to a children's home. Nevertheless, if it is an unaccompanied child, it is re-united with the parents if they have been traced. From Figure 4.4, 2.1% (6) of the respondents, who were the fewest, reported that the sequence

of actions taken was: to report then rescue after which you identify before attending or giving care. Another 5.4% (15) of the respondents thought of it as first to identify, rescue and report before the child is offered the necessary services.

The other respondents, 15.7% (44) reported that the first thing was to identify the child undergoing mistreatment, then attend to it before rescuing from the situation and lastly report. While 33.9% (95) stated that it was to report, identify and rescue before attending to the child's needs. However, these scenarios are very problematic for most perpetrators who might turn the tables around and make the accusations about you. A case in point is when two ladies picked an abandoned child from the roadside in the informal settlement. In going to report at the police station, the police station had already been informed that the two ladies had in their possession a child due to child trafficking; a child who had been stolen earlier. From the 36% who reported that the first thing to do was to report, a trend or a certain established way of doing this was observed. It was observed that they had a certain hierarchal authority being observed by members of the community to resolve certain cases in the community. This meant that child maltreatment could not be reported anyhow and by everyone in the local administration. This is similar to the findings by Wessells, (2011), and Wessells et al., (2012) who found that to some extent the community set up was a major hinderance to the fight against child abuse in some of the communities they carried out their research in.

The study found that most of the respondents who were of the opinion reporting had to be done first indicated that in cases of sexual abuse, the survivors are needed to first to present their cases to the family or the heads of the family for them to try to resolve it. If there is no agreement in resolving the matter at the family level, they are expected to present to the village elder. Then the case or incident is to be taken or forwarded to the

Chief. The matter will only then be reported to the police if the chief fails in resolving it. It was also noted that there were instances where there was a back and forth in the various stages or reporting or resolving cases of sexual abuse in the community. In some instances, the survivor could be prevailed upon by the family to drop the case. In case the case proceeds to the village elder, the village elder can likewise prevail on the abused to resolve the issue at that level or at the family level. This is repeated even at the chief and sometimes at the police stations. A typical representation of that would resemble the following:



Source (Author, 2019)

However, the study established that there were no written referrals to formal medico-legal services even in instances of where sexual violence are reported to the village elders. In addition, some of the village elders were known to downplay the incidences of sexual abuse by normalizing them. This could imply that there was no point of proceeding to report the matter to the police. The interpretation for this was that the traditional justice system was more restorative than retributive. This is consistent with Cardoso and Long (2019) who reported that despite the 2018 National Standard Operating Procedures for the Management of Sexual Violence Against Children in Kenya encouraging a comprehensive approach, including referring survivors to medical care, HIV testing and counselling, psychosocial support, and legal assistance. The SOPs do not, however, outline viable referral and linking paths or offer instructions on how these agencies might work together to coordinate referrals in the most effective way. Although health facilities

are urged to "forge good relationships with the children's department, police, and other relevant service providers," there is little specific advice on how to do this or what part other service providers can play in fostering such relationships to ensure a functional referral pathway.

At the same time the study found that some of the village elders avoided making reports of the sexual violence occurrence under their jurisdiction. This forced them to do all that was necessary to hush any such case reported to them. The main reason for hushing the reports was to avoid being considered inept in matters to do with sexual abuse. It was also found that some elders and or sub-chiefs failed not take any action against cases of sexual abuse were reported to them. This was to avoid their geographical areas being seen as the areas where sexual abuse cases occurred. There was also the case of malpractice by the elders or sub chiefs. This is especially where there has been an exchange of money. In cases where they have received bribes, the abused will not be able to get the help of the village elders or the sub chiefs. The following is a typical engagement between a family reporting a child sexual abuse to a village elder as presented by a FGD participant. He said:

I: What happened after you reported the case?

R: this depends.

I: on what?

R: Money. If the village elder was given, he will try to take the survivor to the sub chief or chief. The he/she will have the perpetrator arrested either by the administration police at the chief's camp or he/she will inform the police to come and arrest the perpetrator.

I: What if he has not been given any money what is he likely to do?

R: if he has been given money, he will take the survivor to the sub chief and the perpetrator will be arrested and then they will take him/her to the police then he will appear there.

I: What if he/she was not given anything?

R: There is a problem. He will ask "do you know him? Since it is possible you engaged with him and you know him.... if you are able to trace him.....pass the information so we may get him" (FGD 010)

The above is contrary to the child protection framework, and it would seem the policy frameworks being used by the village elders or the subchiefs were also not clear. Policy frameworks that would justify their behaviour towards cases of sexual violence. However, given that majority (67.9%) of the survey respondents preferred reporting cases to the chiefs who are nearer or in the community. Compared to the formal justice, it is cheaper in costs as opposed to the high transport and legal fees associated or required by the formal justice.

The preference of the local administration by the community, according to the study participants was their quick, accessible nature on top of the proceedings being easy to understand and follow due to the use of local language. Besides, the procedures undertaken by the administration are understood easily making it one of the main reasons the local administration was being preferred and therefore plays a major role in the management of child abuse at the community level. The preference of the local administration is due to the fact that, naturally, the police are feared by the community and many people do not want to get involved in any way with them.

From the various interviews with the FGDs and KIIs as well as the dictates of CRC in conjunction with other legal provisions always puts the rights and the best interests of children as a priority, it is important to allow various actions and referrals to take place simultaneously. However, some of the KIIs were of the view that the sequence of actions as suggested by the majority, (that is, identification of the mistreatment, reporting it, rescuing the survivor, and attending or referring to other services) was important for it enabled the community to synchronize their interventions. For example, in incest, the incidence has to be recognized and/or identified from which family or homestead it is taking place. Once this has been done, a report is made to either the chief, NGO, or VCO or any other person in a position to take action; then the action of rescue is carried out.

After the rescue, the child is attended to. This could be taking the child for medical examination and documentation or for the child's appropriate attention. After medical examination and observation, the child is then taken to a children's home if it is child abandonment. But if it is an unaccompanied child, it is re-united with the parents if they have been traced.

Accordingly, the study revealed that as far as child maltreatment incidences are concerned, precaution should be taken by anyone responding to them. That is, they should be aware of the possible pitfalls they are likely to encounter when they go to report some of the forms of child maltreatment as they are likely to put them in harm's way. A good example is the cases of child defilement, child marriages and child trafficking as well as girl-child female genital mutilation, where the parents of the child are involved. These set-ups are very problematic for most of the perpetrators might turn the tables on those reporting and make the accuser, the person reporting the child maltreatment incidence, to be seen as the perpetrator. During the data collection period, there was an abandoned child who was picked up by two ladies from the roadside in the informal settlement. In going to report at the police station, they found that a report had already been made at the police station that the two ladies had in their possession a child who they were trafficking; a child who had been stolen earlier. To report and deal with such incidences, the study opines that it is best to report the incidences before taking any action. This points to a weak linkage between the various stakeholders involved with child protection systems in the informal settlements like Mukuru Kwa Njenga in Nairobi.

These findings resonate with what other scholars such as Cohn (2011), who found that Community based child protection structures faced various challenges like weak linkages among the various stakeholders involved in child protection. These challenges were both formal (government systems) and informal stakeholders like the traditional

community processes, religious groups, women's groups, or other groups funded by INGOs/NGO. According to Wessells (2009), effective linkages occur when a child defilement case gets referred for healthcare services and social workers for appropriate action. However, he notes that such coordinated and supportive linkages rarely happen. This was attributed to the traditional working ways of the civil society or the other non-formal mechanisms. They are mainly carried out through the chiefs and the customary laws that are inconsistent with the values expected of the formal mechanisms that are government-led child protection systems. Accordingly, the national child protection system's biggest challenge is strengthening formal and non-formal systems to work together, thereby fulfilling their complementary roles as expected by the law.

According to Wessells, (2011), and Wessells et al., (2012) they reported that referral system was affected by the different views of children and harms which were different from what is enshrined and or defined in international standards. To them, a child was defined as dependent on their parents and whether they were sexually active or not and not by their age. According to their research, not attending school, teen pregnancy out of wedlock, hard labour, and abuse of children who did not live with their biological parents ranked as the greatest risks to children. Other forms of maltreatment included kidnapping, witchcraft, brutality, sexual abuse (including rape and incest), neglect and poor parenting, and child rights. The respondents did not address the issue of female genital mutilation, which was pervasive in Sierra Leone. In addition to these harms mentioned was the concept of child rights, which was expected of support and protection (Wessells, 2015).

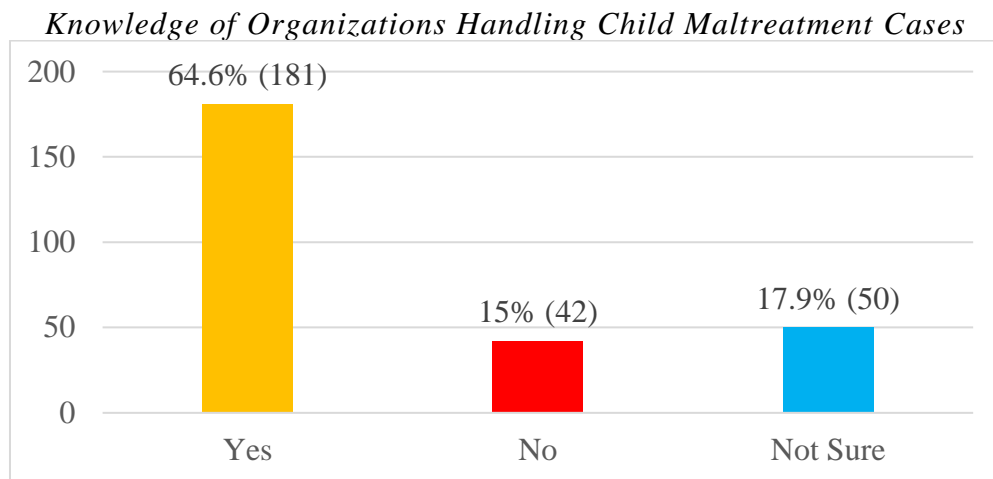
As a result, there was a significant mismatch in the child protection system's non-formal and formal paths for reacting to damages to children. Despite being considered to be reasonably functioning by child protection professionals, some of the majority of regular citizens did not report incidences of child abuse through the CBCPS. Most people chose

to employ the established procedures through the chief or the extended family in child abuse cases. Taking a girl getting pregnant as an example. The perpetrator was sought after by the girl's parents and their family identified. They then negotiated a compromise which entailed the family supporting the girl during her pregnancy, compensate her for her lost education time and have the son marry the girl. In these situations, the girls were usually unhappy with this outcome. The families, however, believed that it was the best course of action because they were defending both her honour and the honour of the family. People were reluctant to contact the police in defilement situations because they were worried that nothing would be done. People in the community indicated they did not discuss family concerns with outsiders due to cultural reasons; they saw their village as a family. This was consistent with findings from Thompstone (2010), who noted that non-formal services and paths were largely favoured to formal ones. This emphasises the requirement for established, community-driven connections and engagement with official components of the child protection system.

Existence of Organizations Handling Child Maltreatment Cases

The study sought to find out the organizations that were either based in the slums or somewhere else who were involved in handling child maltreatment cases. As shown in the figure below, Figure 4.5 of the respondents who were contacted, 64.6% (181) knew of an organization in child protection. Figure 4.5 also shows that 15% (42) did not know of any organization and 17.9% (50) were not sure they knew any organization handling child protection issues, respectively.

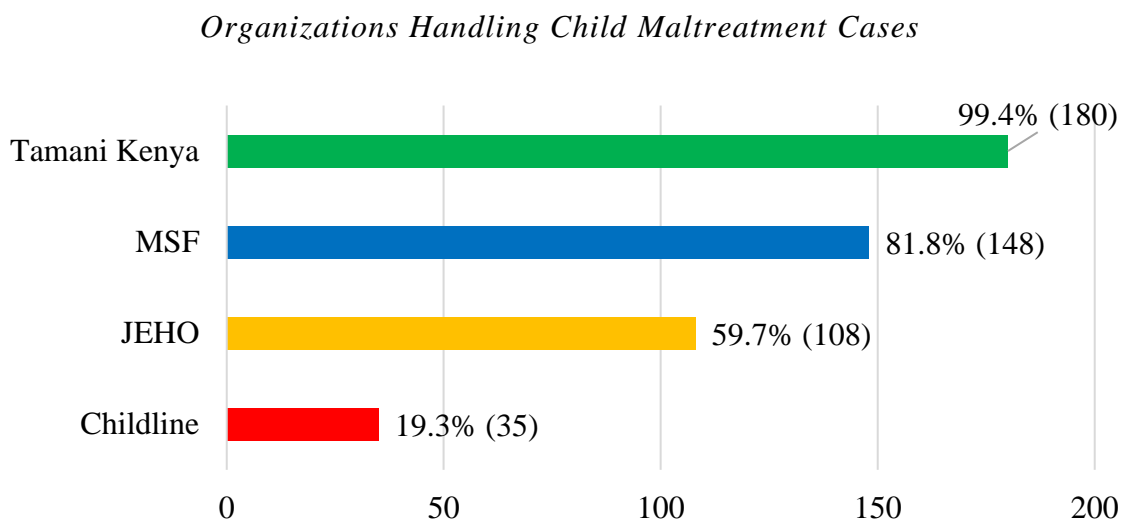
Figure 4.5



Source: Survey Data 2019

Those who reported they knew of organizations handling child protection issues were further asked to name the ones they knew. According to Figure 4.6, the most well-known of the organizations handling child protection issues in the slums was Tamani Kenya 99.4% which provides shelter for the children at risk or who have been violated in any manner. The second most mentioned organization was MSF 81.8%, followed by JEHO 59.7% and least mentioned was ChildLine 19.3%.

Figure 4.6



Source: Survey Data 2019

This is a clear indication several partners are involved in dealing with child violations in the community.

In this section, the interest was in establishing the perceptions held by the respondents on child safety in the community and whether with the introduction of CBCPS there was any difference in the number of incidences being reported.

Capacity of CBCPS in Mukuru Kwa Njenga

Presence of personnel with clearly defined roles and duties are important in the implementation of Community Based Child Protection Mechanisms which is a multi-sectorial affair. Their involvement inspires confidence not only to the consumers of their services but also to other stakeholders. It was, therefore, important to find out the institutional arrangements and the capacity of these organizations or stakeholders supporting child safety in the informal settlements. The community, in this sense, is seen as an institution whose members are dedicated or leading in child protection. Regular meetings and working independently or with little supervision determine a person's ability to do tasks. These variables were evaluated by asking the respondents to rate how strongly they agreed or disagreed with various assertions about power. A five-point Likert scale was used to score each statement, with 1 denoting "strongly disagree" and 5 denoting "strongly agree." Table 4.12 presents the results of these assertions.

According to Table 4.12, the lowest response was 3.6% (10) of strongly disagree with a further 21.8% (61) disagreeing to the statement "The community has officials who deal with child maltreatment". A tenth 10% (28) of the respondents were neutral with while 43.9% (123) and 20.7% (58) agreed and strongly agreed to the statements, respectively. The statement "This community has elected officials who oversee matters of child maltreatment" had 27.9% (78) strongly disagree and 38.2% (107) disagree with 20.4% (57) being neutral. A further 11.4% (32) and 2.1% (6) agreed and strongly agreed to the

statement in that order. These findings could possibly mean that as much as there are people dealing with child maltreatment cases, they are not viewed by the respondents as officials. Or it could imply that the respondents are aware of how the CBCPS are supposed to be constituted. That is, the memberships of both the formal and non-formal members of the CBCPS are dictated by different terms. Of those who are formal members, they are members of the CBCPS by virtue of their employment while others could be due to both as employees of NGOs involved with child protection and or as volunteers.

The follow-up statement on “Officials dealing with child abuse have clearly spelt out roles and or duties on child protection” had more than three quarters, 77.4% (217) of the respondents affirming it. Of these, 17.1% (48) agreed with the other 60.4% (169) strongly agreeing to it. A tenth, 10% (28) of the respondents, both disagreed and strongly disagreed. Of those who strongly disagree were 5.7% (16) and 4.3% (12) disagreed. The mode and the mean strongly agreeing could be explained that the respondents are aware of the duties and roles of the different stakeholders involved with child safety in the community. During the interviews with both the FGDs and key informants, it was clear that different stakeholders had different responsibilities towards child protection in the informal settlement. For example, referral for the uptake of cases was a result of the various interventions the different NGOs and other stakeholders had. For instance, there were those cases which were referred to Medicines’ San frontiers (MSF) for medical attention, others to ChildLine for legal representation and persecution, while others were taken up for shelter at Tamani Kenya.

Of the total respondents, more than half 54.3% (152) agreed that “The officials carry out their duties with minimal supervision” with 21.4% (60) strongly agreed to it. Table 4.12 also shows that less than a quarter, 20.4% (57) disagreed with the statement with 13.6% (38) strongly disagreeing. The Table 4.12 further shows that regular meetings were held

as demonstrated by 53.6% (150) of the respondents agreeing and 16.8% (47) strongly in agreement with the statement that “regular meetings of people involved with children protection are held”. Those who strongly disagreed with the statement were 7.5% (21) with 22.1% (62) being neutral.

According to the area chief, stakeholders involved with child protection regularly met to review the various cases which were ongoing or to report on new cases. This is supported by the over seven-tenths 70.4% (197) of the respondents agreeing to the statement that “The officials handle cases of child maltreatment in the right manner”. Of these, 31.8% (89) strongly agreed to the statement with a further 38.6 (108) agreeing to it. This is opposed to 7.1% (20) who were neutral, 10.4% (29) disagreeing with 12.1% (34) strongly disagreeing to it. According to the chief of the area, regular meetings for the Local Area Advisory Committee (LAAC) were always held. In these meetings, prevention and protection of children from abuse are always one on the agenda. This finding may imply that government officials are always expected to report back to the LAAC on the cases they are taking care of.

It is from such situations that the respondents were able to report on the government officials of, whom the chief is one, handling cases of child abuse. It would seem that prevention and protection of children from maltreatment are always given special attention during the regular meetings of the LAAC. It is from such meetings that feedback is given on any cases of child mistreatment that had been reported earlier as well as those mistreatment cases which have taken place in between. It is from such activities that efforts are consolidated, and an impetus is provided for cases that seem to be lagging behind.

In addition, Table 4.12 shows that the statement “Cases of child maltreatment have increased since the board was elected” had 30.7% (86) of the respondents strongly

disagree it, and 36.1% (101) disagree. The table further shows that 18.6% (52) were neutral with 7.9% (22) agreeing to it with a further 6.8% (19) strongly agreed to the statement. This finding could mean that the implementation of CBCPS and election of the board members was functional, and it had led to the cases of child maltreatment reducing as was intended. The statement “Officials from the government always handle cases of child abuse” 13.6% (38) strongly disagree, 6.8% (19) disagree, and 3.0% (11) being neutral. On the other had 54.3% (157) and 21.4% (50) agreed and strongly agreed to respectively to the statement. The over three quarters (75.7%) of the participants who be explained by the fact that the CBCPS is implemented by volunteers from the community, NGOs who are seen as the non-formal state actors with support from the government like the chief, assistant chief, the police, the health care workers and the courts of whom are government employees.

Table 4.12

<i>Institutional Arrangement</i>								
Statements		SD	D	N	A	SA	Mode	Median
The community has officials who deal with child maltreatment (IA1)	Count	10	61	28	123	58	4	4
	%	3.6	21.8	10.0	43.9	20.7		
This community has elected officials who oversee matters of child maltreatment (IA2)	Count	78	107	57	32	6	2	2
	%	27.9	38.2	20.4	11.4	2.1		
Officials dealing with child abuse have clearly spelt out roles/duties on child protection (IA3)	Count	16	12	35	48	169	5	5
	%	5.7	4.3	12.5	17.1	60.4		
The officials carry out their duties with minimal supervision (IA4)	Count	38	19	11	152	60	4	4
	%	13.6	6.8	3.9	54.3	21.4		
The officials handle cases of child	Count	34	29	20	108	89	4	4

maltreatment in the right manner (IA5)	%	12.1	10.4	7.1	38.6	31.8		
Cases of child maltreatment have increased since the board was elected (IA6)	Count	86	101	52	22	19	2	2
	%	30.7	36.1	18.6	7.9	6.8		
Regular meetings of people involved with children protection are held (IA7)	Count	21	0	62	150	47	4	4
	%	7.5	0.0	22.1	53.6	16.8		
Officials from the government always handle cases of child abuse (IA8)	Count	38	19	11	152	60	4	4
	%	13.6	6.8	3.9	54.3	21.4		

Source: Survey Data 2019

However, in addition to the above findings, some of the implementers of the CBCPS felt that there were institutional arrangements that were important but missing in the community. Most of the key informants and FGDs pointed out the lack of funding for child protection and prevention of child abuse as a major obstacle in the smooth implementation of CBCPS in the community. Of main concern to them was the facilitation of witnesses to attend court cases to testify whenever they are bonded to attend it. One of the KI who was a VCO said the following,

“when cases of child abuse are taken to court, we support some of the witnesses to attend court proceedings by paying the transport to and back from the courts. However, if the court hearings get postponed frequently, facilitation of the witnesses become a burden to us-people who want to see justice for the violated children. And if you tell the witnesses to use their own money for transport, they always say they cannot afford it and therefore will not attend the court proceedings.”

Sometimes this is coupled with the long-drawn-out litigation court processes which in some instances take many years. Or day-long court processes which sometimes takes almost a full day, which for most of the community members is costly to them as they have to live on daily earnings and if they spend a whole day means they and or their families will go hungry. One of the police officers said,

“At first the witnesses are cooperative and willing ...but.....when the court processes are delayed for example the case takes like the whole day for two to three consecutive times, they start asking for money for food even if not in a straight forward manner. One could start by pointing out the time they have been spending in court and how they have had to go hungry the nights that they had attended the court sessions. These means you have to give them some money from your own pocket since there is no kitty for court witnesses. But what about your needs.....”. KI 006

Another KI was of the view that,

“... there was a need to integrate and coordinate Community based child protection structures with the county and national child protection systems at all levels. The key to ensuring child protection is based on link between Community based child protection structures and formal county/national authorities. Ultimately, this will lead to the ownership of child protection by the community and government. This is important if such systems are to be successful in the long run. There is also a need for regular external technical support and funding that are required to support these processes.”
KI 009

Insecurity was another issue that was mentioned severally by the KIs. Security for the law enforcers and security for the witnesses. During an FGD with the police, they felt that the move by the Police Service Commission (PSC) to have police officers live among community members was a bad move. They felt that for them to live among the community members exposed them, and they could be targeted by either the offenders of child abuse, especially defilement cases or their relatives for defilement penalty was very severe. According to FGD 011 a police officer,

“...imagine the perpetrators are members of the community which you are living in. For defilement cases, the perpetrators or their relatives would try to intimidate you into dropping their cases think of if you are staying in the community where you stay with your family, and you commute to your workstation they could accost you on the way and harm you since they know you couldn't be carrying a weapon with you.....” FGD 011

4.4 Structures and Socio-cultural factors on Child safety

Several indicators on socio-cultural practices were used to assess whether they influenced child safety in the informal settlements. These indicators consisted of religion (SCF1), education (SCF2), household status (SCF3), the practice of FGM/C (SCF4), and the

ability to discipline a child (SCF5). The respondents were to state their position concerning the statements. A five-point Likert scale was used to score each statement, with 1 denoting "strongly disagree" and 5 denoting "strongly agree." The goal of the study was to identify the sociocultural practises that contributed to child abuse in the neighbourhood. This was by posing the statement that “religion plays an important role in reducing child labour”.

All the findings are presented in Table 4.10.

Table 4.10

Socio-Cultural Factors

STATEMENTS		SD	D	N	A	SA	Mode	Median
Religion plays an important role in the reduction of child labour (SCF1)	Count	26	119	114	21	0	2	2
	%	9.3	42.5	40.7	7.5	0		
Education contributes to reduction of child abuse (SCF2)	Count	78	19	28	94	61	4	4
	%	27.9	6.8	10.0	33.6	21.8		
Poor households are more likely to experience increased incidences of child abuse (SCF3)	Count	55	0	33	85	107	4	5
	%	19.6	0	11.8	30.4	38.2		
FGM/C for girls under 18 years is allowed in this community (SCF4)	Count	34	72	105	46	23	3	3
	%	12.1	25.7	37.5	16.4	8.2		
It is okay to discipline children by spanking them (SCf5)	Count	26	87	61	58	48	3	2
	%	9.3	31.1	21.8	20.7	17.1		

Source: Survey Data 2019

More than half of the study participants rejected that claim. Of those who rejected the claim, over four-fifths 42.5% (119) disagreed with another 9.3% (26) strongly disagreeing with the statement. Table 4.10 further shows that 40.7% (114) were unsure, and 7.5% (21) agreed to the statement. This indicates that religious practices were not seen to reduce

child abuse in the informal settlement. It is worth noting that most Muslim faith respondents' demarcation of religious beliefs and cultural practices is non-existent. For example, early child marriage.

Education was another socio-cultural aspect that was considered of interest to the study. Table 4.10 shows that more than a third 33.6% (94) of the participants agreed that education one had played a role in protecting children from abuse or mistreatment. A further 21.8% (61) of the participants strongly agreed to the statement-making those who felt education plays a role in child protection to more than half of the participants (55.4%). While a tenth (10%) of the participants were unsure of the role played by education in child protection, 27.9% (78) of the total participants strongly disagreed with the statement with a further 6.8% (19) disagreeing. These findings were evident in the FGDs that were held. In three of the five FGDs conducted, there was no agreement between the respondents on educational attainment and child protection, for instance, the cultural practice of FGM/C. For example, FGM/C practice in the country. The majority, 37.5% (105) of the participants, were unsure whether FGM/C for girls under 18 years was allowed in this community. Other participants, 16.4% (46), agreed with a further 8.2% (23) strongly agreeing that the practice was okay to be practised. Table 4.10 also shows that more than a third, 37.8% (106) of the respondents, disagreed that FGM/C was being practised in the community. Of these, 12.1% (34) strongly disagreed, and 25.7% (72) not agreeing that the traditional practice of carrying out FGM/C was still being carried out in the community.

For example, the following respondents FGD 004 and FGD 008 disagreed that education played any role in child protection. FGD 004 had this to say,

“...you see in the houses of the educated people most of them have house-holds who are mostly young girls who are likely to be girls from their rural homes or their relatives. These girls are supposed to help in household chores when not in school or college. However, you find they are always

left to do most of the work as the other household members do other things, including their age mates being engaged in social media on their flashy mobile phones. They wake up very early to do some of the household chores before going out for the day and are sometimes still working when their age mates who woke up later than them have already retired to bed.” FGD 004.

Another respondent, FGD 008 said,

“don’t think it is only those who are not educated who encourage child abuse like child marriage or FGM/C. Even with the education and understanding of the consequences like for a child going through FGM/C, they still privately take their children to the rural areas to undergo it. Alternatively, they arrange with some health care workers to perform the rituals on their girls. This is mostly done by some of the people who come from the North-Eastern parts of the country and prescribe to the Islamic faith. The problem is that when in the Islamic faith there is no FGM/C for girls but when you challenge them, they go back to their cultural practices and base their argument on them and not their faith”

Similarly, there are those who continue to view FGM as a rite of passage in some communities. It is only after undergoing the rite that she can be regarded as an adult. Men tend to take advantage of this by having sex with such girls under the guise of it being their cultural practice. This is against the child rights, the child protection mechanisms and SOA which clearly points out that defilement happens when someone has sex with a child. This therefore means it is not a question of being educated but hiding under the guise of it being their way of life to abuse children. Accordingly, this came out from a FGD conducted in Mukuru Kwa Njenga informal settlement. He said,

“some girls like those sides like Marakwet and other girl circumcising communities after the circumcision, then they know they are ready and they are can rape them at any time they want because they are adults now, they just keep quiet and mostly this is because of shame I don’t think it should be like that” FGD 009.

While those who agreed like FGD 001 among others had this to say,

“educated person will read and know that any kind of child abuse is not allowed. For example, the question of FGM, the president and other stakeholders have outlawed the practice, and therefore they know if they

engage in it, they will be prosecuted and possibly get jailed. Or in case of child neglect, they know they could be sued and have their salaries attached to cover for the needs of their children if they failed to take care of them” FGD 001

These findings imply that FGM/C is being practiced in the community. This is despite the community denying its existence but could be it is being carried out covertly by a few members of the communities practising it. Alternatively, it might imply that this being a sensitive question hinging on illegality, it is just a few of the respondents who were courageous enough to report truthfully. Given that empathy and kinship are held strongly by the people in the informal settlements that have been shown to help them survive, it is these same values employed by the parents in handling cases of child abuse. It is often only after this approach when it fails when the parents of abused children will take their case to the NGOs or the police. In the informal settlements, among other places, the National Child Protection (2011) policies recognize that traditional practices can be used for child protection. Strong family ties, strong kinship links, and parents' and adults' close involvement in children's life in their communities are all excellent traditional practises that ought to be taken into consideration. All of these are crucial because they preserve community safety and children's rights. Elders in the community still play a crucial role in making choices, and their judgements are respected by everyone. As a result, community members who took part in FGDs stated that elders are crucial when engaging in socialisation activities to raise awareness of issues involving child participation and child safety, such as violence against children, early marriage, school dropout, and child employment. Children and residents of the neighbourhood pay attention to them and often accept what they have to say. As such, these community elders can shape young people's attitudes towards child safety. Child protection professionals and other community members must utilise the elders' traditional social roles. These efforts have successfully

altered cultural attitudes about child employment, child marriage, child participation, and child abuse.

Poverty and or poor households were also of interest to the study. This was framed in a statement, and respondents were asked to use a 5-point Likert Scale from 1=Strongly Disagree to 5=Strongly Agree. This elicited the responses shown in Table 4.10. According to the table, over two thirds, 68.6% (192), of the respondents had agreed that poverty exposed children to child abuse. In contrast, 19.6% (55) strongly disagreed. Of those who agreed, 38.2% (107) strongly agreed to the statement, and the other 30.4% (85) had agreed to the statement. Most of the respondents believed that those who are poor, most often, a lot of stuff seem to go against them. For example, they said that even though education is touted as free for primary and secondary education, it is not free. The parents have some payments they have to make and items they have to buy. They said the government does not provide school uniforms, and it is an essential requirement for one to attend school. Besides, they said most of the low households in the informal settlements have many family members sharing a small room. Alternatively, due to poverty, some of the families engage in brewing and selling illicit liquor. According to FGD 011,

“if a mother brews busaa or chang’aa she will sell it from the same house where she sleeps. If she has children, the children will be involved in her trade in one way or the other either in helping to sell the liquor or being pawned by the mother for extra income if they are girls. Alternatively, being indecently touched by drunkards, or sometimes if the mother is drunk from consuming the same liquor, they could be raped and possibly get pregnant. In some instances, this leads to the girls starting to engage in prostitution to take care of their children when they are themselves, children.”

The socio-economic theory supports poverty as a factor that leads to child mistreatment. The theory postulates that there is a link between child maltreatment and poverty, poor housing, lack of social support, among other deprivations. Mbakogu (2004) is of similar thought. According to the author, most abused children are from families or involve

parents and guardians who are poor. Similarly, Walakira et al., (2013) note that children from poor households are more likely to experience child abuse. According to them, households of low socioeconomic status experience stress within the family. The parents vent their frustrations by abusing their children and alternatively, prevailing upon the children to work and earn money rather than attend school. It is equally important that essential needs of the children have to be assured on top of the promotion of their well-being and safety. However, due to poverty, parents or their caregivers cannot fulfil them. Thus, these children leave home and try to survive on the streets and expose themselves to many forms of abuse. Besides, due to poverty, children get involved in transactional sexual relationships. Mostly among girls who are more open to accepting offers of affection and material gifts and presents due to their stressful environments of wanting, thereby exposing themselves to manipulation by sex offenders (Walakira et al., 2013).

The question of disciplining children by spanking them had over four-tenths, 40.4% (113) indicating their disagreement with the statement that “it is okay to discipline children by spanking them”. Of these, 8.3% (26) strongly disagreed with 31.1% (87) not agreeing to the statement. Table 4.10 also shows that 21.8% (61) were unsure while 20.7% (58) respondents agreed to the statement with a further 17.1% (48) strongly agreeing to it.

The above is also in agreement with scholars like Essam et al., (2013), Laslett et al., (2012), Limb et al., (2004), Blunch and Verner (2001), Nguyen and Quan (2003), among others who have written extensively on child mistreatment. For Essam et al. (2013), Different socioeconomic, cultural, religious, racial, and ethnic groups are all susceptible to child abuse. Additionally, there is no single explanation for child abuse or maltreatment because it is brought on by a variety of intricate variables. There are four key risk factors for child abuse or maltreatment, according to Laslett et al. (2012). These include aspects related to the parent or carer, the kid, the family, and ultimately the environment.

Accordingly, this study was able to show that many factors among them cultural practices predispose children to the risks of abuse or maltreatment.

In addition, disclosing some abuse like sexual abuse by anyone leave alone children is always very difficult and a traumatic thing to do. But this is more difficult in some cultures than others. The cultural beliefs and their values may make one not to report and hence impact on the survivor negatively (Fontes, 1995). CBCPS members must be aware of such difficulties when responding to service users. The need to avoid making broad assumptions about certain racial or ethnic groups, cultures, or religions is also present. The uniqueness of people and families, particularly those steeped in culture and religion, must be recognised and respected regarding child safety. To effectively address the needs of individuals, families, and communities in the context of child abuse, it is essential to pay close attention to what people of various communities have to say and to engage in respectful conversation about it.

Perceived Child Safety in the Community

It was the concern of the study to find out to what extent those children living in the community felt safe. This was by ticking one of the following options from 1= Very low to 5=Very high. The findings of this statement are presented in Table 4.11 next.

Table 4.11

<i>Perceived Level of Safety</i>		
Ratings	Frequency	Per cent
Very Low	62	22.1
Low	32	11.4
Moderate	123	43.9
High	53	18.9
Very High	10	3.6
Total	280	100.0

Source: Survey Data 2019

According to Table 4.11, over seven-tenths (77.5%) of the respondents did not feel that the children were safe in the informal community. In fact, of these 28.6% (62) perceived that the safety of children in the community to be “very low” and 14.7% (32) felt the safety of children to be “low” while the rest 56.7% (123) felt that the safety of children in the community was moderate.

Table 4.11 also shows that 22.5% (63) of the respondents perceived that child in the community were safe. Of these, 3.6% (10) of the respondents perceived that the safety of the children in the informal community was “very high” with 18.9% (53) rating the safety of the children in the community as high.

4.5 Effectiveness of Community Based Child Protection Structures (CBCPS)

The effectiveness of the Community Based Child Protection Structures (CBCPS) construct measures the extent to which its implementation has affected the awareness levels of the community through its coordination. These awareness levels included community awareness of child protection (Eff1), sensitization on how to deal with child maltreatment (Eff2), awareness of preventive measures (Eff3), awareness on what to do (Eff4), and priority of child abuse cases (Eff5). The effectiveness of CBCPS construct was captured by asking the respondents to rate the extent to which the various aspects of child protection in their community had been realized. A single subscale comprising five questionnaire statements was used to measure the extent of effectiveness of CBCPS after its implementation by the sampled respondents. Each statement was rated on a five Likert type scale ranging from 1 denoting “strongly disagree” to 5 denoting “strongly agree”. Three of the five statements were posed in a positive direction, and two were in a negative direction.

Table 4.12*Effectiveness of CBCPS*

STATEMENTS		SD	D	N	A	SA	Mode	Median
There is awareness of child protection in this community (EFF1)	count	78	18	49	116	19	4	3
	%	27.9	6.4	17.5	41.4	6.8		
Community members have been trained or sensitized on child maltreatment (EFF2)	count	69	122	38	24	27	2	2
	%	24.6	43.6	13.6	8.6	9.6		
The community is not aware of preventive measures that ensure children's safety (EFF3)	count	63	122	57	30	8	2	2
	%	22.5	43.6	20.4	10.7	2.9		
The community members are aware of what to do in case of child maltreatment is witnessed (EFF4)	count	21	59	73	81	46	4	3
	%	7.5	21.1	26.1	28.9	16.4		
Cases of child abuse are not given a priority in this community (EFF5)	count	78	72	40	88	2	4	2
	%	27.9	25.7	14.3	31.4	0.7		

Source: Survey Data 2019

Table 4.12 shows that 41.4% (116) of the total participants agreed to the statement that “there is awareness of child protection in this community” with a further 6.8% (19) strongly agreeing to the same statement. However, 27% (78) and 6.4% (18) of the participants strongly disagreed and disagreed with the same statement, respectively. A further 17.5% (49) of the participants could not decide whether the community was aware of child protection (Mode 4; Median 3). Among the FGDS participants, it was also clear that there was a disagreement to the level the community was aware of the child protection mechanisms that were in place. For example, FGD 005, said,

“what are these mechanisms that have been put in place what are they supposed to be doing? Who is controlling them? The people who work in thiswhat is the name again? community based child protection mechanism..... are they paid or is working without getting soap?” FGD 005

Another in the same FGD 005 in response to the earlier speaker said,

“ what do you mean ...? you have not heard of these people who are always called when a child is found thrown? You know Vicky?.....she is one of the people “*employed*” to be looking for those children who are thrown by their mothers...or when some lost child is found.....”

In a separate FGD 004, most of the participants seemed to have been well versed with what Community based child protection structures are. They were able to clearly articulate that the systems are only concerned with protecting children from any kind of harm. They gave the example of emotional abuse children are subjected to when their parents either continuously fight or quarrel in their presence. They opined that such kind of a situation dictated that constant monitoring of the situation was necessary so as to remove girls who are underage immediately the situation worsened. This was for two main reasons, to observe the cardinal law that regard should be given to the child's best interests before any intervention is carried out and to remove them from the risk of sexual abuse or incest due to the absence of their mother.

Table 4.12 also shows that over two thirds 68.2% (191) of the participants did not agree that “Community members have been trained or sensitized on child maltreatment”. Of these, 24.6% (69) strongly disagreed, and 43.6% (122) disagreed with the same statement. A further 13.6% (38) of the total participants were neutral to the statement while 8.6% (24) agreed to the statement and 9.6% (27) strongly agreed that the community had been trained or sensitized on child maltreatment. This shows that training or sensitizations of community members had not been held or awareness was not created or seen by the sampled respondents. Accordingly, there was a split of opinion on the question of pieces of training or sensitizations on aspects of child maltreatment. Three out of the five FGDs held claimed that no formal training or sensitizations took place but just a “sit around” with the chief and some staff from one of the NGOs operating in the area. They were on the chief's premises, and the talk lasted about one hour. To them, this was not training

and sensitization. They seem to have a very different understanding of training and sensitization, as indicated by the following statements. According to FGD 002

“..what is sensitization or training? I remember there was a time we were called to the chief’s office in the afternoon. We were there for almost one hour and people from MSF talked about what needs to be done in case a person came across a child who had been sexually abused oris this what you mean is sensitization or training?”

While another said FGD 003,

“... we were trained. The people from MSF came and met us at the chief’s premises. They explained to us what child abuse is and how it should be handled. They also explained to us how to identify some of the common child abuse cases..... and in case one comes across a case, the channel they should use to address the risk or harm..... I think this is training we underwent.....”

Additionally, Table 4.12 shows that the statement that “The community is not aware of preventive measures that ensure children’s safety” had a total of 22.5% (63) strongly disagreed, 43.6% (122) disagree and another 20.4% (57) being neutral. Of the total 13.6% (38) agree to the statement with those agreeing to be 10.7% (30) and 2.9% (8) strongly agreeing to the statement. This clearly indicates that most of the community members are aware of the preventive measures that are needed in the community to ensure the safety of the children. The statement “the community members are aware of what to do in case of child maltreatment is witnessed” had 7.5% (21) of the participants strongly disagreed with it while 21.1% (59) of the participants disagreed with the same statement. Over a quarter 26.1% (73) of the participants were neutral towards the statement with a further 28.9% (81) being in agreement with the statement and 16.4% (46) strongly agree to it. This result implies that more (45.3%) respondents in the community agreed that they know what to do in case they witnessed child abuse as opposed to 28.6% of respondents.

Table 4.12, it indicates that more than half (53.6%) disagreed with the statement that “cases of child abuse are not given a priority in this community”. Of these, 27.9% (78) strongly disagreed with the other 25.7% (72) disagreed with the statement. Although

14.3% (40) were unsure, 31.4% (88) agreed, and a further 0.7% (2) strongly agreed to that statement. This finding implies that the majority are aware that cases of child abuse are a priority in the community. See table 4.12 below for a summary of the measures of the effectiveness of the community-based child protection.

From the above findings, it is clear that the study participants were of a mixed level of understanding of what Community based child protection structures are. The findings also show that some of the activities the respondents engaged in as parents towards preventing any harm to their children among others in the community they didn't think of them as child protection mechanisms. These include those harmful social norms and practices like early marriages, and FGM/C. Others are protection from diseases, accidents, fire and hunger. These measures they undertake voluntarily to protect their children through most times, they are not aware that this is what is entailed in the Community based child protection structures. The training and sensitizations are to firm up on their understanding of awareness and issues about abuse, exploitation, and violence issues. This leads to the community members being aware of the different types of child violations that they can adequately identify and respond to any kind of child protection risks.

The community-based child structures were said to be dealing with most of the children risks and harms in Mukuru Kwa Njenga informal settlement. Even though there were challenges, the mechanisms were said to have helped a great deal in reducing cases of child violation and therefore, they could be termed as being effective in addressing child protection in the community. One of the KII 004 reported that,

“in the informal settlements like Mukuru Kwa Njenga informal settlements.... a lot of stuff takes place there. These are triggered by the living conditions that those living there face every day. Due to poverty and desire to go and get an extra coin.... Some girls leave their children unattended and go out to do some prostitution. The most probable thing for them to do is lock them in the house... this is against the rights of the children...so what is happening now is to educate them that instead of leaving their children locked in their

houses, they can take them to a day care...they go do their stuff and once they are done, they can come back and pick their kids....”

There are many day-care centres that are currently in existence. This has been attributed to the work of child protection mechanisms in the informal settlement. According to KII 002,

“a few years ago, there were just a few day-care centres. This is the time we used to have many cases of having children disappear from the community. Others were getting burnt due to one reason or another...but with the increased sensitization on the rights of children...this behaviour has reduced, and it would seem as created a demand for more day-care centres”.

The above shows that cases of child abuse are prioritized in this community. It also illustrates that the Community based child protection structures are able to influence change in attitudes of parents on their caregiving duties towards their children. Given that in the community some awareness on child protection has been carried out irrespective of the manner of sensitizations and or training including the preventive measures that have to be taken to reduce harm or abuse to children shows that CBCPS is in the informal settlement and doing some work on child protection. It was found that the CBCPS are effective as envisioned by the national child protection policy though not 100 per cent. This is supported by the consensus that the neighbourhood was informed about what to do if they came across a child who was either at risk of abuse or had already been mistreated. Reduce or end child abuse nationwide is the primary objective of the nation's child protection policy as was taking place in the informal settlement whereby the cases of child abuse were always given the priority they deserved. This is despite the many challenges that are found in such places as informal settlements.

The study found that even though the CBCPS are in place, their effectiveness could be improved. This rises from the fact that different risks to children are prevalent in the community where they live. It has also been shown that children are vulnerable to

maltreatment due to reasons beyond their parents or caregivers whom themselves would benefit from social support which was lacking in the community. In the informal settlement, various child protection mechanisms were in place. However, some of them were function or worked in silos. It would be important that the civil society and others working in the informal settlement are helped to come together and build non-formal and formal collaborations that will strengthen the child protection systems in the community. In addition, having the CBCPS in place is not enough; what is required is to have them implemented in a manner that will result in it being effective. This is supported by Wessels (2009).

The effectiveness and sustainability of community-based child protection programmes depend on a number of key criteria, according to Wessels (2009). This is supported by his thorough analysis of the child protection policies of several post-conflict nations. He claims that it is crucial to establish connections with the national child protection system and to adopt a dialogical strategy that places child protection in the context of the local or neighbourhood. The context of Community-based child protection systems differentiates one system from the other such as transitional, developmental or crisis or emergency. These systems have differing roles from each other. There are those dealing with monitoring and reporting of child abuses while others are tasked with the mitigation of the effects of the abuses. There are also others that have a broad-spectrum approach that deals with various categories of children while others are specific, like re-integration of formerly abducted children. Accordingly, a good practice is to have child protection system conceived and understood from an ecological model structure which has both formal and informal- government systems, the family, and community. The good practice, according to Wessel's view, is having the child protection systems based at the intersections and relationships between the agents and structures. Wessel discusses the

model of community-based child protection used in Sudan. In Sudan, the protection network has two levels, the sub-county and county levels formed after the war to take care of children. Wessel notes that even though many children were reached and most of their cases resolved or handled at the community level, it wasn't without challenges. The main challenges were in prioritization of cases and in some instances, failure to utilize community-based solutions. This was seen in leaving out poor children from urban areas even when the best option was a community-based option. As a result, he notes that there was little data from which to draw judgements about the efficiency, expense, and long-term viability of child protection programmes (Wessel, 2009) as it was similar findings of the study conducted by Fedha (2017) supports this

Perceived Child Safety in the Informal Settlement

Proper handling of child-related abuses is indications of the state of prevention and protection of children as visualized by the NCPS. In order to find out whether this being observed, four questions were responded to by the use of the Likert scale. The level of agreement (or disagreement) in respect of child safety in Mukuru Kwa Njenga ranged from “1= strongly disagree to 5 = strongly agree”. Table 4.14 presents the findings of this variable.

Table 4.13

Perceived Child Safety in The Informal Settlement

Statements on Child Safety		SD	D	N	A	SA	Mode	Median
Cases of child abuse have reduced	Count	74	46	62	60	38	1	3
	%	26.4	16.4	22.1	21.4	13.6		
Cases of child maltreatment are handled promptly	Count	10	45	36	129	69	4	4
	%	3.6	16.1	12.9	42.9	24.6		
Cases of child abuse are resolved at home	Count	30	180	37	15	18	2	2
	%	10.7	64.3	13.2	5.4	6.4		
Children are free from maltreatment	Count	78	107	57	32	6	2	2
	%	27.9	38.2	20.4	11.4	2.1		

According to Table 4.13, of the four items that were assessed on the perceived child safety in the informal settlement, of the total number of 280, 42.8% (120) disagree or strongly disagree that “Cases of child abuse have reduced” while 35% (98) agree or strongly agree to the statement while 22.1% (62) neither agree nor disagree. This shows that there is a divided opinion on the state of child safety in the informal settlement. This could be explained by the implementation of CBCPS is a work in progress, and it is in the formative stages.

Out of 280 respondents, 19.7% (55) strongly disagree or disagree with the statement that “the cases of child maltreatment are handled promptly” with 12.9% (36) neither disagree nor agree to the statement. The majority, 67.5% (189) of the respondents, agree or strongly agree that the cases of child maltreatment were handled promptly. Table 4.13 further shows that three quarters 75% (210) of the total respondents disagree or strongly disagree that “cases of child abuse in the slums are resolved at home”. A further 13.2% (37) of the respondents neither agree nor disagree with the statement with 11.8% (33) strongly agree or agree with the same statement. The 11.8% (33) of the respondents who agreed or strongly agreed showed that some members of the community were still handling or resolving cases of child maltreatment at home instead of following the laid down procedures. This is something that cannot be allowed to continue when there are laws addressing the rights of the child are explicitly clear the interests of the child supersede any other considerations. Out of the 280 respondents, 65%.9% (185) disagree or strongly disagree that “children are free from maltreatment” in the informal settlements with 20.4% (57) being neutral and a further 13.5% (38) agree or strongly agree that free from maltreatment. This is indicative that children are not free from maltreatment and that the incidences of child abuse continue in the slums in spite of the implementation of Community Based Child Protection interventions.

4.6 Challenges of Community Based Child Protection structures

A follow-up question to “what would you do in case you came across a case of child mistreatment” was “what makes child abuse or mistreatment go unreported?” The question elicited six responses, as presented in Table 4.14.

Table 4.14

Reasons	Frequency	Per centage
Don't know where to report	68	24.3
Perpetrator well known	5	1.8
No action likely to be taken	60	21.4
Fear of victimization	101	36.1
Don't care attitude	7	2.5
It is normal	39	13.9
Total	280	100.0

Source: Survey Data 2019

According to table 4.14 if the perpetrator is well known 1.8% (5) is a reason enough not to be reported in case of any incidences of child mistreatment. The Table 4.14 also shows that 2.5 % (7) and 13.9% (39) respectively respondents stated that a “don't care attitude” and “it is normal” as other reasons for not reporting child abuse incidences. On the other hand, the biggest reason for not reporting was the fear of victimization 36.1% (101). It was followed by not knowing where to report 24.3% (68) and that there a likelihood of no action taking place 21.4% (60).

It was established that some community members did not know where to report (24.3%) was as a result of lacking awareness on where to report either the civil or criminal matters. Even the child protection framework does not have a clear definition or mandates if any of the chiefs and village elders have in resolving cases of child abuse. This has meant the devising of various mechanisms to resolve disputes in the community. That is, different child violations having different ways of handling them by considering the context of the

abuse. For example, child neglect. Some of the considerations are, is the child of a single parent or has both parents, what is the income levels of the family, what is the age of the parent(s) among others.

Fear of victimization is understood from the idea that once a person reports some of the types of mistreatments children are facing in the informal settlement, the person reporting is assigned more work to do. According to FGD held,

“...the police will tell you...go and find out why the children have not been taken to hospital, or ‘how do you know the children have been neglected’. Or if the children have lacked food ‘why don’t you go and buy them food” FGD 006

Another had this to say,

“if a child has been sick and has lacked medical attention.....one is told ‘why don’t you take the child to hospital?” FGD 002

The above two excerpts show that sometimes the police officers tend to usurp the role of magistrates by dismissing cases of child maltreatment at the investigation level. This was especially true where cases of incest, child labour, neglect, and abandonment. According to the study respondents the police opted to refer such cases to the local leaders for resolution.

Most of the child abuse interventions require the person reporting to spend money that they had not planned to spend on a neighbour’s child. On top of that, there are those child abuse incidences that are age and gender sensitive. For example, defilement or teenage pregnancy. If a young man goes to report a case, instead of the police receiving and recording the information, he will be seen as a potential perpetrator. In other child abuse cases, the reports are received and recorded; there is very little or nothing that is done about them unless they are incidences of defilement or abandonment. A discussion with police respondents laid bare the challenges that they face in handling child abuse incidences. The challenges ranged from spending money from their own pockets to buy

food for children left unattended to or lack of transport from their police stations to the locations where the incidences are reported. One of the police officers handling the gender desk said the following,

“..... sometimes I do receive a report of a child who has been found abandoned in the slums, and most of the abandoned children are the newly born babies...the child has no clothes. If the child is brought to the station before taking it to a children’s home, he/she has to have some clothes on. Or at least to have some wrappers around it” She pauses and asks, “What do I do?” a rhetorical question. She continues, “in this case, I will ask either for donations from my colleagues and hope it’s enough to buy the necessary things, or I will have to top up money from my own pockets; or I just get the items donated to me by fellow officers who had small babies and are no longer using these clothes or alternatively it becomes my sole problem and get what the baby needs all by myself; you see unless I do that the child will continue to suffer” KII 003

Other officers said that the process of seeking justice for mistreated children is a long and tedious one which makes would-be witnesses fail to report incidences if they come across them. The process starts with taking their statement on what they witnessed and up to reporting. After they have filed their statements, they have to appear in court like several times. The initial times could be by using their own money or being facilitated to appear in court. However, the problem is when the court cases take a long time before the hearing of the cases commences. Due to the severity of the punishment for those found guilty, the perpetrators and their lawyers make deliberate efforts on having the court cases drag for a long time. This is by asking for postponements which the courts always give. This frustrates the witnesses as they cannot afford the fares to attend court when needed. This makes the would-be witnesses by reporting fail to report these incidences. One participant in a FGD demonstrated this when she said,

“sometimes it is hard to get a perpetrator to court because there is no money to do so. It is not easy to go to the courts sometime because it has so many complications. There is the frequent going to the courts and coming back several times, until the survivor or witness feels like there is no reason to spend so much money for a process, they are not seeing any progress, they feel they would rather just leave it alone” FGD 003

Apart from the frustration of the length of time taken by the formal justice systems in addressing child maltreatment, intimidation by the police, the situation gets more compounded in instances where children stay in the same place with the perpetrators of the violence as they are live in relatives. Once the perpetrators who are relatives of the children get free bond, they return home where they end up repeating the abuse or more harm on the children. The bonded perpetrators may also inflict more harm to the family member who made the report to the police in the first instance. This is also another reason for not volunteering to report any child violation one witnesses.

The bonding of child abuse perpetrators and the risks they pose once out on bond frustrates the community. These kind of delays for survivors of child abuse cases in having their cases resolved and or settled by the formal systems have made the community to mete out instance justices to perpetrators of child abuse. The meted justice ranged from scolding a mother who was seen to be neglecting their children or not taking them for medical care to the members of the public lynching suspected perpetrators of sexual abuse instead of taking the cases to the police. In one of the FGDs a participant said,

“nowadays most community members tend to think mob justice is the best option for some offences. This way they are assured that at least something has been done since most of them loose interest once the cases have gone to the police as most of the tend to lose interest except when they get summoned to record their statements..... they don't keep on following up the cases so they don't know whether the perpetrators get to prison or not.” FGD 005

In almost all the FGDs conducted, it was felt that the formal justice system was in favour of perpetrators of violence against children more than the survivors especially in cases where the perpetrator has a lot of influence in the area or money. In addition, the burden of proof which is heavily placed on the accuser to prove their case against the perpetrators

on what they are saying is actually what really happened. This is the mismatch between the Kenyan constitution, 2010 and the sexual offenses act. The constitution stipulates that all suspects are innocent until proven guilty and therefore are entitled to a bond; whereas the sexual offenses act stipulates that the courts of law have a responsibility to protect all vulnerable witnesses. This leads to community members to not testify in the courts against perpetrators of certain abuses like defilement, child trafficking which have stiff sentencing and penalties as they are not assured of their safety.

In the informal settlements due to the way of living and conditions in them a fact that 24.3% (68) did not know where to report it could be that the sensitization of the availability of child protection mechanisms in the community has not covered the entire community.

This is in agreement with Njehu (2015) findings who carried out a study to analyse the extent of child mistreatment, especially sexual abuse in Korogocho slums in Nairobi. She reported that 74% of the respondents indicated rape and defilement cases were high in the area. She also reported that even though 72.5% of the respondents reported these cases to the relevant authorities, no action was taken against the offenders. And a further 75% of the respondents reporting that they were not aware of any convictions made in relation to child sexual abuse in the area. This showed an apparent dissatisfaction with law enforcers when it came to child sexual offences since the majority of the offenders were neither arrested nor convicted.

Child maltreatment seems to be widespread in the informal settlements, but it is underestimated and is either underreported or missing even in the official reports from healthcare centres. This could be attributed to the religious and sometimes the cultural aspects of the community. These could be due to the tendency of avoiding to engage in any discussion of sensitive subjects that are sometimes seen as private matters and or the

secrecy kept between members of the family. For example, among the Muslims and especially the Arabs, the way parents rear their children is considered a private matter such that outsiders are expected not to interfere. It is also acceptable for a parent to physically punish a child and yell to it as this is considered a normal way of rearing them (Chavis et al., 2013; Khamis, 2000). As far as sexual abuse cases are concerned, the tendency is to hide them due to the stigma that the families identified to have had such abuses get (Khamis, 2000). Even though many cultural practices are observed in the informal settlements, any form of abuse identified must be reported without any delays.

However, for reporting rates to increase various barriers that prevent reporting have to be surmounted. Among these is the fear for one's safety and their families. This is supported by scholars like Lazenbatt and Fremann (2006) who have documented this as one of the main reasons for not reporting child abuse in the UK. It is also supported by Piltz, and Wachtel (2009) in their integrative review for reasons nurses failed to report suspected incidences of child abuse when seeking healthcare services. They found that to report incidences of child abuse in small communities was difficult as there was the likelihood of assumption of the person who made the report to the authorities.

Besides, there is the fear of the family being pushed away from the same services that could be beneficial to the abused children and the feeling that to report such cases, is to betray the family where such abusive cases are taking place (Nayda 2002). The ultimate aim of this is to protect the children and their families from more abuse in future. According to Feng and Levine (2005), people's past experiences with law enforcement agencies has resulted in many would-be reporters of child maltreatment hesitant to report such. This stemmed from the fear of overburdening the system and the interventions provided not always been beneficial to the children.

In other instances, child maltreatment cases could go unreported, if the documentation of similar incidences of child abuse of the same survivors are non-existence. In such situations those whom would-be witnesses would not report. This is supported by Limandri and Tilden (1996). Their study on reporting rates among nurses found that nurses were more likely to document incidences of abuse if past abuses were recorded. Similarly, nurses' limited knowledge and skills needed to identify the various kinds of child abuses. Proper identification and reporting were hampered by the different perceptions and meaning of child abuse (Lee and Hoaken, 2007). According to them, the meaning of child abuse is shaped by one's background and the meaning attached to it, which also dictates its response. The process of identifying abuse is further complicated by the contextual factors, which include societal and cultural norms. This also affects the ability to ask the right questions in the right manner to get the details of the abuse (Nayda, 2004). From their background, shaped by their socialisation, people are likely to be uncomfortable, anxious, and fearful of the consequences of their action when dealing with certain types of child abuses (Lazenbatt and Freeman, 2006). Others might consider it an ethical obligation to address child abuse and, therefore, adopt a supportive role for advocacy for the survivor (Peckover et al., 2013). On the other hand, child abuse is seen as a family or a personal issue that should be handled at the personal and or family level (Reijneveld et al., 2008). Increased workload, management and colleague support would determine whether a person like the nurses will identify and report child abuse (Piltz and Wachtel, 2009).

As much as the child protection mechanisms are in place, different scholars have shown that follow-up strategies and regulations that affect the identification of the abuses and reporting of the same is not very clear (Flaherty et al., 2000; Sidebotham, 2000). They think that the presence of clear protocols and practice guidelines enhances effective

detection of child abuse and reporting of the cases. A smooth and effective collaboration between and among the different sectors and agencies in abuse detection is considered a cornerstone to restrict this phenomenon in the community (Feng et al., 2010).

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents conclusions derived from the findings and discussions in the previous chapters. The conclusions are based on the findings of the five objectives of the study. They are also derived from the hypotheses that had been formulated for the study.

5.1 Summary

The overall picture emerging from the study is that child maltreatment is still widespread in Kenya, especially in the informal settlements. The finding is important because it is inconsistent with the global trend but consistent with the rest of Sub-Saharan Africa, where the problem has been increasing. The findings demonstrate the fact that efforts that have been put in place to fight child maltreatment are indeed working. This is especially in creating awareness of the rights of the children. They give hope that it is possible to win the war on child maltreatment if these efforts are deepened, broadened, emboldened and scaled up. It has also emerged that the would-be witnesses to child maltreatment are reluctant to be involved with the legal justice system due to the lengthy and messy court processes which leave most of them drained financially and emotionally.

Secondly, there are no clearly defined referral pathways for children at risk of maltreatment or those being abused. Different risks or mistreatments had different types of interventions. Some of the lesser risks of maltreatment like negligence, the perpetrators were mostly warned about it, while others like sexual defilements were treated more seriously. These cases or risks of sexual defilements, incest, due to their heavy penalties in the courts of law, some family members of the perpetrators would try to seek settlements out of court. This should not be encouraged. Risks of or cases of sexual abuse

and exploitation nature should be handled expeditiously given the many risks involved for all those who are involved (the survivors, the witnesses and the prosecution personnel). Those children in such situations should be removed from the scene as quickly as possible and be placed in rescue homes. Such homes should be inspected occasionally to ensure that the children are not exposed to further abuses.

Thirdly, it was found that socio-cultural practises such as religion, education, poverty, among others, were found to influence the implementation of CBCPS. It emerged that these practices in one way or the other played a significant role in child maltreatment in the informal settlements. Each of the practices was found to be misused and used in the maltreatment of children in the informal settlement. For example, religion was being used to justify some of the practices which were also cultural in orientation. The betrothal of young, innocent children even before they knew their names were found to impact efforts of protecting the children negatively. Once the children got betrothed and grew to a certain age, it was found they were expected to live with their husbands who in most cases were old enough to be their fathers if not their grandfathers. This exposed the children to sex abuse or defilement. It also opened up the possibility of trafficking, child labour, among other abuses. In addition to this, despite some retrogressive cultural practises being outlawed such as FGM/C, they were still being practised. New ways of bypassing the criminal practice have been devised and moving the practice from home to the hospitals. As for the fourth objective of investigating the coordination of Community Based Child Protection Systems in Mukuru Kwa Njenga, Nairobi County, it was found that the coordination of child protection was well coordinated by the area chief. A Local Area Advisory Council (LAAC) was in place managing child protection issues in the community. Even though it was not explicitly in writing, the various stakeholders like the NGOs had their known forte, which was useful in handling child maltreatment incidences.

The chief being a link between the informal to formal child protection services was said to be coordinating the meetings of the various actors in a regular and timely manner. Through the regular meetings, cases of child maltreatment were discussed, reviewed, and actions are taken whenever there were seen to be delays and denial of justice to the child abuse survivors.

However, a gap was found to exist in the way girls were being treated. Even though sexual abuse and exploitation are seen as harmful, locally, it was seen as an unavoidable part of their growing up, especially for the girls from poor households. This is in contrast to what the Kenyan law as well as international law which has a strong view about it. This shows a poor alignment of what exists on the ground and between the laws that protect children in Kenya and internationally. This raises a concern in strengthening the CBCPS to ensure that the laws against child maltreatment are enforced in the required manner. The alignment will need to be approached from the community level through dialogues to look at the points of divergence between the local views and those found in the national laws and international child rights.

From the study findings, a pattern of the misuse and or underutilization of the formal system was noted. It was clear that even though the participants knew where to report, they chose the kind of violations against children to report to the authorities. It was not only cases of children not going to school, or abandonment or early pregnancies or child labour that were of concern to the community but also to criminal offences like incest or gang involvement. This was as a result of fear of retribution by the offenders. In addition, various reasons were given for not reporting child maltreatment through the formal system. The main reason given was corruption. For some cases, bribes were demanded before any response to a reported violation could take place. In other instances, bribes would be used to compel survivors of violations such as assaults to withdraw their

complaints cases in courts or at the case processing stages. Such kind of corruption made not only many people not to report to the authorities but affected more the poor people who could not raise any bribes.

There was a hint of people preferring to use the traditional mechanisms in handling some violations against children like having the perpetrator(s) pay money or animals to the family of the victim, marry, or have an arranged marriage for the survivor in cases of sexual abuse. The underutilization of the formal system was attributed to the system being unresponsive, complainants not knowing where to report or pressure from influential family or community members. Some of the people in the formal system sometimes acted on some violations without reporting them. Sometimes the chiefs responded to concerns of violations without making formal reports to the police. The long delays in settling court cases, confusion and sometimes inaction by some of the members of the formal system could have contributed to the underutilization of the formal system in addition to the people working within the formal system being frustrated.

Even though some of the partners supporting child protection in Mukuru Kwa Njenga were in place with personnel, laws and structures in place, CBCPS still face challenges. The staffing of the CBCPS was found to be inadequate and relied more on VCOs of whom had limited knowledge and capacity. This was the same in the children's homes. The lack of personnel dedicated to child protection staff was compounded by a lack of skills that are entailed in child protection its legislations among technical staff who have a role in their implementation. In addition, despite the informal settlements having several NGOs involved with child protection, some cases of child violations were being lost due to lack of witnesses to testify in court. This was due to lack of transport and the right knowledge on what to do in different situations. This created a reliance on the informal channels.

5.2 Conclusions

The study reveals that child maltreatment is still prevalent in Kenya, particularly in informal settlements. This finding is inconsistent with the global trend but aligns with the situation in Sub-Saharan Africa, where child maltreatment has been on the rise¹. However, it's encouraging to note that efforts to combat child maltreatment have shown positive results, especially in raising awareness about children's rights. These findings provide hope that by intensifying, expanding, empowering, and scaling up these efforts, it is possible to win the battle against child maltreatment.

The study also found that there are no clearly defined referral pathways among the various partners involved in the community for children at risk of maltreatment or those who are already being abused. Different types of mistreatment require different interventions. While lesser risks like negligence are often addressed through warnings to perpetrators, more severe cases such as sexual defilements receive greater attention. However, it has been observed that due to the severe penalties associated with sexual abuse cases in court, some family members of perpetrators may attempt out-of-court settlements. This practice should not be encouraged. Cases involving sexual abuse and exploitation require prompt handling due to the numerous risks faced by all parties involved (survivors, witnesses, and prosecution personnel). Regular inspections of these homes should be conducted to ensure that children are not exposed to further abuses.

The study reveals that socio-cultural practices such as religion, education, and poverty play a significant role in child maltreatment in informal settlements in Kenya. These practices are often misused and used to justify maltreatment of children. For instance, religion is sometimes used to justify cultural practices that expose children to sexual abuse or defilement. The betrothal of young children before they know their names is one such practice that negatively impacts efforts to protect children. Despite some retrogressive

cultural practices being outlawed, they are still being practiced, and new ways of bypassing the criminal practice have been devised.

Another significant observation is that potential witnesses to child maltreatment are often reluctant to engage with the legal justice system due to the lengthy and complex court processes. These processes can be financially and emotionally draining for those involved. Additionally, there is a lack of clearly defined referral pathways for children at risk of maltreatment or those who are already being abused.

The study also revealed that Community-Based Child Protection Structures in Mukuru Kwa Njenga, Nairobi County, were well-coordinated by the area chief. A Local Area Advisory Council (LAAC) was in place to manage child protection issues in the community. Although it was not explicitly documented, various stakeholders like NGOs had their known forte, which was useful in handling child maltreatment incidences. The chief acted as a link between informal and formal child protection services and coordinated meetings of various actors regularly and timely. However, the functionality of the CBCPS had its challenges. The challenges were on inadequate staffing of the CBCPS, with a lot of reliance on VCOs of whom had limited knowledge and capacity. Lack of resources was another challenge as cases presented in court sometimes took long to conclude and they were being lost due to lack of witnesses to testify in court. This was due to lack of transport and the right knowledge on what to do in different situations.

5.3 Recommendations

The following section is concerned with the recommendations of the study. For Community-Based Based Child Protection Systems to be really effective, the following are recommended: -

1. Intensify efforts: The positive results of existing initiatives indicate that efforts to combat child maltreatment should be intensified. This includes raising awareness about children's rights and the consequences of child maltreatment.
2. Expand and broaden: To effectively address child maltreatment, existing efforts should be expanded and broadened. This includes reaching out to more communities, especially informal settlements, where child maltreatment is prevalent.
3. Empower stakeholders: Stakeholders involved in child protection, such as NGOs and community leaders, should be empowered with the necessary resources and support to effectively address child maltreatment cases.
4. Strengthen referral pathways: Clearly defined referral pathways should be established to ensure that children at risk of maltreatment or those who are already being abused receive appropriate interventions. This includes streamlining the process of reporting and responding to cases of child maltreatment.
5. Swift action for severe cases: Cases involving severe forms of child maltreatment, such as sexual abuse and exploitation, should be handled expeditiously. Prompt removal of children from harmful environments and placement in rescue homes can help protect them from further abuses.
6. Address socio-cultural practices: Socio-cultural practices that contribute to child maltreatment, such as early betrothal and retrogressive cultural practices, should be addressed through education and awareness campaigns. Religious leaders and community influencers can play a crucial role in challenging harmful practices.

5.4 Areas of further research

There is a need to have a study carried out that seeks to determine the functionalities and usage of children courts set-up to deal with child abuse cases in informal settlements and

other places. There is also a need to have in-depth empirical studies on these courts' operationalisation and impact on child protection initiatives. In addition to this, there is also a need to do studies that look at the effectiveness of the process of care to strengthen them for the benefit of child beneficiaries.

There is also a need to carry out a study to establish how child protection units which have been introduced in some police stations are performing. This will be in an effort to establish what is working and what is not working with a view of revamping this intervention.

Another study should be conducted on Community Based child protection structures in relation to other socio-cultural factors that have not been studied in this research. This is to enable legislation against those child maltreatments in the name of observing socio-cultural factors.

Most of incidences of child maltreatment are traumatic both to the children and their care givers. Therefore, there is a need to have a study carried out to establish how these traumatic experiences influence or impact the caregivers' lives and productivity in implementing community Based Child Protection structures in the informal settlements.

Given that the study was carried out in the informal settlements, which made it not possible to generalise the findings countrywide, there is a need for another study which will cover diverse settings covering a broader population in various settings.

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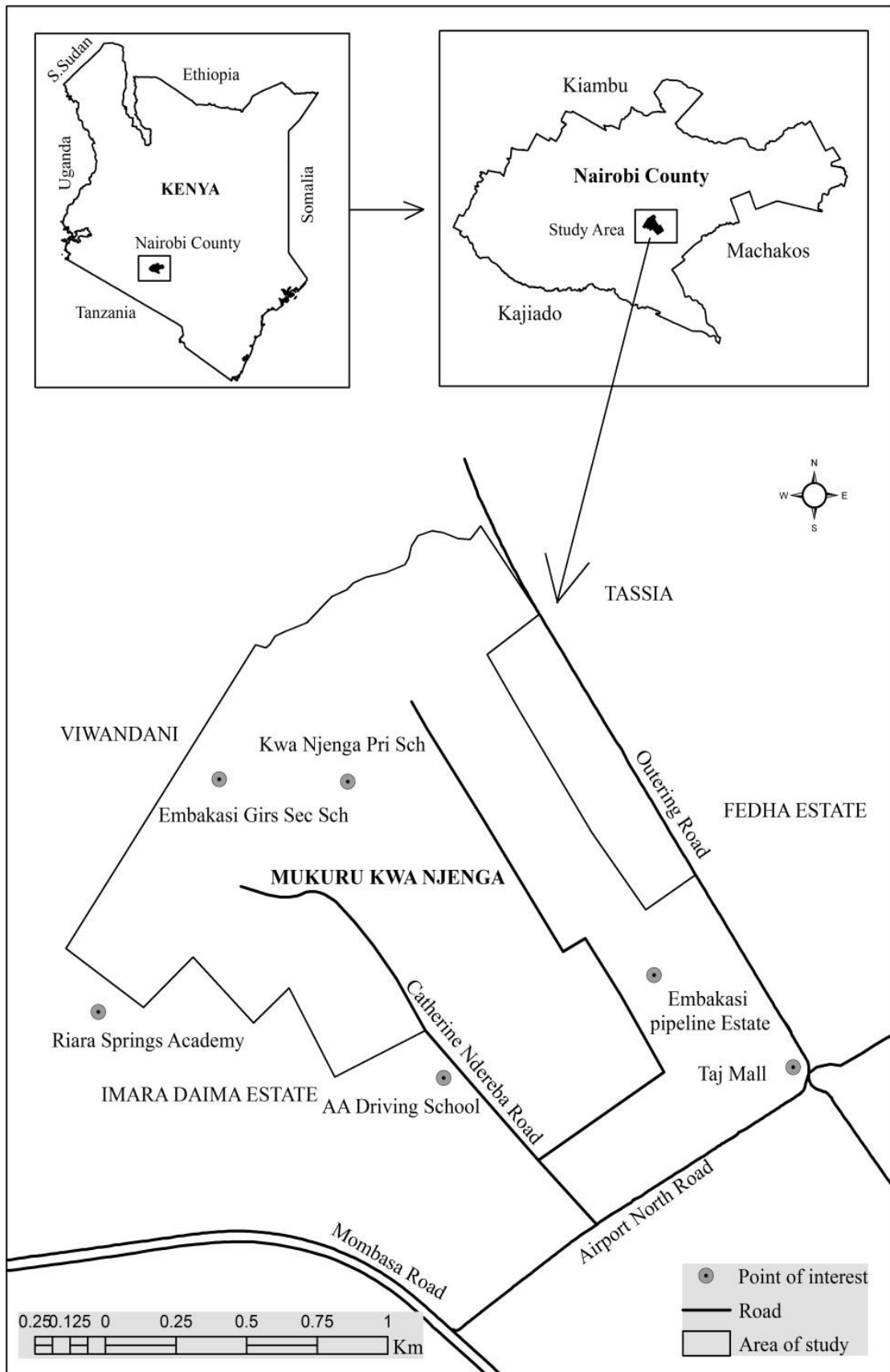
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APPENDIX I



APPENDIX II

COMMUNITY-BASED CHILD PROTECTION SYSTEMS IN THE INFORMAL SETTLEMENTS AND THEIR IMPLICATIONS ON CHILD SAFETY

Stakeholder Questionnaire

Hello. My name is _____ and am carrying out a study as part of requirements for award of PhD in Development Studies. The survey is on child issues in Nairobi County. I wish to interview a person from this house. To choose this person, I need to ask you a few questions about the people living in this house. Can we begin?

Questionnaire Number _____ **Date of interview** ____ / ____ / 20____

Start Time: ____: ____ **Finish Time:** ____: ____

SECTION A: DEMOGRAPHIC & HOUSEHOLD INFORMATION

Questions about yourself and the people you live with.

1. Sex of respondent
 1. Male
 2. Female
2. What is your age?
 1. Below 18 years
 2. 19 – 39 Years
 3. 40 – 49 Years
 4. Above 50 Years
5. What is the highest education level you have completed?
 1. Incomplete Primary
 2. Primary education completed (class 8)
 3. Some secondary education (for 1 - 3)
 4. Complete secondary (Form 4) completed
 5. University
6. What is your religion?
 1. Christian
 2. Muslim
 3. Traditional
 4. No religion
 5. Other religion (specify): _____

SECTION B: FORMS OF CHILD ABUSE

6. Have you witnessed any child being mistreated in your community?
 1. Yes
 2. No
7. What kind of mistreatment have you heard or witnessed in any community?
 1. Basic needs not met (food, shelter, clothing)
 2. No access to school or to health care
 3. Teenage pregnancy
 4. Abuse and exploitation of children

- 5. Forced or under-age marriage
- 6. Dangerous child labour
- 7. FGM/C and/or initiation.
- 8. Exposure to Drugs or liquor
- 9. Children living in the streets
- 10. Abandonment by parent or guardian
- 11. Giving children to other people
- 12. Other (specify): _____

8. In your opinion, who do you think is likely to be the main perpetrator(s) of child mistreatment in this community?
- a)
 - b)
 - c)
 - d)

SECTION C: COMMUNITY-BASED CHILD PROTECTION SYSTEM

9. What would you do if you saw or heard of a child being mistreated at home or in the community?
- a)
 - b)
 - c)
 - d)
10. In your community, where is child abuse cases (incidences) reported?
- a)
 - b)
 - c)
 - d)
11. What do you think makes child abuse go unreported?
- a)
 - b)
 - c)
 - d)
 - e)
12. From the list provided below, select the process of care mainly used in this community?
- 1. Identify – Report – Rescue - Treatment
 - 2. Identify – Rescue – Report - Treatment
 - 3. Identify – Treatment- Rescue- Report
 - 4. Report – Identity – Rescue – Treatment
 - 5. Report – Rescue – Identify – Treatment

Section D: Effectiveness of Community Based Child Protection Mechanism (Eff)

Use a (√) to indicate to what extent you agree on CBCPMs and child safety in Mukuru Kwa Njenga. Use a scale where:

1= Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree & 5 = Strongly Agree

To what extent do you agree or disagree with the following that the Process of Care of CBCPMs has an influence on child safety			S/Disagree	Disagree	Neutral	Agree	S/Agree
13.	Eff1	There is community awareness of child protection in this community					
14.	Eff2	Community members have been trained/sensitized on how to deal with child maltreatment					
15.	Eff3	The community is not aware of preventive measures that ensure children's safety					
16.	Eff4	The community members are aware of what to do in case of child maltreatment is witnessed					
17.	Eff5	Children in this community feel safe as they go about their ways					
18.	Eff6	Cases of child abuse are not given a priority in this community					

SECTION E: SOCIO-CULTURAL FACTORS

Use a (√) to indicate the extent to which you agree on socio-cultural and child safety in Mukuru Kwa Njenga. Use a scale where:

1= Strongly Agree; 2 = Agree; 3 = Neutral; 4 = Disagree & 5 = Strongly Disagree

To what extent do you agree or disagree that socio-cultural an influence on child safety			S/Disagree	Disagree	Neutral	Agree	S/Agree
19.	SCF1	Religion plays an important role in the reduction of child labour					
20.	SCF2	Education contributes to the reduction of child abuse					
21.	SCF3	Poor households are more likely to experience increased incidences of child labour					
22.	SCF4	FGM/C for girls under 18 years is allowed in this community					
23.	SCF5	It is okay to discipline children by beating					

SECTION F: INSTITUTIONAL ARRANGEMENT (IA)

(Governance, Management & Enforcement)

13. Using a (√) indicate level of agreement (or disagreement) in respect of Institutional Arrangement and Child Safety in Mukuru Kwa Njenga. Use a scale where **1= Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree & 5 = Strongly Agree**

To what extent do you agree or disagree with the following that the institutional arrangements have an influence on child safety		S/ Disagree	Disagree	Neutral	Agree	S/Agree
IA1	The community has officials who deal with child maltreatment					
IA2	This community has elected officials who oversee matters of child maltreatment					
IA3	Officials dealing with child abuse have clearly spelt out roles/duties on child protection					
IA4	The officials carry out their duties with minimal supervision					
IA5	The officials handle cases of child maltreatment in the right manner					
IA6	Cases of child maltreatment have increased since the board was elected					
IA7	Regular meetings of people involved with children protection are held					
IA8	Officials from the government always handle cases of child abuse					
IA9	Officials from the Non-governmental organizations are involved in cases of child abuse					

SECTION G: CHILD SAFETY (CS)

14. Do you know of any organization(s) dealing with cases of child maltreatment?

- 1. Yes
- 2. No
- 3. Not Sure

15. Which organizations are involved with child protection?

- a.
- b.
- c.
- d.
- e.
- f.

16. To what extent do you feel children in this community are safe from abuse?

- 1. Very Low
- 2. Low
- 3. Moderate
- 4. High
- 5. Very High

Use a (√) to indicate your level of agreement (or disagreement) in respect of child safety in Mukuru Kwa Njenga. Use a scale where:

1= Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree & 5 = Strongly Agree

To what extent do you agree or disagree with the following on child safety		S/Disagree	Disagree	Neutral	Agree	S/Agree
CS1	Cases of child abuse have reduced					
CS2	Cases of child maltreatment are handled promptly					
CS3	Cases of child abuse are resolved at home					
CS4	Children are free from maltreatment					

17. Any other suggestions?

.....

.....

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.....

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THANK YOU VERY MUCH FOR YOUR TIME AND COOPERATION!

APPENDIX III

CONSENT NOTES

Informed Consent (Focus Groups)

Hello, and thank you for coming today. My name is _____, and this is _____ and we are carrying out a study as part of requirements for the award of PhD in Development Studies. Our study aims to have an in-depth understanding of the implementation of child protection mechanisms in this community. That is Community Based Child protection mechanisms. The study is being carried out in villages in slum areas in Nairobi County.

Please note that:

- The information that you provide will be used for scholarly research only.
- Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalized for taking such an action.
- There are no financial benefits to be derived from participating in the study
- Your views in this interview will be presented anonymously. Neither your name nor identity will be disclosed in any form
- The record as well as other items associated with the interview, will be held in a password-protected file, accessible only to my supervisor and I. After 5 years, in line with the university’s rules, it will be disposed by shredding and burning.
- If you agree to participate, please sign the declaration attached to this statement (a separate sheet will be provided for signatures for FGDs)

Declaration

I..... (*full names of participant*) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participate in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire. I understand the intention of the research. I hereby agree to participate.

I consent / do not consent to have this interview recorded (if applicable).

Signature of Participant.....

Date.....

Signature of Person Obtaining Consent

Date.....

APPENDIX IV

GROUP DISCUSSION GUIDE

Date (DD/MM/YYYY): ____ ____/ ____ ____/ 2019

Start Time: ____: ____ Finish Time: ____: ____

Total Time: _____

Location: _____

Number of Participants _____

N: B: To Probe Throughout For Stories and Examples

PART I. OBJECTIVE OF THE DISCUSSION & ASSENT (5 MINS)

Moderator to make sure that Informed Consents are obtained before starting the discussion. Make a pause to allow for respondents who do not want to stay to leave unnoticed.

PART II. PARTICIPANTS' INTRODUCTION (5 MINS)

To begin in a culturally appropriate way. Or the use of an icebreaker exercise to make people more relaxed and open.

To start with, we will go around the circle and introduce ourselves to the group.

Notetaker should assign each participant a unique identifying letter or number to facilitate documentation.

PART III. PERSPECTIVES ON CHILD WELLBEING AND PROTECTION (20 MINS)

1. To start our discussion today, I would like first to ask you: To you, what is a child? (Probe for distinction child—youth-adult)
2. Now, I would like you to think of families in your community, and the way that children are living here.
 - a. What are some of the factors that make children feel **unsafe in this community**?
 - Probe for situations put children at risk in this community. Focus on child protection areas (parenting, harmful beliefs and practices, lack of services, law enforcement, etc.).
 - Probe for factors at home [or in orphanage home] AND in the community.
 - Probe for differences across religion, boys and girls, able and disabled children, orphan and non-orphan, economic status.
 - b. Is there something else that should be considered?
 - Probe for customary laws and practices that make children un/safe in this community.
 - Probe for the role of chiefs, religious leaders, and community groups.

PART IV. SERVICES NEEDED & AVAILABLE (15 MINS)

If a child, probably a girl, is sexually violated in your community

3. **What** is the first cause of action you will take?
Probe about the process for dealing with such issues in the community (reporting, referring, family mediation, etc.)
4. **Where/who** could this child go for help? Would she feel safe asking for help?
Probe for individuals, groups or organisations, and types of services available within/outside the community
5. **Who else** should be involved in the process? What could be changed so that they become involved in the future?
Probe for people in the community or outside the community
6. **How** would the problem be resolved on the final outcome? What would happen in the end to the child/perpetrator/mother, etc.?
7. If the risk that the harm will re-occur still present, If so, what could be done to minimize this risk?

PART VI. CLOSURE (10 MINS)

Before we end, I would like to ask you a couple of questions about what people think about child protection and how can you and other people in your community learn more about it.

8. When you hear 'child protection', what comes to mind? How do people in your community feel about 'child protection'? Let the group respond to these questions before asking the next.
 - a. What about 'child rights'? How do people in your community feel about 'child rights'?
9. How effective is the community based child protection implemented in this community?
10. Before we finish, is there anything else you would like to tell us about the way you live in this community, or do you have any questions for us?

Thank you for your time and your ideas!

APPENDIX V

KEY INFORMANT INTERVIEW GUIDE

Date (DD/MM/YYYY): ____ ____ / ____ ____ / 2019

Start Time: ____: ____ Finish Time: ____: ____

Total Time: _____

Location: _____

Designation of Participant _____

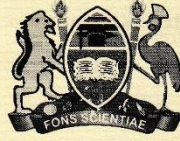
N: B: To Probe Throughout For Stories and Examples

1. To start our discussion today, I would like first to ask you: To you, what is a child? (Probe for distinction child—youth-adult)
 - a. What things in life would you say every child has a right to have?
 - b. What Kind of Work is okay for a child to do? What Kind of work is not okay for a child to do and why should they not do that work?
 - c. Have you been in a situation where you were aware of a child being abused or exploited (sexually or in harmful labour) and where you took some action to stop it happening? If so tell me about it. How prevalent are these abuses?
2. What are some of the factors that make children feel **unsafe in this community**?
 - Probe for situations that put children in risk in this community. Focus on child protection areas (parenting, harmful beliefs and practices, lack of services, law enforcement, etc.).
 - Probe for factors at home [or in orphanage home] AND in the community.
 - Probe for differences across religion, boys and girls, able and disabled children, orphan and non-orphan, economic status.
3. If a child is violated in any manner in this community, what happens after the abuse has been noted? **Probe the referral pathways**. Could you please take me through the process that was used in one particular case you participated in?
4. Are there child exploitation instances in this community? Probe for incidences & the forms of abuses.
5. Are you aware of any group or individual that is concerned with rescuing or removing children from any sort of exploitation? **Probe for the composition of the group, what they do and the skills and the resources they might be having**
6. According to you, which parts of the government (local or national) should be taking action to help children at risk or who have been abused or exploited?
 - a. Do you have suggestions for how to ensure that the government takes these actions?
 - b. Have your friends and neighbours been expressing an interest or willingness to join in local efforts to protect children?
 - c. Has there been any interest from other nearby communities in projects that protect children from abuse and exploitation?
7. When you hear ‘child protection’, what comes to mind? How do people in your community feel about ‘child protection’?

- a. What about 'child rights'? How do people in your community feel about 'child rights'?
8. Before we finish, is there anything else you would like to tell us about the way you live in this community, or do you have any questions for us?

Thank you for your time and your ideas!

APPENDIX VI



KISII UNIVERSITY

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Facsimile: +254 020 2491131
Email: research@kisiiversity.ac.ke

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KISII
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OFFICE OF THE REGISTRAR RESEARCH AND EXTENSION

KSU/R&E/ 03/5/vol.1/002

Date: 7th February, 2019

**The Head, Research Coordination
National Council for Science, Technology and Innovation (NACOSTI)
Utalii House, 8th Floor, Uhuru Highway
P. O. Box 30623 – 00100
NAIROBI - KENYA.**

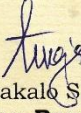
Dear Sir/Madam

RE: REUBEN MULWA KIVUVA REG. NO. DAS/60196/15

The above mentioned is a student of Kisii University currently pursuing Doctorate of Philosophy (PhD) in Development Studies in the Faculty of Arts and Social Sciences. The topic of his research is, **“Community Based Child Protection Systems and their Implications on Child Safety in Mukuru kwa Njenga Informal Settlements in Nairobi-Kenya”**.

We are kindly requesting for assistance in acquiring a research permit to enable him carry out the research.

Thank you.


f Prof. Anakalo Shitandi, PhD
Registrar, Research and Extension
Cc: DVC (ASA)
Registrar (AA)
Director SPGS



AS/mm

APPENDIX VII



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Wanyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No: **NACOSTI/P/19/67330/28178**

Date: **14th February, 2019**

Reuben Mulwa Kivuva
Kisii University
P.O. Box 408-40200
KISII

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*Community-based child protection systems and their implications on child safety in Mukuru Kwa Njenga Informal Settlements in Nairobi-Kenya*” I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **14th February, 2020**.

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

**GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.

**COUNTY COMMISSIONER
NAIROBI COUNTY
P. O. Box 30124-00100, NBI
TEL: 341666**

APPENDIX VIII



APPENDIX IX



Republic of Kenya
MINISTRY OF EDUCATION
STATE DEPARTMENT OF EARLY LEARNING AND BASIC EDUCATION

Telegrams: "SCHOOLING", Nairobi
Telephone; Nairobi 020 2453699
Email: rcenairobi@gmail.com
cdenairobi@gmail.com

REGIONAL COORDINATOR OF EDUCATION
NAIROBI REGION
NYAYO HOUSE
P.O. Box 74629 – 00200
NAIROBI

When replying please quote

Ref: RCE/NRB/RESEARCH/1/64/VOL.I

Date: 22nd February, 2019

Reuben Mulwa Kivuva
Kisii University
P. O. Box 408-40200
KISII

RE: RESEARCH AUTHORIZATION

We are in receipt of a letter from the National Commission for Science, Technology and Innovation regarding research authorization in Nairobi County on *"Community-based child protection systems and their implications on child safety in Mukuru Kwa Njenga Informal Settlements in Nairobi-Kenya."*

This office has no objection and authority is hereby granted for a period ending **14th February, 2020** as indicated in the request letter.

Kindly inform the Sub-County Director of Education of the Sub County you intend to visit.



JAMES KIMUTHO
FOR: REGIONAL COORDINATOR OF EDUCATION
NAIROBI

Copy to: Director General/CEO
National Commission for Science, Technology and Innovation
NAIROBI

APPENDIX X

KENYA POLICE SERVICE

Telegram: "COUNTY COM."
NAIROBI
Telephone: 2724242/53/67/83,
When replying please quote
REF: A/EST/6/1//1/VOL
VIII/74



REGIONAL POLICE COMMANDER
P.O. BOX 30051 - 00100,
NAIROBI

18/07/ 2019

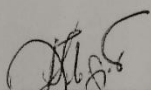
SCPC EMBAKASI
PO BOX 19071
NAIROBI.

RE: APPLICATION FOR ATTACHMENT
MR. REUBEN MULWA KIVUVA

The Deputy Inspector General Kenya Police Service vide his letter C/ORG/6/10/VOL.III/25 Dated 30th May 2019 has approved his request for collection of data within Embakasi Police Station.

He is a student from Kisii University.

Accord him necessary assistance.


(J.M. KIBUGA)
FOR: REGIONAL POLICE COMMANDER
NAIROBI.