

GENDER ANALYSIS OF THE “WORK NO CHILD’S BUSINESS (WNCB) PROGRAMME” IN UGANDA

DRAFT REPORT

SUBMITTED BY:



EXMA Consult International Ltd

P.O Box 6916

Suzie hse, 2nd floor, suite 13,

Nsambya, Ggaba Road

KAMPALA – UGANDA

Telefax. +256-393 194 580/772950860

Executive Summary

Introduction: A consortium of NGOs including Save the Children Netherlands, UNICEF Netherlands and HIVOS / Stop Child Labour Coalition is implementing a 5-year programme Work No Child's Business (WCNB), aimed at contributing to the creation of "a world in which all children (girls and boys) enjoy their rights and decent living standards". It is referred to in this report as the WNCB Alliance. Implemented in Uganda in the districts of Busia, Moroto and Nakapiripirit, the WNCB programme is built around four strategies which are targeted at freeing children and youth from child labour and enabling them to enjoy their rights to quality education and (future) decent work, hence contributing to the realisation of SDG 8.7¹. The Alliance has demonstrated strong commitment to promoting gender equality and social inclusion in the implementation of the WNCB programme as a key pathway to making a lasting contribution to the international community's commitment to eliminating all forms of child labour by 2025.

Whilst some studies such as the baseline and sense maker had already been undertaken to guide the design and implementation of the programme, the gendered power relations and their potential effect on the success of the programme were not explicitly articulated. It was against this backdrop that the Alliance commissioned this gender analysis study.

Study purpose and objectives: The overall objective of the gender analysis was to identify the key gender-related gaps in the WNCB programme and provide strategies and policy recommendations for addressing gender barriers affecting the programme. More specifically, the study sought to:

1. Assess how WNCB interventions have contributed to change across men, women, boys and girls, including expected and unexpected results towards a transition to decent work.
2. Build evidence-based content that facilitates documentation and contributes to broader advocacy and social movements favouring equal human rights for men, women, boys and girls in mitigating child labour.
3. Provide gender-responsive operational recommendations for strengthening the project strategy for the project's new phase.

Study Methodology: The study adopted a mixed methods approach combining qualitative and quantitative techniques. Research instruments (questionnaires and interview guides, see Appendices) were developed and discussed at the inception stage to ensure validity, and a team of research assistants from Busia and Karamoja were recruited and trained to support primary data collection. A mini-survey involving a total of 237 respondents (caregivers and children) was conducted to ascertain the gender equality status. This was complemented by a total of 29 focus group discussions and 23 key informant interviews. Study sites (villages) were randomly selected (using a multi-stage sampling technique) from a list of sub-counties, parishes and villages where the WNCB programme was being implemented. However, the study was conducted at a time when the security situation in some parts of Karamoja had deteriorated and therefore some of the initially selected study sites had to be replaced.

Main Findings: Gender equality is still considered a foreign concept by both women and men especially in rural settings and among the less educated. However, some breakthroughs are beginning to be registered following sustained gender equality sensitisation campaigns run by both state and non-state actors countrywide.

The patriarchal system, which is fuelled by a myriad of traditional norms, beliefs and customs, places the status of men over women and strongly calls for the subordination of women to men in all aspects

¹ SDG 8.7: Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms.

of life. As such, in all communities under the WNCB programme, women's access to productive resources is moderated by their relationship with a male, usually either a father or husband.

There is gender division of labour which is dictated by a set of cultural beliefs and traditions in both Busia and Karamoja. Both women and men, as well as girls and boys, are accustomed to this pattern of task allocation in respect to gender and as such, there is cultural resistance to any challenges the gender status quo. There is wide recognition that the distribution of roles and responsibilities between the different gender categories disadvantages women and girls and that their freedoms and rights to association and movement are constrained by their deployment in the domestic sphere.

In respect of the gender division of labour, women and girl's access to and control over productive resources is curtailed, even in areas like Karamoja where women and girls are responsible for producing food for the entire family. Women and girls are confined to caring roles while men and boys' deployment entitles them to control all productive economic resources.

There is a general preference for boys over girls in the distribution of benefits and resources at the household level. Even girls are comfortable with this situation, or fear challenging it. In education and even the cash economy, men and boys receive preferential treatment over women and girls. This places boys and men in a position of advantage and further perpetuates the subordination of women and girls.

Decision-making powers reside primarily with men even in matters that involve women's energy and health. In both Busia and Karamoja, a woman is not in-charge of her own health and as such, key decisions regarding her productive health are taken by men. This situation is grossly disempowering to women and girls and, as a result, many think that they can hardly survive without a man in their lives.

Children's engagement in harmful/heavy labour in order to fulfil their present or future culturally assigned roles and responsibilities is gender based. In Karamoja, the need for boys to raise the required number of cows for bride price by the time they are ready for marriage forces them to engage in hard labour to the detriment of their future welfare. Similarly, girls' involvement in hard labour is driven by their need to contribute to the food expenses of the family.

Economic deprivation at the household level – exacerbated by poverty, chronic illness of parents and child neglect – is the overriding driver of child labour for both boys and girls. Thus, children from poor households are more vulnerable to child labour than their counterparts from rich families.

Cultural expectations concerning boys and girls are another key driver of child labour. The cultural expectation of boys having to pay bride price at marriage inclines them to join the world of hard labour at young age. On the other hand, the cultural practice for example in Karamoja, where hard working girls attract many cows in bride price, inclines the girls to engage in hard labour as a demonstration of their hardworking character.

Limited chances for formal education leave children with no alternative sources of livelihood other than working. In all three programme districts, the out-of-school children are more vulnerable to child labour than their in-school counterparts. Whereas girls think of getting married the moment they drop out of school, boys think of going to work.

Dysfunctional families were noted to be key drivers for child labour in the WNCB programme areas. A functional home is a key protective factor for children and as such, children from dysfunctional homes face the double tragedy of economic deprivation and lack of parental guidance, both of which force them to start fending for themselves and even their families at a young age.

A system that provides for the needs of children while ensuring proper guidance is the most effective protective factor against children's engagement in child labour. This requires functional homes that

provide for both the emotional and physical needs of the children. This increases the children's sense of security and limits their urge to engage in child labour at an early age.

Coupled with the family, a supportive community with adequate child protection laws and structures is fundamental. In most African cultures, the work of child upbringing is communally shared, and it is the responsibility of every member of the society to ensure the safety and security of the children. This calls for spirited sensitisation to raise community awareness about the rights of children and mechanisms for ensuring that they are protected.

The presence of empowered and capacitated child protection institutions such as schools, health facilities and other law enforcement organs is at the core of functional child protection systems. Both physical accessibility to and financial affordability of these services is key in child protection.

The conduciveness of the home environment, coupled with the responsiveness of the community and the entire policy and institutional framework provide the most profound protection to children against various forms of abuses including child labour. Therefore, targeted investment to achieve these key milestones is critical in ensuring the safety and security of children.

Conclusions and recommendations:

Considering the drivers and protective factors of child labour presented in this report, it is apparent that gender is embedded in both the drivers and protective factors. Thus, systematic integration of a gender transformative programming approach in the campaign against child labour would increase the chances of its success. It is against this background that the study recommends the following.

- Make a programmatic shift from simple gender mainstreaming to gender transformative programming so that the drivers and consequences of gender inequality in the programme area are holistically addressed. It is not enough to ensure gender balance in the programme interventions; rather systematic evidence-based interventions that challenge the root causes of gender inequality in the society are needed.
- Create a WNCB gender equality and inclusion working group at the country level that brings together gender focal point persons to periodically review, discuss and respond to gender equality and inclusion concerns in the programme implementation. This platform would also be helpful in ensuring a harmonised approach to gender equality and inclusion among the programme partners.
- Integrate a livelihood component into the skills training to reduce dropout rate. In Karamoja, children working in mining areas contribute financially to the welfare of their households. Attempts to remove children from this form of child labour without providing an alternative are therefore likely to meet with resistance.
- Ensure that reporting is consistently gender disaggregated so that progress being made and necessary actions to ensure gender equality and social inclusion in the programme are tracked. All output targets should be gender disaggregated so that the implementers can ensure adequate adherence to gender mainstreaming.

Table of Contents

Acknowledgements	i
Executive Summary	ii
Abbreviations	vii
1.0 Introduction	1
1.1 Study Background	1
1.2 Study purpose and objectives	2
1.3 Scope of the study.....	2
1.4 Analytical framework.....	2
Table 1.1: Overview of the scope of the study.....	1
2.0 Methodology	1
2.1 Study design and approach	1
2.2 Sampling	2
Table 2.1: Study area and sample size	2
2.3 Data collection methods and tools	2
Fig 2.1: Assessment to Action approach.....	3
Fig 2.2: A three-phase process for desk review	3
Table 2.2: Summary of FGDs conducted	4
2.4 Data Analysis	6
2.5 Study limitations.....	6
3.0 Results	7
3.1 Domain 1: Patterns of decision making	7
Child labour: risk and protection factors	10
3.2 Domain 2: Social Norms, Beliefs and Practices.....	16
Fig 3.1: Schooling status by gender	17
3.3 Domain 3: Access to and control over resources	19
Fig 3.2: Schooling status by district.....	22
Fig 3.3: Preference between boy and girl children in education at household level	22
3.4 Domain 4: Laws, policies, regulations & institutional practices on child labour.....	25
3.5 Domain 5: Roles, responsibility & time use	28

Table 3.1 Time use, roles and responsibilities of girls/women and boys/men in Busia and Moroto...	29
3.6 Domain 6: Dignity, safety and well-being.....	35
4.0 Gender responsiveness of the WNCB programme	40
4.1 Outcome 1: Family & community, education, decent work	40
4.1.1 Analysis of the gender responsiveness of programme strategies under outcome one	40
4.1.2 Programme results so far under outcome one	42
4.1.3 Gender analysis of both the strategies and results	43
4.2 Outcome 2: National Policies	43
4.2.1 Analysis of the programme strategies.....	43
4.2.2 Programme results so far under outcome 2.....	44
4.2.3 Gender analysis of both the strategies and results	45
4.3 Outcome 3: Private sector.....	46
4.3.1 Analysis of the programme strategies and results	46
4.3.2 Gender mainstreaming gaps under outcome area 3.	47
5.0 Conclusions and recommendations	47
5.1 Conclusions.....	47
5.2 Recommendations and specific actions to be taken	49
5.3 General Recommendations	1
Bibliography	2
Appendices	3
Appendix 1: Structured Household Questionnaire	3
Appendix 2: Key Informant Interview Guide for National Level Government Ministries/Institutions and CSOs.....	10
Appendix 3: Key Informant Interview Guide for WNCB Partners.....	13
Appendix 4: Key Informant Interview Guide for District Level Government Officials/ Local Leaders/ CSOs/FBOs/ School Administrators.....	16
Appendix 5: Key Informant Interview Guide for Private Sector Actors.....	19
Appendix 6: FGD Interview Guide for Community Members.....	21
Appendix 7: FGD Interview Guide for Children (13-17) and Young people (18-24)	23

List of tables and Figures

Table 2.1: Study area and sample size.....	2
Fig 2.1: Assessment to Action approach.	3
Fig 2.2: A three-phase process for desk review.....	3
Table 2.2: Summary of FGDs conducted.....	4
Fig 3.1: Schooling status by gender.....	17
Fig 3.2: Schooling status by district	22
Fig 3.3: Preference between boy and girl children in education at household level	22
Table 3.1 shows the time use, the roles and responsibilities of girls/ women and boys/ men in Busia and Moroto.....	29

Abbreviations

ACPF	African Child Policy Forum
ASM	Artisanal and Small-Scale Mines
CAO	Chief Administrative Officer
CBO	Community Based Organisation
CSO	Civil Society Organisation
DCDO	District Community Development Officer
EWAD	Environmental Women in Action for Development
FAWEU	Forum for African Women Educationalists
FBO	Faith Based Organisation
FGD	Focus Group Discussion
FGM/C	Female Genital Mutilation/Circumcision
GAP	Gender And Power
GBV	Gender Based Violence
IGA	Income generating activity
KAP	Knowledge, Attitudes & Practices
KIIs	Key Informant Interviews
LC	Local Council
MDA	Ministry, Department, Agency (of Ugandan Government)
MoGLSD	Ministry of Gender, Labour and Social Development
NGOs	Non-Governmental Organisations
ODK	Open Data Kit
PLRT	Participative Listing and Ranking Tool

RDC	Resident District Commissioner
SDG	Sustainable Development Goals
SPSS	Statistical Package for Social Scientists
UDHS	Uganda Demographic Health Survey
UGX	Ugandan Shilling (local currency)
UNATU	Uganda National Teachers' Union
UNCRC	United Nations Convention on the Rights of the Child
UPDF	Uganda Peoples' Defence Forces
WNCB	Work No Child's Business

Exchange rate July 2022: UGX 5,000 = €0.25

1.0 Introduction

This report presents the findings of a gender analysis study for the Work No Child's Business (WNCB) Programme in Uganda. Central in the report is the analysis of the hitherto and potential effect of the gendered power relations on the Programme's success. This independent assessment was conducted by EXMA Consult International between January and June 2022 under the auspices of the WNCB alliance partners. Building on the quantitative and qualitative data gathered on the gender equality status quo in the programme areas, the analysis examines how the gender equality situation has affected and/or is likely to affect the programme's ability to deliver the desired results under the four outcome areas listed in the theory of change.

The report is structured in four sections with section one presenting the programme and study background, which formed the basis of the study methodology presented in section two. Section three presents the findings of the quantitative and qualitative data collection for each assessment domain. In section four the gender responsiveness of the WNCB programme is assessed for three of the four outcomes listed in the Terms of Reference. Section five presents the study conclusions and recommendations.

1.1 Study Background

A consortium of NGOs comprised of Save the Children Netherlands, UNICEF Netherlands and HIVOS / Stop Child Labour Coalition (referred to as 'the alliance') is implementing a 5-year programme, Work No Child's Business, aimed at contributing to the creation of "a world in which all children (girls and boys) enjoy their rights and decent living standards". As such, the programme is built around four strategies which are targeted at freeing children and youth from child labour and enabling them to enjoy their rights to quality education and (future) decent work, hence contributing to the realisation of SDG 8.7².

The WNCB programme is being implemented in 6 countries³. In Uganda, it is being implemented in the districts of Moroto and Nakapiripirit in the Karamoja region and Busia in the Eastern region. The programme has hitherto made great strides despite some challenges and takes account of the potential effect of gender relations on both development outcomes and the success of activity implementation. As such, gender is one of the main thematic areas as well as a cross-cutting issue being addressed in order to ensure that the programme contributes meaningfully to gender equality in schools, workplaces, households as well as communities.

The alliance has demonstrated strong commitment to promoting gender equality and social inclusion in the implementation of the WNCB programme as a key pathway to making lasting contribution to the international community's pledge to eliminate all forms of child labour by 2025⁴. Whilst some studies such as the baseline and sense maker have been undertaken to guide the design and implementation of the programme, the gendered power relations and their potential effect on the success of the programme were not explicitly articulated in these.

It was against this backdrop that the alliance commissioned this gender analysis study, the overall objective of which is identify the key gender-related gaps in the WNCB programme and provide strategies and policy recommendations for addressing gender-related barriers affecting the programme.

² Children and youth are free from child labour and enjoy their rights to quality education and (future) decent work,

Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms.

³Uganda, Mali, India, Viet Nam, Jordan & Cote d'Ivoire.

⁴ SDG 8.7

1.2 Study purpose and objectives

The overall objective of the gender analysis was to identify the key gender-related gaps in the WNCB programme and provide strategies and policy recommendations for addressing gender-related barriers affecting the programme.

The specific objectives were to:

1. Assess how WNCB interventions have contributed to change across men, women, boys and girls, including expected and unexpected results towards a transition to decent work.
2. Build evidence-based content that facilitates documentation and contributes to broader advocacy and social movements favouring equal human rights for men, women, boys and girls in mitigating child labour.
3. Provide gender-responsive operational recommendations for strengthening the project strategy for the project's new phase.

In light of the above study objectives, the gender analysis of the WNCB programme was intended to answer two main questions:

1. What causes/drives child labour for boys and girls within the WNCB programme target groups and sectors?
2. What can the WNCB programme do better to address the risk factors of child labour and promote protective factors for boys and girls within the WNCB programme target groups and sectors?

As such the study revolves around the gendered power relations in the programme area and how the programme can be designed to better address risk factors for child labour and promote protective factors for boys and girls.

1.3 Scope of the study

The study covered the gender equality status quo in the programme area, which was assessed in respect to the six core gender analysis assessment domains: i) patterns of decision making; ii) social norms, beliefs and practices; iii) access to and control over resources; iv) roles, responsibilities and time use; v) laws, regulations and institutional practices; and vi) safety, dignity and well-being. This formed the main source of information for an analysis of the causes/drivers of child labour for girls and boys in response to research question one (Section 3 Results).

Furthermore, the hitherto and/or potential programme contribution towards the realisation of envisaged changes for women and men, and girls and boys, was also articulated. This was based on the analysis of the programme interventions under Outcomes 1-3, with respect to how they have supported or are likely to support the realisation of equitable benefit distribution for different gender categories (Section 4 Gender responsiveness of the WNCB programme). Please note that Outcome 4 was not included in the study.

These formed the basis for the conclusions and recommendations presented in this report (Section 5).

1.4 Analytical framework

In the light of the study objectives above, the analysis focused on: i) gender disaggregation of the hitherto and projected programme results; ii) gendered power relations and their actual and potential effect on WNCB programme interventions and results; iii) strengths, weaknesses and gaps in gender mainstreaming in the WNCB programme; iv) evidence-based recommendations for gender sensitive programming, advocacy and strengthening project strategy during the next phase.

Table 1.1: Overview of the scope of the study

WNCB Outcomes	Level of analysis in the socio-ecological model	Assessment domains
<p>Outcome 1:</p> <p>Children are empowered and have improved access to (quality) formal education and youth employment within a supportive family and community environment</p>	<p>Individual</p> <p>Interpersonal</p> <p>Community</p>	<p>1. Patterns of decision making</p> <p>2. Social norms, beliefs and practices</p> <p>3. Access to and control over resources</p> <p>4. Laws, policies, regulations & institutional practices</p> <p>5. Roles, responsibilities & time use</p> <p>6. Dignity, safety & well-being</p>
<p>Outcome 2:</p> <p>Governments enforce child-rights based laws and have implemented policies on child labour, education, youth economic empowerment and social security</p>	<p>Community</p> <p>Society</p>	
<p>Outcome 3:</p> <p>The private sector takes full responsibility for preventing and addressing child labour</p>	<p>Community</p> <p>Society including (international) market dimensions</p>	
<p>Outcome 4:</p> <p>The EU, Dutch government and international/multilateral organisations act in support of the elimination of child labour and fulfil their obligation to protect by setting and reinforcing due diligence policies and laws</p>	<p>Society</p>	

2.0 Methodology

The study set out to answer 2 research questions, derived from the objectives of the study:

- i) What causes/drives child labour for boys and girls within the WNCB programme target groups and sectors?
- ii) What can the WNCB programme do better to address the risk factors of child labour and promote protective factors for boys and girls within the WNCB programme target groups and sectors?

These are aligned to the outcomes of the WNCB programme outcomes:

1. Children are empowered and have improved access to (quality) formal education, bridge or transitional schooling, and youth employment within a supportive family and community environment.
2. Governments enforce relevant child-rights based laws and have implemented policies on child labour, education, youth economic empowerment and social security.
3. The private sector takes full responsibility for preventing and addressing child labour.
4. The EU, Dutch government and international/multilateral organisations act in support of the elimination of child labour and fulfil their obligation to protect by setting and reinforcing due diligence policies and laws.

The study design, data collection methods and analysis techniques used are described below. Several data sources (primary and secondary) and collection methods were used to ensure data was triangulated, which would enhance the validity of the study findings.

2.1 Study design and approach

This was a non-experimental cross-sectional study that also adopted a mixed research strategy combining qualitative and quantitative research approaches, although the qualitative approach dominated. The preference for a more qualitative approach was influenced by the fact that the programme baseline report had collected sufficient quantitative data on the programme indicators, although the gendered power relations and the potential effect on the programme implementation and outcomes were not explicitly explored. Thus, Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs) were conducted in the programme districts to collect qualitative data. Quantitatively, a gender KAP⁵ study was conducted to gather information on the gender equality status quo as a backdrop to articulating its potential effect on the programme implementation and results. The KAP study also formed the basis for corroborating information on gendered power relations, which were further discussed during FGDs and KIIs to gain a deeper understanding of the socio-cultural factors underlying the status quo.

After establishing the status of the gendered power relations (Section 3.0), an assessment of the programme results so far was conducted, with particular focus on gender analysis of the hitherto and projected results (Section 4.0). This was intended to ascertain how the programme has impacted or is likely to impact the lives of men and women as well as boys and girls. Additionally, the programme intervention logical framework was subjected to a gender lens assessment to establish the strengths, weaknesses and gaps of the adopted gender mainstreaming strategies in the WNCB programme, at activity design, implementation and performance measurement levels. All these formed the basis for deriving evidence-based recommendations presented in the last section of this report.

⁵ Knowledge, Attitudes and Practices

The overall design and execution of the study was guided by the following gender analytical frameworks: the Harvard Analytical Framework (1984); Caroline Moser (1993); and the Social Analysis Framework. The following data collection methods were used: household Gender KAP survey, desk review, key informant interviews, focus group discussions, and case studies.

2.2 Sampling

The sample size for the quantitative component of the study was scientifically derived using a Kish Grid formula for sample size determination. A total of 237 respondents from 120 households participated in the household-based gender KAP survey that was conducted in all three programme districts. The geographical areas in which the study was conducted were purposively selected while a random selection technique was used to select the households that participated in the mini-survey. Study areas are summarised in table 2.1 below.

Table 2.1: Study area and sample size

District	Sub-county	Villages	Parishes									Total		
			Ajuket	Tiira	Amonikakinei	Moruita	Tokora	Katikekile	Tapac	Nakiloro, Lobuneit	Rupa			
Busia	Tiira T/C	Angorom	6	0									6	
		Akobwait	6	0										6
		Angariama	0	5										5
		Tiira Trading Centre	0	6										6
			12	11										23
	Buteba	Agaata				6								6
		Okame				6								6
					12								12	
Nakapiripirit	Moruita	Utut				6							6	
		Moruita trading centre				6								6
		Acherer				3								3
		Karinga				4								4
							19							19
	Tokora	Alibamun					6							6
		Lokerumon					6							6
		Achelel					6							6
		Tokora trading centre					6							6
								24						24
Moroto	Tapac	Kosiroi							6	0			6	
		Nakomoliworet							1	0			1	
		Timingorok							0	7			7	
		Akariwon							0	4			4	
										7	11			18
	Rupa	Nanyidik									12	0		12
		Lokoreete									0	3		3
		Lorukumo									0	6		6
										12	9		21	

2.3 Data collection methods and tools

Data collection and the overall analysis was guided by the 'Assessment to Action' approach that ensured effective coordination of the study activities, processes and intended outcomes as stated in the

study objectives in the introductory section. As such, the study adopted a phased methodological approach with specific but complementary activities and processes during each of the phases, as illustrated in figure 2.1 below.

Fig 2.1: Assessment to Action approach.



During the planning phase, the following activities were conducted: kick-off meeting, preliminary literature review, compilation and review (by the working group) of the inception report, and training of the data collection team. The aim of this phase was to ensure a well guided and coordinated study. As such, the study team embraced a participatory and consultative approach that brought all key stakeholders on board and to the planning table. This ensured that the study processes and activities described below were carried out effectively and efficiently.

i) Desk review

Extensive document review was conducted at different stages of the study as deemed fit. Key documents reviewed include project documents and reports, M&E reports and databases, baseline documents, gender & child labour policies and strategies, police crime reports, statistics on school attendance and drop-out rates as well as Gender Analysis Study reports. Secondary data collection followed a three-phase process, illustrated in figure 2.2 below.

Fig 2.2: A three-phase process for desk review



The literature search was conducted both online and within organisations and agencies working towards the elimination of child labour. These included the Ministry of Gender, Labour and Social Development, the National Children’s Council, UNICEF, Save the Children, Parliament of Uganda, Platform for Labour

Action, Uganda Child Rights NGO Network, and Academic institutions such as Makerere University - Faculty of Law and Department of Gender and Women Studies.

ii) Quantitative data

Quantitative data was collected through a gender-KAP household survey that drew a total of 237 respondents (117 13-17-year-old children and 120 caregivers). As mentioned, the purpose of the survey was to establish the status of the Gender and Power (GAP) variables/indicators at household level. The quantitative findings formed the basis of the in-depth discussions during FGDs and key informant interviews. Survey data was collected using an automated (ODK) researcher-administered structured questionnaire that contained both closed and open-ended questions. The preference for a researcher-administered questionnaire was influenced by the need to minimise the non-response rate that is often associated with self-administered questionnaires.

iii) Key informant interviews

A total of 23 key informant interviews were held with national and sub-national government officials and representatives of development partners, civil society organisations, cultural, religious and WNCB programme partners. At the national level, key informants were drawn from government ministries and

institutions, particularly the Ministry of Gender, Labour and Social Development, Ministry of Education and Sports, and the National Children Authority. Other key informants at the national level were drawn from development partners, CSOs and academic institutions: Platform for Labour Action, and the WNCB implementing partners in Uganda: Save the Children, EWAD, HIVOS and Nascent Research and Development Organisation, and UNATU.

At the district level, key informants included district leaders and technical officials such as the Chief Administrative Officers (CAOs), Probation Officers, Community Development Officers, Education Officers, representatives of CSOs/CBOs working on children’s rights, private sector actors, and cultural and religious leaders.

iv) Focus Group Discussions

A total of 26 Focus group discussions (FGD) were held with men, women, and female and male children⁶ aged 5-17 years. Separate FGDs were conducted for males and females to allow each category to share their experiences freely. The FGD participants were identified using local council leaders and WNCB implementing partners in the sampled communities. Each FGD involved 8-14 participants.

Table 2.2: Summary of FGDs conducted

Category	Total Number
Women	4
Men	3
Male adolescents (13-17)	6
Female adolescents (13-17)	8
Female children (12 & below)	3
Male children 12 & below	4

FGD guides, thematically developed from the study objectives and customised to each targeted category of FGD participants (adults and children aged 13-17 years/youths), were used. The research team worked with WNCB partner staff to identify and mobilise children to participate in the study. To allow for easy sharing and for older children not to dominate the discussions and overshadow younger children, children were further divided into two categories i.e.: older children of 13 to 17 years and a middle-aged category of 8-

12 years.

Since the development of the UN Convention on the Rights of the Child (UNCRC) in 1989, children’s right to express opinions in matters affecting their lives as articulated in Article 12 has gained momentum⁷. This has helped to highlight children’s opinions and voices in broader processes of consultation and participation in key areas of child rights. Notably, the late 1990s and early 2000s came with the recognition that children can participate not only in development work but also in research as ‘sophisticated thinkers and communicators’.⁸ This research too recognised children as active and resourceful partners, deserving of respect and, whose views have to be taken seriously. To enable children to participate in research, various child-focused methodologies were developed to elicit information from them. The child-centred methodologies adopted in this study are highlighted below.

As indicated in Table 1.1 above, of the 28 FGDs held, 14 were conducted with children between 13 and 17 years and 7 with children aged 8-12 years. Boys were separated from girls to allow for free expression of perspectives on issues in an informal, relaxed manner. To make these discussions more

⁶ In Uganda, a child is defined as any person under the age of 18 years.

⁷Bernard Vanleer, 2014 ‘Steps for engaging young children in research – The Guide’. Vol. 1

⁸Harcourt, D. and Einarsdottir, J. (2011), Introducing children’s perspectives and participation into research, Special Issue: Children’s Perspectives and Participation in Research (Harcourt and Einarsdottir ed.), *European Early Childhood Education Research Journal*, Vol. 9 (3), Routledge

interactive and participatory, fun ice breakers were used at the start to cut the tension, and throughout the discussions. This helped to create the necessary relaxed and safe environment that encouraged children to speak out.

Additionally, the Participative Listing and Ranking Tool⁹ was administered during FGDs with community members and children (13-17) to identify the risk and protective factors for child labour in the project areas. The strength of this tool is that participants not only identify risk and protective factors, but also engage actively in prioritising the risk and protective factors that are most important to them in their context, and contribute to the identification practical actions to address the issues. Administering this tool involved facilitating focus group discussions so that participants collectively identified and prioritised risk factors that cause harmful outcomes and the protective factors that reduce vulnerability to child labour. The facilitators ensured that the factors were always gender disaggregated. The results of this part of the research can be found in Section X.

v) H-Assessment

The H-Assessment is a simple monitoring and evaluation tool to explore the strengths/successes and weaknesses/challenges of any initiative/group/process and to suggest action ideas to improve these.¹⁰ The objectives of this exercise were to explore the strengths and successes of the WNCB programme concerning both girls and boys in the community, and men and women. This form of assessment has the advantage of facilitating the researcher to explore the weaknesses or challenges of the programme concerning the beneficiaries i.e., boys and girls, as well as generating ideas/suggestions from children on how to improve/strengthen the programme so that they can benefit more from it.

The children that participated in this assessment were divided into two groups; each group did their own H-Assessment and was allowed time to present it at the end of the exercise.

vi) Structured and guided creative drawings and visuals

Children between 5 and 12 years were supported and guided by the researcher to express themselves through creative drawings as a way of voicing their issues and concerns about child labour. Boys and girls were not separated for this activity as there are normally fewer disruptions with children at this age.

To avoid huge data sets from child focused methodologies, these methods were employed in an alternate manner such that if in one village the team conducted storytelling, then in the other, it used the H-Assessment or structured and guided creative drawings and visuals.

vii) Case studies

While the above data collection methods are potentially rich for learning about children's perspectives and feelings, they may mask important individual experiences and perspectives¹¹. Therefore, case studies were collected from individual children as an in-depth way of capturing and gaining an understanding of their lived experiences and the realities of child labour. This method enabled the team to understand how children who have experienced the worst forms of child labour perceive and feel about this vice¹². A total of 3 case studies (2 male and 1 female) were conducted with children involved in the worst forms of child labour. The cases involved one girl who had got pregnant while performing child labour; one boy had lost his fingers at the place where he worked, while one boy represented a success story of a boy who had transited from child labour to decent work. This method did not focus on a specific age of children or any other variable, but rather the magnitude of a child's story and experience and its value addition to the objectives of the study.

⁹ The Alliance for Child Protection in Humanitarian Action, Identifying and Ranking Risk and Protective Factors: A brief Guide, (2021)

¹⁰ Save the Children – kit of tools - 2008

¹¹ Johnson Vicky, Hart Roger and Colwell Jennifer (2004) 'Steps to engaging young people in research' Vol.1

¹² Ibid, 2004

2.4 Data Analysis

Qualitative data was subjected to content and thematic analyses; quantitative data was analysed at a descriptive level based on the frequency and cross-tabulations generated by SPSS v23. All data sources were interactively integrated (ensuring triangulation) in order to draw conclusions and formulate appropriate recommendations.

2.5 Study limitations

The cultural diversity within the areas that the WNCB programme operates means there are differences in the gender roles and expectations. It was revealed that, in both Busia and Karamoja, there are ethnic minorities with varying cultural beliefs and practices. To this extent, some of the cultural beliefs and practices that drive the gender division of labour may not apply wholesale to all ethnic sub groupings in the study area. This notwithstanding, there are several cultural commonalities which make the findings presented in this report largely applicable to most of the sub-groups.

The gender roles are driven by the economic activities and sources of livelihood which are not the same in the geographical area of coverage by the WNCB. Therefore, the roles of women and men as well as those of boys and girls may slightly differ depending on the main economic activity in the area.

The study was conducted during a rainy season, so there was limited activity in the mines. It was therefore not possible to make observations on the gendered roles of girls and boys in mine work, apart from what was observed at the household level regarding gold washing.

Although it is a common practice for girls not to inherit land from their parents, in homes where the parents are educated, girls are increasingly getting some land as their inheritance. We add this to suggest that not all the findings in this report can be generalised; some of them are context specific. This would imply therefore that tailor-made approaches for each area are required.

The study was conducted when insecurity related to cattle rustling was high, and therefore some areas had to be dropped from the sampled sites. These were replaced with sites where the implementation of WNCB had just started. This meant the study team did not have the opportunity to interact with some of the people in areas where the WNCB programme had been being implemented for a long time.

3.0 Results

The findings for each of the 6 assessment domains are described in this chapter, based on the literature reviewed and the fieldwork undertaken using quantitative and qualitative research methods described in Chapter 2.

3.1 Domain 1: Patterns of decision making

Inequitable power relations and discriminatory cultural norms, values, attitudes and beliefs of the people of Karamoja and Busia are the foundations of gender inequality. In this section we describe patterns of decision making within households, and concerning reproductive rights, education and child labour.

Decision making within the household

In both Busia and Karamoja, decision-making power within households resides at different levels. Decision making lies with the man/ husband/father and mother with the older males. Girls generally have almost no decision-making power.

In Karamoja there is a belief that a man is naturally the head of the household even though within their community women hold all domestic responsibilities. Thus, the men retain the power over the major decisions in the home. Participation in leadership by women and girls at household level is mainly limited to welfare-related decisions for the basic needs. These decisions are made by the girl children and mothers and to a small extent mothers and sons. A woman is fully in-charge of ensuring that there is food in her household even when it means doing casual labouring to buy food and feed her children and the husband. It can therefore be argued that effective participation in leadership at household level by women is mainly on issues related to their reproductive roles in the home. Decisions related to the marital relationship between husband and wife are mostly made by the husband, while decisions between the mother and children are mainly made by the mother in consultation with the respective child. The girl child tries as much as possible to abide by the mother's decisions, but the boys in some cases defy their mothers' decisions.

Education

Women tend to be the ones to take the initiative concerning education of their children, but they do not always have the power to ensure the children can actually attend school. With the Universal Primary Education Policy in Uganda, all children have access to free tuition or functional fees at primary and secondary levels. However, there are other school requirements that the parents have to meet, and these also are a responsibility of women.

This is illustrated by a programme in Busia which supports children from poor families to get sponsors from abroad who pay part of school fees and provide them with some money for scholastic materials. The fathers were not in any way involved in the arrangement and money comes directly to the mothers. On several occasions, women have gone to the DCDO and probation office to report their husbands for grabbing the money and using it to marry other wives or buy alcohol. This scenario means that even when a woman has managed to secure support for her children, she is not in total control.

Reproductive rights

Due to unequal power relations between the spouses, women have little control over their lives; rather their male partners are in control. Decision making between wife and husband in Karamoja about when to have children and how many is predominantly a male preserve.

"A wife for whom bride price has been paid is an asset of the husband. Her labour and even her womb belong to the husband because they were bought with the bride price that was paid." (Member of FGD in Kosiroi)

A girl child is seen as a visitor in her natal home and a source of wealth to her parents, especially for the father and the immediate male clan members. Because of the desire for wealth coupled with high poverty levels, especially in Karamoja, the people around the girl keep a keen eye on her growth and as

soon as she gets her first menstrual period, she is seen as mature enough to marry. Men will start talking to the father of the girl to give her away in marriage. Even when the girl feels that she is not yet ready for marriage, the parents will make every effort to see that she gets married.

The mother rarely intervenes to stop the marriage because she fears that the daughter may get pregnant outside marriage and this will put an extra burden on her to cater for the grandchild, and the family will also suffer social stigma and ridicule because their daughter has given birth before getting married. The mother feels that when her daughter gets married, she will be respected by community members.

When it comes to the father, he will want the girl to get married so that he gets bride price. In Karamoja, bride price is usually in the form of cows. The number of cows is determined by the level of wealth of the family of the man intending to marry her. If the family has many cows, over 50 cows can be paid as bride price for a young girl. Even if the man is as old as her grandfather, as long as he has the cows, he will marry that girl.

The girl is not involved at all in the bride price negotiation. The negotiation process is exclusively done by men. At the appointed time when the cows are to be taken to the girl's natal home, she is put in a house and locked inside. As the cows come, each of the girl's male relatives are given one, and the father remains with a few, while the mother of the girl will be lucky if she even gets one cow. The bride is only given bead necklaces by her friends. The bride will know that many cows were paid for her based on the number and type of necklaces she is given.

This happens in about 70% of the families in Karamoja. In the other 30%, the girls decide themselves when to marry and who to marry. However, while the decision of the girl to get married may seem like her own, it is influenced by some push factors. These include failure to attend school; dropping out of school because the parents cannot meet the school fees and scholastic materials; poverty and hunger; lack of life skills and guidance in life. Being out of school makes adolescent girls redundant and marriage is what they look up to in life. This is confirmed a study conducted by FAWEU (2021) where it was established that schools provide structured programmes that usually put the children together, partly to divert their minds from thinking about sexual relations or catching up with their boyfriends or girlfriends.

Ability to decide when to have children and how many only resides with women who are empowered and less vulnerable, and most women and girls in Karamoja and Busia do not fall in the category of empowered women. The payment of bride price is one of the practices that enslaves women, especially in Busia and Karamoja where a married woman for whom bride price has been paid does not have control over the number of children she gives birth to.

In the old days, Karamojong women gave birth to fewer children because their husbands used to stay away from their homes as they moved around with their cows. Nomadism was the way of life for Karamojong men; they would spend up to six years without going back to their homes. This worked as a natural family planning method. However, these days the situation has completely changed, because most cattle have been rustled (stolen) and some men are now living a sedentary life.

The changed lifestyle has not been matched by the adoption of modern methods of birth control. The women and men have not been well sensitised about use of modern contraceptives. The few men who are aware of modern family planning methods have limited acceptance of the use of contraceptives. This is confirmed in a DFID report (2016) where it noted that *"If a husband notices that his wife has had an implant [for contraceptive purposes] he will bite it out of her arm!" (Woman in Amudaat)* *"You, the woman, make the decision to space your children and how many you can have. You do this without the consent or knowledge of the man because you will be responsible for feeding and providing*

all the needs for the children. However, if he gets to know you are accessing the service [contraception] you will be beaten, some women have been killed in the process." (Young woman in Amudaat)¹³

From the above, it is evident that women are not in control of their bodies. If a male partner disagrees with the use of modern methods of family planning, the female partner has only two choices: either to abide by the husband's decision and not use family planning, or to use contraceptives in secrecy and face the repercussions when/if the husband finds out. It is therefore not surprising that the Karamoja region has the highest total fertility rate (TFR) among women of reproductive age (15-49 years). They give birth to an average of 8 children, higher than Uganda's national average of 5 children and three times the average of 3 children per woman in Kampala (UDHS, 2016). This high fertility rate is also associated with negative health outcomes: high maternal and infant mortality rates that are almost double the national average.

Child labour

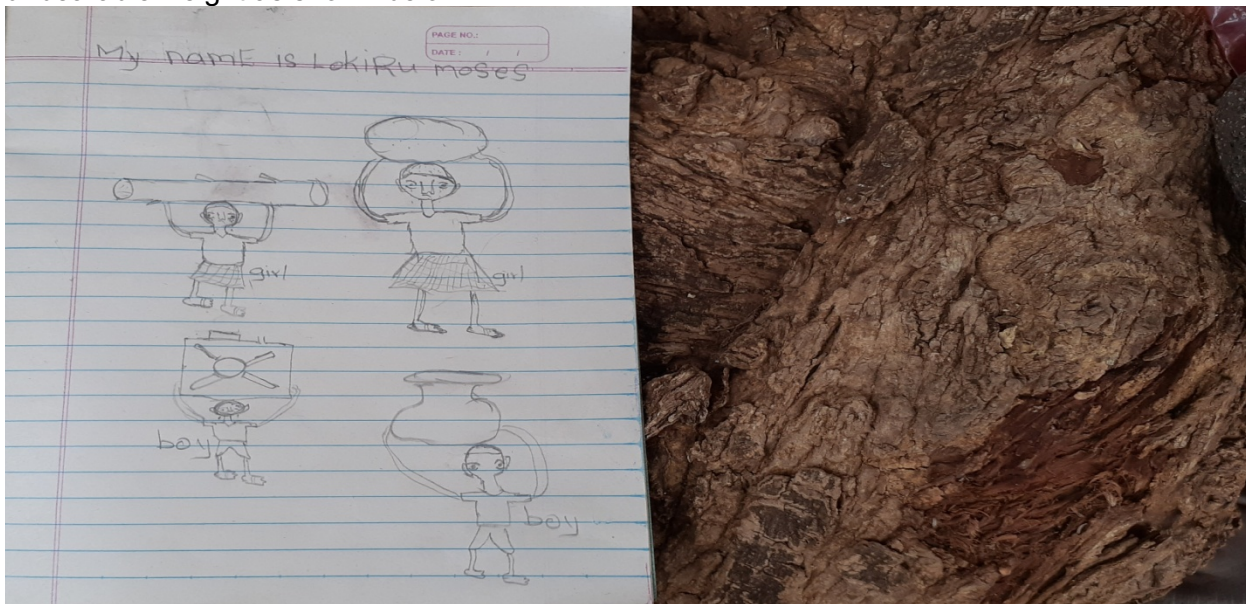
Concerning child labour, the mother plays a big role in making the decision for her children to become involved in child labour, especially for the children aged 12 years and below. In Karamoja, the mothers tell their children both boys and girls:

"If you do not go to work today, you will not eat."

"You will not go to school unless you go to carry stones at the stone mining sites."

"When the day's work has ended, your mother is given the money you have worked for, and she uses it to buy alcohol."

The children were not at all happy with this situation, and most of the drawings that were done by the 8-12 year-old children portrayed a child carrying heavy loads to earn some money and crying due to the unbearable weight as shown below:



The study established that the practice of mothers taking their children's earnings applies to girls aged 13-15 and the younger boys and girls aged 8-12. This is across the board for the married women and the single mothers/ divorced or widowed. The girls surrender whatever they get to their mothers to support the family. Even when girls try to save some little money for personal use, the fathers come around with friends, ask the girls if they have some money to lend them but they never pay it back.

Boys aged 13-15 years are treated differently. When the boys in this age group work for money, they do not give it to their mothers or even to their fathers. Once they get their money, they go to public places

¹³Coffey International Development Ltd (2016): Support for Strategic Review and Planning to Strengthen DfID's Work on Gender Equality and Women and Girls Empowerment in Karamoja Region, Uganda.

where they eat cooked food and go home when they are satisfied. The little money that remains is saved until it accumulates to be used for buying clothes. This therefore shows a level of independence of the boys aged 13 years and above compared to their female counterparts. This finding was confirmed by the staff of UNATU who explained that as the children work, the boys may look at their personal needs, but the girls may be forced to work and provide this money for the family.

Child labour: risk and protection factors

The Participative Listing and Ranking Tool (PLRT) was administered to both boys and girls in the two of the three study districts: Busia and Nakapiripirit. Due to insecurities in Moroto district at the time, coupled with the prolonged time required to administer the tool, it was not possible to administer the PLRT there. Therefore, for Moroto District grassroots respondents, the study was confined to FGDs, storytelling, and structured picture drawing.

The purpose of administering the PLRT was to gain an in-depth understanding of the context of risk factors at each level of the social ecology of the child and identify the risk factors that could be predisposing boys as well as girls to child labour, leading to harmful development. Additionally, the tool was also helpful in establishing factors that would be instrumental in buffering and protecting children from child labour. Risk and protective factors were therefore identified first with the individual child. The second level of identification was the household or the immediate family where the children are developing. The third level was the community, informal networks, and the local environments and the fourth level was the broader economic, policy and social and wider environments.

The district-based comparative analysis of risk and protective factors also included a gender analysis component, where factors pertaining to girls and boys were analysed separately at each ecological level. To gain an in-depth understanding of these factors, their influences, and the convergence and divergence of these were also examined. Information collected from the participative listing and ranking tool was also triangulated and either supported and validated, or challenged and contradicted, information collected using other methods (KIIs, FGDs and case studies). Existing empirical literature on the subject was also reviewed.

Poverty (1), death of parents (5), orphanhood (6), lame parents (8), lack of food (3), lack of money by parents (7), lack of shelter (9), lack of basic needs (2) and lack of land for crop growing (4) are the risk factors that potentially predispose boys aged 13-17 years to child labour in Busia District. The factors are presented in the order by which they were mentioned, but the rankings are indicated by the numbers in the brackets signifying the magnitude with which a given factor affects the children. Although poverty was ranked as the number one factor exposing the children to child labour, during the discussions, the boys indicated that lack of basic needs was the most prevalent reason why they engage in child labour. Please see the participative listing and rankings matrix of the boys below.

“... we are forced to go and wash stones and also sell things in the market so that we can get money to buy basic needs.”

Boy child, Busia District

Risk factor rankings for boys (13-17) in Busia District

How prevalent are the following risk factors?

The note taker will tick one answer for each statement

Risk Factor List		1	2	3	4	5
		Not at all prevalent	A little prevalent	Somewhat prevalent	Often Prevalent	Very prevalent
1.	Poverty					
2.	Lack of basic needs					
3.	Lack of food					
4.	Lack of land for crop growing					
5.	Death of parents					
6.	Orphanhood					
7.	Lack of money by parents					
8.	Lame parents					
9.	Lack of shelter					

The boys argued that whereas poverty is experienced both at the individual at the family level, lack of basic needs affects them as individual children, it does not affect their entire families. The boys were also of the view that family poverty affects them as children, their families and their entire communities. See how the risk factors mentioned above affect the ecology of the boys 13-17 in Busia District in the PLRT matrix.

Extent to which risk factors affect the social ecology of children in Busia District

Establish where children experience the risk factors					
Risk Factor List		Individual Level	Family Level	In the Community	In the wider society
1.	Poverty				
2.	Lack of basic needs				
3.	Lack of food				
4.	Lack of land for crop growing				
5.	Death of parents				
6.	Orphanhood				
7.	Lack of money by parents				
8.	Lame parents				
9.	Lack of shelter				

The 2014 UNICEF Report presented a new face of poverty that had not been discussed in the development world: child poverty. According to UNICEF, child poverty is different from adult poverty. For children, poverty is not just the lack of money. It is multidimensional, involving deprivations in education, health, food, water and sanitation. The Report established that 38% of children aged 6-17 in Uganda live in poverty, and deprivation was by far highest in Karamoja where 82% of children are deprived in two or more dimensions.

It may be important for the WNCB programme to take note of what exactly child poverty entails in the target districts to design or boost interventions that directly target this problem for children. As argued in the Report, it is important to tackle child poverty during childhood, as this is a critical period of physical, intellectual and psychological development in life; secondly, children are particularly vulnerable to exploitation and abuse and have particular developmental needs and rights; third, individuals within households do not necessarily have equal access to resources, and children may face discrimination in many cases.

Like the boys in Busia District, boys aged 13-17 years in Nakapiripirit District that participated in the FGDs in Acherer sub-county and the village also ranked poverty as the major risk factor predisposing them to child labour but ranked lack of food as the second and most prevalent factor. They ranked lack of basic needs as the fourth risk factor, preceded by lack of money, and lack of food took a much more fore place. Their risk factor rankings appeared as follows: poverty (1), lack of food (2), need for money (3), lack of basic needs such as clothes (4), peer influence (5) and lack of school fees (6). To the boys in Nakapiripirit, the need for money preceded the lack of basic needs, the reasoning possibly being that if they can get money, they can take care of their basic needs.

This finding was supported by girls 13-17 years that participated in the FGDs in Moroto District. When the girls were asked what causes child labour in their community, all of them almost chorused one word: lack of food and/or hunger as the essential factor exposing them to child labour and other child rights-related abuses. The girls explained that a child in Karamoja can often go two days without eating anything. Poverty was mentioned second, followed by lack of school fees and peer influence. Food insecurity and hunger is a major factor affecting the entire region of Karamoja as indicated in various Reports (Source).

Good nutrition is a protective factor and one of the foundations of normative child development, without which several risk factors are likely to emerge whose effects may remain through adolescence and adulthood. The UNICEF 2022 Report has linked food insecurity and hunger to low birthweight, anaemia, stunting, anxiety, depression, attempted suicide, substance abuse, among other effects.

It is important to note here, that there seemed to be diverging lines as far as risk factors were concerned within the same district, in this case Nakapiripirit. Whereas boys in Acherer sub-county indicated that poverty was their number one predisposing factor to child labour, boys in Moruita sub-county in the same district argued that for them, lack of basic needs like uniforms, books, pens and pencils was the key reason why many of them engaged in child labour activities. Their list of risk factors was as follows: lack of basic needs like uniforms, books, pens, pencils (1), lack of food (2), lack of money for school fees (3), need to support parents (4) and finally, lack of clothes (5). The children argued that the presence of money in a household does not translate into parents taking care of their needs.

“Unfortunately for our parents, for them when they get money from lejjalejja they do not buy food. Most of them buy alcohol and leave us to suffer alone. Some parents even shout at the girls ‘you malaaya’ why don’t you go and get married and get a man to take care of your needs.”

Boy child, Acherer Sub-County, Nakapiripirit District

Unique and new to this discussion also, the boys in Moruita sub-county, Nakapiripirit introduced a new theme to risk factors, which had not surfaced in either of the other study districts: the need to support their parents as one of the factors that predispose them to child labour.

Henry, one of the boys who participated in the FGDs in Moruita sub-county, narrated how he had woken up early on the morning of the FGDs and headed for *lejjalejja* (a slang term for child labour in that community) which he had finished at about lunchtime. He had been paid UGX3000 (about one dollar), which he had used to buy flour and cooking oil for the family. Henry lost his father to insecurity in the area when he was about four years old and now lives with an alcoholic and non-supportive mother. Daily, Henry has to share his *lejjalejja* earnings with his mother, who also demands money daily from the boy to buy alcohol.

“Even during school days, I have to find a way of earning money for the family, otherwise we will die of hunger. I live with my three younger sisters, who are not allowed to go for ‘lejjalejja’ because of warriors and other bad people in the area.”

Boy child, Moruita Sub-County, Nakapiripirit District

When asked what would make them feel happy in the community the boys had varied responses. Some said: ‘when Save The Children sponsors children from the community’; other children mentioned, ‘if I had both my father and my mother, I would feel happy’, but Henry had this to say:

“... if my family stops drinking that would make me feel happy...”

Boy child, Moruita Sub-County, Nakapiripirit District

This finding is corroborated by the FGDs in Busia District where the girls mentioned alcoholic parents as one of the predisposing factors to child labour. The girls said:

“Some children also have family background problems, maybe your father is a smoker, the mother is a drunkard and you a child you are just left there. You are the one to look for food for yourself, to know whether you have eaten or not, you have dressed or not, everything you are the one to know, you are just left there.”

Girl child, Tiira Sub-County, Busia District

Girls aged 13-17 that participated in FGDs in Busia District ranked lack of basic needs i.e., Vaseline, knickers, pads, etc. as their key prevalent child labour predisposing factor, followed by poverty, family neglect, death of parents and/or orphanhood. This is similar to the boys aged 13-17 years in Moruita sub-county, in Nakapiripirit District, who also ranked lack of basic needs as the foremost factor predisposing them to child labour. This finding was supported by the structured and guided visual picture drawings exercise in Busitema Sub-County in the Busia district done with girls aged 8-12 years. 11 of the 12 girls that participated in the exercise indicated that they were going to use their transport refund to buy basic needs, which included uniforms, geometry sets, pens, and pencils.

60% of the girls that participated in the FGDs indicated that they engage in child labour to acquire basic needs. Their list of risk factors included the following: lack of basic needs (1), poverty (2), family neglect (3), death of parents (4), family background (5), lack of land (7), lack of food (6). Once again, the numbers in the brackets indicate the rankings in terms of prevalence with which a specific factor was ranked by the girls. This is an indicator that probably when parents in rural settings pay school fees for their children, they rarely think about other accompanying needs. Cases were also mentioned by children of parents who instead of taking care of their children’s needs, use their children’s meagre earnings to buy alcohol and other things.

“When our parents have money, sometimes it does not mean that they will buy for us things that we need. We go and wash stones so that we get the things that we need.”

Boy Child - Busia District

It is also important to note that all the boys and girls that participated in the FGDs in Nakapiripirit and Busia districts were attending some form of schooling, whether formal or informal. Most of the girls in Busia District were undergoing skilling programmes in different areas: catering, tailoring and fashion designing, and bakery. However, none of the girls that participated in the FGDs in the Moroto district, were attending any sort of formal school or training. All of the girls in Busia District were child / young mothers – and the majority came with their tiny babies to the FGD as they had recently given birth to either their first or second child. Two girls were visibly pregnant and had previously dropped out of school. The highest level of educational attainment in that group of girls was primary six; the majority had never been to school. On the other hand, all the boys that participated in FGDs in the three districts were all attending formal schools.

Factors that protect children against child labour

As explained in the introductory section, protective factors are those elements, features and aspects that are present in the socio-ecological environment of a child that buffer and protect the child from child labour and also promote development and other positive social protection outcomes. Although numerous risk factors predisposed children to child labour in the study districts – as seen in the previous section – protective factors are also present within the same precarious ecological environments. However, it was not always easy for the participants to identify the protective factors in their contexts, which may be due to the extreme conditions that they had been exposed to – or because they had never been guided to think about them, or to think about those elements and features as protective factors.

After in-depth discussions and guidance, girls in Busia District mentioned protective factors such as the presence of mobilisers and or NGOs like EWAD, availability of schools in the area, good security in the area, presence of supportive parents and guardians and joining support groups like choirs, in that order. Girls gave individual testimonies of how they had been rescued from child labour by para social workers of EWAD. Many of the girls that participated in the FGD are also undergoing skilling in tailoring and fashion designing, in Busia District.

Protective factors ranked by girls aged 13-17 in Busia District

Protective Factor List		1	2	3	4	5
		Not available or accessible at all	A little available and accessible	Somewhat available and accessible	Often available and accessible	Very available and accessible
1.	Presence of mobilisers / NGOs like EWAD					
2.	Availability of schools in the area					
3.	Good security in the area					

4.	Presence of supportive parents and guardians					
5.	Joining support groups like choirs					

The girls also mentioned that there are schools almost every two kilometres in Tiira village. And most of the schools have an affordable fee-structure, which makes education affordable to almost all parents and guardians in the township. The girls also mentioned the fact that the area has relatively good security, which encourages parents to send their children to school without fear of any eventualities. The girls also join various support groups in their contexts which act as layers of protection and buffers against child labour and other abuses.

“I think when you join choir groups you will be comfortable, much of your time you will spend it practising how to sing, to dance. That is for the church, not this Disco Matanga.

You learn how to dance, how to sing, how to express yourself.

You will not be in other groups that will tell you today someone has died the other side let us go.

You will not be there you will just be here spending your time.”

Girl child, Busia District

Availability and accessibility of protective factors

How available or accessible are the protective factors?					
Protective Factor List		Individual Level	Family Level	In the Community	In the wider society
1.	Presence of mobilisers / NGOs in the area				
2.	Availability of schools				
3.	Good security in the area				
4.	Presence of parents and guardians				
5.	Joining support groups like choirs				

On the other hand, boys in the Acherer sub-county mentioned factors such as the presence of guardians and other family members and elders (1), code of conduct for investors and mine proprietors (2), binding bye-laws against child labour (3), the existence of Save the Children school in the area (4), presence of local councils (5), presence of Save The Children and other NGOs (6), a heavy presence of police and UPDF in the area (7) and the presence of religious leaders (8).

The boys clarified that the presence of their guardians is key to shielding them from child labour, as they sometimes take care of their immediate needs, but this may not always be the case with some children. The boys secondly explained that there is a code of conduct for investors and other mine proprietors that bars them from hiring children. This, the children noted, has protected many children in Acherer village from child labour-related activities. Even those that were engaged in child labour in the past, had been rescued by saving the children. They also mentioned that the district is currently developing a bye-law on child labour which is in its final stages.

However, the boys also highlighted the fact that the area has only one school with only three classes, referring to the Save the Children motivation centre which had been turned into an elementary school. And that the next nearest school was 64 km in the direction of Moroto town and 24 km in the direction of Nakapiripirit town. Save the Children, the only NGO present in the area, is doing a lot of good work to rescue children from child labour and take them back to school. There is also only one police station, supported by about three UPDF detachments – however, the UPDF in the areas had also been cited in child abuse. There is one church, whose religious leaders did not care about children and also the LCs whom the children confirmed were present in the area but did not care about children's rights and well-being. The children also affirmed that while family elders may also be present, they are not helpful.

Boys in Busia afforded only three protective factors: the presence of child labour laws (3), availability of shelter (2) and (both) parents being alive (1).

From this discussion, therefore, the major themes that are coming through as major risk factors are: lack of basic needs for children, especially for children in Busia district, and lack of food primarily for children in the Karamoja-based districts, Moroto and Nakapiripirit. Poverty is a factor that runs across the three districts for both boys and girls. However, there is something unique about children in Nakapiripirit specifically Moruita Sub-County, who mentioned that they engage in child labour to support their parents. Concerning protective factors, the presence of guardians and/ or parents, runs across the three study districts, followed by the presence of laws and bye-laws against child labour and the presence of NGOs.

It is imperative that the WNCB partners work towards reducing and gradually towards eliminating risk factors and their effects at the different levels and contexts in which they occur, and support and/or accentuate the protective factors and ensure that these outweigh the risk factors to reduce and eliminate vulnerability to child labour and other abuses.

3.2 Domain 2: Social Norms, Beliefs and Practices

The social norms, beliefs and practices in the areas of operation are skewed to favour men more than women. Gender disparities have not yet been bridged, and women and girls are accorded low status in the community and therefore are still very vulnerable compared to their male counterparts. The status of women and girls in relation to men and boys is discussed in this subsection based on current practices.

i) Forced/ early marriages (information from literature review)

“Forced/early marriages and mutilation are still being practiced in the communities of Tapac and Katikekile. Girls are pulled out of school and taken for confirmation at the church, soon after confirmation a girl of 12 years is given away in marriage. The cutters now use razor blades and pretend to be celebrating a birth or birthday when actually they have mutilated a girl and soon after the girl is given away for marriage”. (Child protection officer, Katikekile sub-county)¹⁴

“Courtship” happens through rape

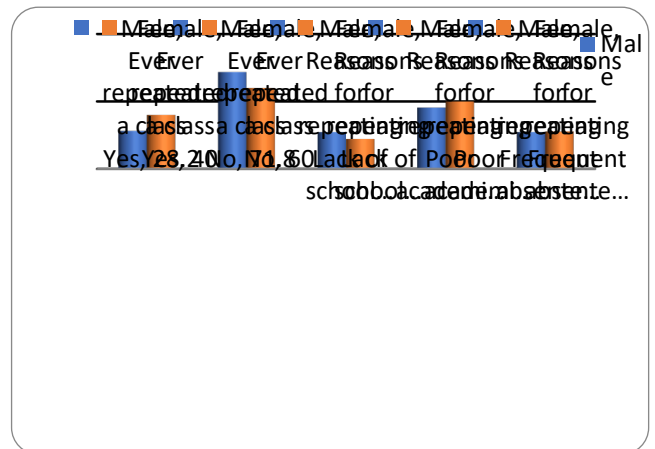
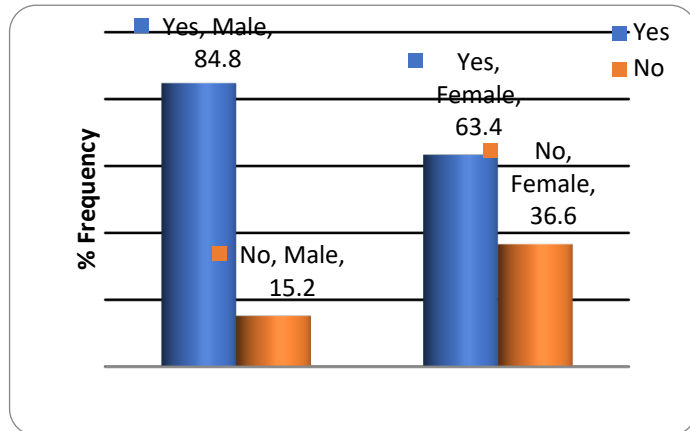
“Young men of warrior age (late adolescence and young adulthood) rape girls aged between 10 and 12 years as a way of “securing” them for marriage. Although the extent of this traditional practice is difficult to ascertain, rape is cited as common in Karamoja and contributes to many girls being married off as early as 10. There are suggestions that, in some instances, girls younger than the official age of marriage (18) may collude in the practice – escaping to the bush with young men of their choice, so as to be allowed to marry them. Child and Early Forced Marriage, especially among the Pokot and Ik

¹⁴ Coffey International Development Ltd (2016): Support for Strategic Review and Planning to Strengthen DfID's Work on Gender Equality and Women and Girls Empowerment in Karamoja Region, Uganda.

people, but generally practised throughout the region, is very common. All communities visited said that this type of violence is a key cause for low completion rates for girls in school and non-attendance of school for girls and boys in the region.¹⁵

Descriptive statistics gathered for the mini-survey reveal that more girls (36.6%) than boys (15.2%) were out of school at the time of the study, as shown in Figure 3.1 below.

Fig 3.1: Schooling status by gender



Statistics indicate that more girls (40%) than boys (28.2%) had repeated a class due to factors including lack of school fees, frequent absenteeism and poor academic performance.

Review of enrolment data for Moroto district revealed that although enrolment of girls is almost higher than that of boys in lower classes, their dropout rate becomes higher as they go into higher classes. This confirms the culture-based marginalisation of girl children, which curtails their opportunities for advancement in education.

A story was shared during a key informant interview with the Education Officer in Nakapiripirit of a boy who wanted cows for his own bride price and decided to arrange the marriage of his sister who was at school. On the fateful day, the boy went to his sister's school and tried to forcefully pull her out to go and get married so that the boy could use her dowry for his bride price. The local authorities intervened and arrested the boy, so his whole plan was frustrated.

ii) Female genital mutilation/cutting (information from literature review)

FGM/C is a social issue, a rights abuse and is about power and politics. It is about control of both women and their sexuality and what it means to be a female human being, and to be a full part of society. FGM/C is about the relationships between women and men and how cultural expectations for being a woman or a man are passed on from generation to generation.

All FGM/C causes physical, psychological, emotional, sexual, spiritual and social damage. Health consequences include pain and trauma, as well as risks of haemorrhage, infection and sometimes death³⁰. There is evidence of increased risk of complications at childbirth, putting mothers and newborns at risk. FGM/C also has economic consequences for the affected families and communities and

¹⁵ ibid

can prevent girls from accessing formal education and development. While the government of Uganda and NGOs have made efforts to reduce the practice, girls still move across the border to Kenya to be cut.

iii) Pooled bride price

When a girl gets married, the suitor has to pay bride price mainly in the form of cows. Traditionally, the man is supported by his relatives, who pool together the bride price. When he does not have enough own cows, the relatives and friends contribute the cows so that the man is able to marry a girl of his choice. This implies that marriage is a communal affair. This is not only in Karamoja but in many parts of the country. As such, “a woman belongs to the entire clan”. The bride-price cows are then distributed to the male relatives of the bride. The girl for whom the bride price has been paid does not get even a single cow. If the girl/ woman does not live up to the expectations of the husband and his relatives, she is sent back home (divorced) and her parents have to return to the husband an equivalent of the bride price that was paid.



A woman for whom many cows are paid is given many bead necklaces by her friends compared to a woman for whom less cattle were paid, as demonstrated by the two women in the picture. This is a pride for Karamojong women.

iv) Polygamy

Marrying more than one wife in Karamoja is a cultural practice. The husband goes to one wife, makes her pregnant and when she is about to give birth, he will

abandon her and go to the second or third wife. The husband will not go back to the wife until one year after delivery, when he is ready to make her pregnant again.

From this practice it can be said that the wife has to look after herself even after delivery because the husband is not around. This is yet another strategy used by male spouses to avoid taking responsibility.

v) Gender based violence (GBV)

GBV is endemic in the region. It is exacerbated by (a) the dislocation of society, (b) loss of cultural identity and purpose and (c) misuse of alcohol. GBV used to be a “traditional” part of society in Karamoja, with some older women still claiming that the proof of a husband’s love was in the fact that he hit (“disciplined”) his wife. With the efforts of government, including enacting laws that are against GBV and raising awareness about the ills of GBV alongside the NGOs, most women no longer regard wife beating as an indicator of love. The women are instead very unhappy about GBV.

Assisted wife beating: The pooling of resources/ cows to pay the bride-price for a woman makes many men who contributed cows feel that they have a say in the way the wife and husband relate. Given that patriarchy reigns in the areas of operation, the men will most of the time support the opinion of their fellow men. In situations where there is a misunderstanding between husband and wife and the husbands feels extremely aggrieved, he will call four (4) of his kinsmen to his home. Two of the men hold the woman’s arms apart and the other two hold the legs apart. The husband then embarks on

beating the woman's private parts using his walking stick as the four men look on. This level of torture and humiliation results in loss of dignity and makes the women in this category resort to drinking alcohol (local gin); after all they have nothing to lose.

The assisted beating has similarities with what some older women explained when they were asked about how a newly married couple manages sex when the girl has undergone FGM/C. This is what they said: *"It seems like the men enjoy trying to penetrate a cut woman. On the wedding night, a man might have told his brother that he 'could not pass' and that they have 'wasted their cows'. So the women told the husband's mother and she got the horn, and made it smooth with a knife. They put butter on the horn and used it to stretch the girl open. She cried a lot, but she got used to it – just like I did". (Woman who used to carry out FGM/C, Amudaat).*¹⁶

Seating arrangements: In Karamoja, men have some small special portable seats which they carry everywhere they go. When there is a meeting, the men use their seats while the women sit on the bare ground, however dusty it may be. This is a demonstration of the power imbalance between men and women because the one on a higher level has more negotiation power than the one seated on the ground.

vi) Other beliefs

Some of the above practices are also found in Busia despite the district being inhabited by many people of different cultures. Among the Samia of Busia, there is a belief that if a woman gets married and leaves the husband's place to go back to her natal home, she will be a bad omen in her parents' home and all the other remaining girls will never get married but will suffer the rest of their lives. This makes the women stick to their husbands even when they are in abusive marriages with the resolve that *"I would rather suffer alone than be the cause of all misery in my parents' home."*

The belief is so engrained in the minds of the Samia that even when a divorced woman or one who has ever produced a child dies at her natal home, her relatives make every effort to plead with the family where she was married to allow her to be buried there. If they do not succeed, the woman cannot be buried where other family members are / or will be buried. She is instead buried at the extreme end of the family land or near the road to signify that she is still a sojourner. This is discrimination intended to lock women in abusive marriages because they are not willing to be a "burden" to the members of their natal homes in future.

3.3 Domain 3: Access to and control over resources

Analysis of access to and control over resources between men, women, boys and girls is an important aspect of gender analysis. Therefore, to understand the interplay of gender relations and how these may impact negatively on the implementation of the WNCB programme, it was necessary to examine the division of access to and control over resources between men, women, boys and girls in the project areas.

i) Land

Natural resources

It should be recalled that the areas of study were all in rural settings, where people have limited resources that mainly revolve around land. Land is a major factor of production in communities where over 90% depend on agriculture as their main source of livelihood. The land as a resource is mainly controlled by men because they are the owners. Social norms and cultural perceptions in the programme districts, as in many other parts of Uganda, grant men rights over land. The other resources

¹⁶ Coffey International Development Ltd (2016): Support for Strategic Review and Planning to Strengthen DfID's Work on Gender Equality and Women and Girls Empowerment in Karamoja Region, Uganda.

are livestock, gold and stone from mining, forest and mountain vegetables, and the money generated from the mentioned resources.

Women in Busia and some parts of Karamoja traditionally do not own land but have access to their husbands' or fathers' land. They are free to till the land after discussion with their husbands or father. The access, however, can sometimes be subject to conditions "agreed upon" between the husband and the wife. For example, the husband will not allow the wife to plant crops for the family on the most fertile pieces of land. Those pieces of land are for the husband to plant his own crops that will be strictly for sale. However, if the family has enough land, even the wife/woman will have a significant part for cultivation. Indeed, for families that have a lot of land, even the girls and boys will be allowed to have their small gardens in which they can plant crops to sell and get some money for personal use, although such are not many.

In the programme areas, another form of accessing land is through short-term leases on a seasonal basis. This requires money for the temporary lease and women do not have the money. In fact, men who do not own land or have very little usually leave the small amount of land that is owned to the wives and children to grow crops for home consumption and the men use money to hire land for cultivation for cash crops.

Other natural resources

There are natural resources such as mushrooms and vegetables that grow wild in forests and mountains. These can be harvested and sold. This form of income generating activity that revolves around gathering is mainly done by women and girls.

In respect to minerals, these are mainly owned by private companies that have been given mining licenses by the government. There are also a few landowners in Busia who formed an association and were given mining rights/licenses. Despite this, some other pieces of land with gold have not yet been licensed to private companies. These are accessed by artisan miners, men, women, boys and girls. There are also other individuals who have gold in their small pieces of land and require labour to extract it. These use community members on a casual basis, and they are either paid cash or in kind with some soil containing gold. For this kind of work, payment is different for men and for women because they do different types of tasks, the ones for men being very demanding in terms of energy input.

i) Productive inputs and assets at household level

In Busia, tilling of land is done using either the ox ploughs or hand hoes. Usually, the men use the ox-ploughs while the women use hand hoes. Directing the oxen while ploughing is usually done by men or boys. Some homes own ox ploughs, but the majority do not, and they rely on hiring them. Women cannot afford to hire ox-ploughs because they do not have money to pay. They therefore rely on using hand hoes, which makes it difficult to till a very large piece of land. This in turn confines women to subsistence farming, producing mainly for household consumption.

Moreover, the use of a hand hoe means that it takes a woman a lot of time to till an area that is big enough to feed the family. By the time she completes tilling that piece, the season for planting is often about to end. As agriculture is rain-fed, one needs to plant in good time to be able to get high yields. Men's gardens are usually planted in time, hence they are more likely to obtain good yields.

Agricultural pests have increased, because the habitats like forests and wetlands that used to shield the crops from attack by pests have been cleared. As a result, the use of pesticides is progressively increasing. The cost of pesticides is very high and only a few women can afford to buy them, which means the women's gardens produce lower yields because they are more affected by pests. Men obtain better yields, as they can afford to purchase pesticides and spray. This is particularly so in Busia and in the lower parts of Karamoja where crop growing is the main form of income generating activity.

It is noteworthy that the food produced from women's gardens is for home consumption unless there is a surplus to sell. Furthermore, when the women's gardens (family gardens) fail to give yields and the men's garden have yielded, the women and children cannot access that food unless they have been authorised by their husbands/ fathers.

While women, girls and boys have access to resources, the men have both access to and control over them. However, this access and control concerns household resources and not necessarily government resources that include minerals.

As already mentioned, the major resource in the project areas is land, which is generally controlled by men and is passed on from fathers to their sons. Similarly, livestock is also controlled by the men. Control over resources is a male preserve. Even where men have not participated in the production, they (want to and actually do) control the proceeds. Even when a woman tills the land, plants and harvests, she is not in control of the produce.

In the area of operation, land is a key resource, if not the most important resource because most people in the rural areas depend on land for their livelihoods. Most people have acquired land through inheritance from their parents, and some few people who have succeeded in business or have well-paid jobs are able to purchase land. Most women in Busia and Karamoja do not have control over land as a resource because culturally they are not entitled to inherit land from their natal homes and upon marriage they do not jointly own their husbands' land. Further to this, acquisition of land through individual purchase is not common among women as there are very few women who are able to run lucrative businesses. Instead most of them are involved in petty trade in the informal sector where the proceeds are limited and are only able to cater for some basic household needs. Again because of their low levels of education, their entry into formal employment is also limited.

However, in Nakapiripirit, the situation is a little different. There are some men and women who went to mine gold in Acherer some years back. When the gold quantities declined, they decided to settle in Acherer, while others went to Ututi villages. There was land that was vacant, and they divided it amongst themselves. For those who were married at the time, the land they got is jointly owned by husband and wife. *"I got this land with my husband, if he wants to get another wife, he will have to go and look for land elsewhere and if he insists on dividing the land between me and another wife, I will go and report to police"* (Women FGD, Ituti).

The women of Ututi seemed to be a little more empowered than the women in Kosiroi, Moroto. For example, these are women who said that that they do almost the same work as men and the money earned is put together and decisions on how to spend it are made jointly. It was further pointed out that when there is sufficient money, some of it is used to buy food, cooking oil and school requirements for children. If there is a surplus, some of it is saved in the VLSA saving boxes, a concept that was introduced by Save the Children.

The women went on to say that *"the little money that remains is used for buying "something bitter for the evening as self-appreciation"* As this sentence was about to be completed, another respondent interjected and said *"sanitiser"*, then the whole group laughed heartily while clapping their hands.

While joint decision making was heard about in Ututi, it is not across the board in the entire sub-region.

On inheritance, the preference for sons was evident. Women from the Pokot tribe that were members of the FGD in Ututi indicated that they give their land to their sons because the girls will go away to marry and leave no one to attend to the parents. After the death of the parents, there will be nobody to keep their land. However, if the boy is given land, he will get a wife, bring her home and their children and grandchildren will keep the land in perpetuity. The common practice, therefore, is to give land to the first boy irrespective of whether he has elder sisters. Notwithstanding, the women were quick to add that if

their daughters get married to bad men who mistreat them, they are free to come back to their natal homes, get a small piece of land for building a house and for cultivation.

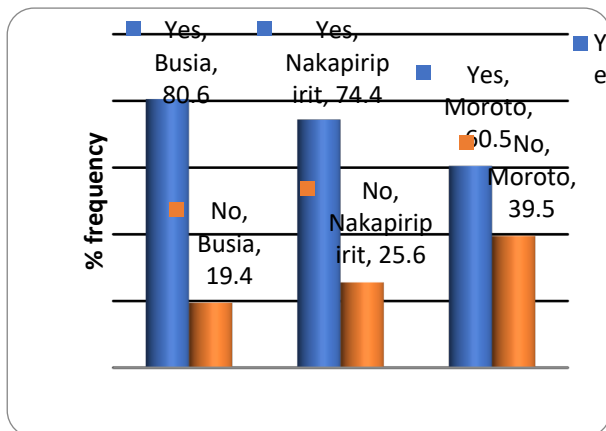
Contrary to the above view, in Moroto, there is progressive change of attitudes towards the status of girl children. IN FGDs some of the men and women reported that some parents have started giving big pieces of land to their daughters. Several instances were described where the parents of the girls give them land when they get married. The daughters take full ownership and where the marriage does not work out well, the daughter will come back home and continue using the land. Even when the marriage is going well, the brothers to the girl are not supposed to use her land without permission from her.

This is encouraging on one hand but on the other, the daughters are only given land after getting men to marry them or after they are married, and the girls' families have studied the character of the husbands. It can therefore be argued that ownership of land by a female is always tagged to a male since the parents cannot give her land before she gets married. Tagging a daughter's inheritance of land to marriage is a form of discrimination based on marital status, as an unmarried girl will continue using her parents' land, hence denying her economic rights and independence.

ii) Access to education and schooling

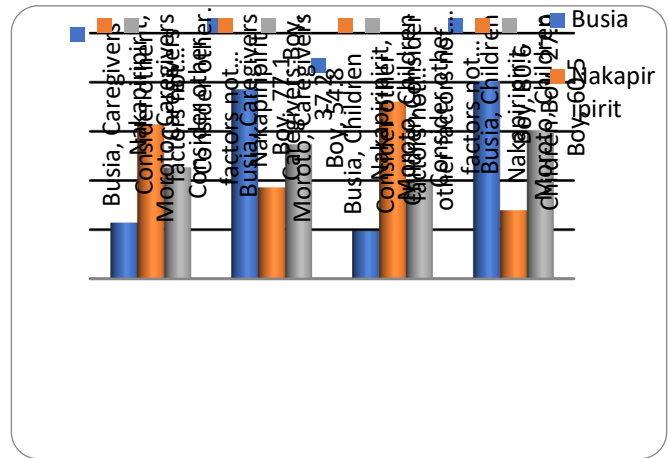
There are major differences between Busia and the districts of Moroto and Nakapiripirit concerning access to education. In Busia, there is higher community acceptance of girls' education and there is high motivation and inspiration for girls to attain education. This is not the case for Moroto and Nakapiripirit. Descriptive statistics also show that Busia had the highest percentage of children who were in school compared to the other two districts (Figure 3.2).

Fig 3.2: Schooling status by district



Caregivers in all the districts expressed more preference for supporting the education of boys than that of girls. When asked to indicate whether they would keep a boy or girl in school if the family had no money to support both, the majority of the caregivers and even the children themselves indicated that a boy child would be the one to remain in school, as summarised in figure 3.3 below.

Fig 3.3: Preference between boy and girl children in education at household level



As seen in the figure, neither caregivers nor children expressed support for the girl children to be kept in school where there is not enough money to pay school fees for both a girl and boy. This an explicit illustration that girl children are accorded low value. During an FGD for boys (13-17) in Karinga Village, Moruita sub-county, all participants also revealed that a girl is very delicate to spend huge family resources on, arguing that girls easily drop out of school on their own due to marriage or pregnancy.

In all FGDs, participants were asked to indicate whether a family would nominate a girl or boy for scholarship where there was only one opportunity. The responses were not different from those in the quantitative survey illustrated in Figure 3.3 above. It should be noted, however, that in the FGDs a few participants revealed that such a decision in some families would be based on factors other than gender. It is nevertheless apparent that education of children in both Busia and Karamoja is highly influenced by gender, and, for any educational related intervention to succeed, the integration of gender sensitive programming is critical.

Generally, in Karamoja, there is low school enrolment of boys and girls and very low rates of retention of girls in school due to the sub-region's unique social, economic and political structure and challenges, as well as the generally low value placed culturally on formal education. This is reflected in the implementation of the Universal Primary Education (UPE) Policy in Karamoja, where it has not resulted in widespread gains compared to other districts. Shortly after UPE was introduced, enrolment figures in Karamoja were just above 25%. Karamoja's primary school Net Attendance Ratio stands at just 51%, compared to an average of 81% nationwide (UNICEF, 2015). After two decades of UPE policy implementation, the sub-region still has the highest percentage of Uganda's population with either no schooling or incomplete primary education. 79.8% of all females and 64.8% of all males fall into these categories (Datzberger, 2016). In addition, fewer than one in every ten children attend secondary school (UNICEF, 2015).

This is despite the numerous efforts to close the gaps in access to education in Karamoja, such as receiving the highest average allocations per pupil in the country. The multiple social, cultural and economic barriers that contribute to the poor uptake of education services among the greater Karamojong population include lack of money for scholastic materials and dues imposed by the School Management Committees (SMC), safety concerns, challenges around menstrual hygiene, community

attitudes on the value of education. There is a belief in Karamoja that educated girls are prostitutes and fathers and men drum this up in order to justify their failure to support their daughters' education.

iii) Participation in income generating activities

To-date, Karamoja still displays the highest multi-dimensional poverty index in the country. Severe poverty affects 79.1% of the people, compared to the 38.2% national average (Datzberger, 2016). Poverty rates for children aged 0–4 are highest in Karamoja, where 68% live in poverty. For children aged 6–18, the percentage of those living in extreme poverty is even higher at 82% (UNICEF, 2015). The poverty levels in Karamoja are so high that people just sleep on the floor without a mattress. Some of them who are better-off use animal skins and government mosquito nets for their bedding.

There is poor job availability outside the livestock sector in Karamoja. In addition, the education levels of both boys and girls are low, so they are not very competitive in the labour market. To earn a daily income for buying food, women, girls and other male youths engage in activities ranging from hunting and gathering vegetables to selling firewood, charcoal, chickens and crafts, as well as block laying, the extraction of stone, loading vehicles with stone, gold mining, sand mining, and fetching water from a distance of over 2kms to sell to the people brewing alcohol.

Asked why they cannot do rainwater harvesting for the homes that have iron-sheet roofs, the response was that roofs are dirty, which makes the water dirty and therefore not good for brewing. One 20 litre-container of water costs 500-1,000 UGX.

iv) Markets

In Busia, agriculture is the main economic activity. Agricultural production is done on land that belongs to men because women have no customary rights to own land. When a woman grows crops, for instance maize, even when a man has not participated in any activity during cultivation of the crops from land preparation to harvesting, the man will be the one to take the produce to Kenya for sale. He will sell and decide how much money to give to the wife. Even when a woman is in need of some money, she will not take some of the maize to sell herself but will consult the man and request permission to sell some of it to get money to meet her needs.

It is noteworthy that up to now about 40% of the married women are not allowed by their husbands to move around freely. This is a strategy that men have used to ensure that the wives are kept confined at home, and hence cannot take part in marketing and selling of their own produce. This helps men to continue to sell women's agricultural produce, as the women are not aware of the market conditions.

However, in the gold mining areas of Busia, some women and girls are involved in gold marketing. The young girls market some of their small amount of gold, but in most cases they are cheated and given less money than what is given to boys with an equivalent quantity of gold. This is attributed to the low negotiation capacity of girls. Some women do get involved in selling gold, but these do so under a family agreement with their husbands that the wife takes on that role. The women take the gold to the capital to sell and get a substantial amount of money. This arrangement usually works in households where the husbands are government workers and do not want it to be known that they are involved in gold mining. After the wives have sold the gold, they take the money and hand it over to the husbands without keeping a penny for themselves. Under this arrangement, if the husband deems it necessary, he can give the wife some money to buy a few personal effects.

In Karamoja, the women and girls are involved in making heaps of stone in readiness for loading onto the trucks; they sieve soil and get gold; they do casual labouring of all sorts; burn charcoal; and mine sand as income generating activities. The husbands continuously monitor the size of the sand heaps and the number of sacks of charcoal produced. They usually know the selling price for the respective commodities, and the amount of money the wife will get from the sale of the commodities. After the sale

or after the women have been paid their day's labour, they give all the money to their husbands who decide what to give the wives to buy food (maize flour) or they buy maize themselves but do not buy the sauce. The rest of the money will remain with the husband for his own expenses. If the man is happy that the wife has made some good money, he can give her some, like 2,000/= for her to buy her own alcohol or may be soap. If the woman had sold sand for 30,000 UGX, she would end up getting 10,000 UGX for food for all members of the household and the wife's personal needs. This is very frustrating to women and sometimes they decide to just sit and do no work to generate income.

Important revelations on gender issues in household economics can be seen in the marketing of goods and services. The husbands in Busia market goods produced by their spouses and they do not surrender all the proceeds to the wives. In contrast, wives in Karamoja sell goods of their husbands and surrender all proceeds without retaining any money. Even the proceeds from their own labour are given to the husbands. It is therefore not surprising that key informants in both Busia and Karamoja districts pointed out that married men are kings.

The socio-economic structure of the communities in Busia and Karamoja contains both risk and protective factors for children's engagement in child labour. Successful attempts to address child labour in these areas need to be built on thorough understanding of the socio-economic and cultural facts that moderate relationships between women and men as well as boys and girls. See section 3.1 for a discussion of the risk and protective factors for children's engagement in child labour.

3.4 Domain 4: Laws, policies, regulations & institutional practices on child labour

Uganda has a progressive policy and legal framework for the protection of children's rights, with adequate focus on gender equality and child labour. This shows commitment on part of the government through its various institutions to protect children's rights as well as promoting gender equality among male and female children. Some of the significant laws, policies and regulations in this regard are quoted here below, the result of the literature review.

i) The Constitution of the Republic of Uganda 1995

Article 34 of the Uganda Constitution 1995 falls under Chapter Four (4): protection and promotion of fundamental and other human rights and freedoms. Article 34 (4) provides for the protection of children from socio-economic exploitation and prohibits children from performing work that is likely to be hazardous to their lives or that maybe harmful to their health or physical, mental, moral or psychological aspects. Article 34 (5) states that for the purposes of clause (4) of this article, children shall be persons under the age of sixteen years. The 1995 constitution addresses child labour through the enactment of relevant laws and policies such as the Children (Amendment) Act 2016 and the National Action Plan for the Elimination of Child Labour 2020/2021-2024/2025

ii) Children (Amendment) Act 2016

Uganda observes the UN convention on the Rights of the Child, which recognises the right of the child to be protected from performing any work that is likely to be harmful or hazardous to his or her health or his or her physical, mental, spiritual, moral or social development. Harmful or hazardous employment includes work which exposes a child to physical or psychological torture, sexual abuse, work underground, work at dangerous heights or in confined spaces, work with dangerous machinery, equipment and tools or manual handling or transportation of heavy loads, work with chemicals and dangerous substances, work under extreme temperatures, high levels of noise, or working for long hours or any other form of child labour which included slavery, trafficking in persons, debt bondage and other forms of forced labour, forced recruitment for use in armed conflict, prostitution, pornography and illicit activities.

However, clause 8 of the Children (Amendment) Act (2016) is not clear as far as employment of children is concerned and it does not protect children from harmful and dangerous employment. The Children (Amendment) Act 2016 sets the age of admission to employment at 16 years whereas the

Employment Act (2006) sets 14 years as a minimum to entry of employment, stating that somebody employed at age 14 must be supervised by an adult and the type of work must be light work, and prohibits harmful and dangerous employment practices. The Children (Amendment) Act (2016) needs to be adjusted to bring it in line with the Employment Act (2006).

iii) The Employment Act 2006

The Employment Act 2006 provides regulations on child labour and children in employment. Section 32(2) states that “a child under the age of fourteen years shall not be employed in any business, undertaking or workplace, except for light work carried out under the supervision of an adult aged over eighteen years, and which does not affect the child’s education”. Children under the age of 12 years must not be involved in any type of work whereas children aged between 12-14 can only carry out light work with the supervision of adults. It further states that a child under 18 years cannot work in harmful or dangerous employment.

However, the Employment Act 2006 does not directly address the issue of gender, especially those engaged in domestic work which is mostly carried out by the females. It is noted that a number of girls below the age of 18 are employed as house maids and that there is less/little intervention from the office of the District Labour Officer or Secretary for Children Affairs at lower levels of governance.

iv) The Universal Primary Education Policy 1997

The Universal Primary Education Policy (UPE) provides for the primary education for all school going children. It forms important preventive strategies in the elimination of child labour in the country. Under UPE policy, the government met the costs for four (4) children per household (and for all orphans and disabled school going children) to enrol, and school and tuition fees were abolished to promote children’s access to primary education. The policy also provides for all children (boys and girls) to enrol in schools free of charge. However, gaps exist in the implementation and enforcement of laws and policies for addressing child labour and ensuring education is attained, and in the legal framework, including the gap between the ages for compulsory education and the minimum age for employment.

Also the Education Act 2008, 10(3) (a) clearly states that education is compulsory for children aged 6 and above and lasts 7 years. The law, therefore, does not take care of children over the age of 13. This leaves children vulnerable to the worst forms of child labour, as they are not required to be in school nor are they legally permitted to work in anything other than light work.

v) Employment (Employment of children) Regulations 2012

These state: “A child under the age of fourteen years shall not be employed in any business undertaking or workplace, except for light work carried out under the supervision of an adult and where the work does not exceed fourteen hours per week.”

While light work is defined as not harmful to a child’s health; not harmful to a child’s development; not prejudicial to a child’s attendance at school; not prejudicial to a child’s participation in vocational training; and not in excess of fourteen hours per week; it is likely that the continuing prevalence of child labour owes less to its efficiency and more to the family’s need for the child’s contribution to the household economy.

National Action Plan for the Elimination of Child Labour 2020/2021-2024/2025

The NAP II provides a framework for the prevention, withdrawal, rehabilitation and integration of child from child labour. It is the first National Action Plan to Eliminate Child Labour which recognises the potential impact of the COVID-19 lockdown on vulnerable families, and notes that initiatives to eliminate child labour need to factor in the health, economic and social consequences of the pandemic. It aims to reduce child labour in households, communities, and all sectors by 4% by 2022. (ECLT foundation, 2021)

The policy also states that work is considered as child labour under the following conditions:

- If children aged between 5 and 11 years are at work
- Children aged 12 to 13 years doing work other than light work or work beyond 14 hours a week
- Children aged 14 to 17 years involved in hazardous forms of labour or working for an equivalent of 43 hours in a week and beyond

To bring national standards to local communities still requires coordination, reporting and documentation of cases of child labour by different stakeholders across the country.

vi) National Action Plan for the Elimination of Child Labour 2017/2018-2021/2022

The National Action Plan (NAP I) aims to reduce child labour in Uganda by 4 percent by 2022 through strengthening governmental frameworks on child labour, increasing coordination, expanding access to social services for children, enhancing research and advocacy, and improving the monitoring and evaluation system for the elimination of child labour.

The challenge is that the Ministry of Gender, Labour and Social Development has not fully disseminated the National Action Plan, which targets different stakeholders at all levels, in all the districts across the country. Also, with the decentralisation policy now in place, some districts have developed their own labour action plans that do not always reflect the priorities of the Ministry.

vii) National Child Policy 2020

This Policy seeks to coordinate the protection of child rights. It focuses on abuse, neglect, exploitation and violence. The policy prioritises the elimination of child labour and it violates children's rights and remains a serious issue in Uganda. According to the 2016/17 Uganda National Household Survey, more than 2 million children aged 5-17 are engaged in some form of child labour. Of these more than 1 million children (aged 14-17 years) are involved in the worst forms of child labour, doing work in hazardous conditions including working in extractive industries including mines, working with chemicals and pesticides in agriculture or with dangerous machinery. Some are toiling as domestic servants in homes. Child labour negatively impacts on child health and education—impairing their opportunities for normal growth and development.

However, the implementation of the policy has been affected by the outbreak of Covid-19 pandemic in the country and few stakeholders have yet actively participated in the exercise. Moreover, the policy does not address the issue of age of children in employment in specific sectors.

viii) The Mining and Minerals Bill 2021

This bill seeks to consolidate and reform the law relating to mineral resources to give effect to article 244 of the Constitution: to strengthen the administrative structures for the effective management of the mineral's subsector, to provide for the acquisition management and dissemination of geological information; to regulate the licensing and participation of commercial entities in mining operations among others.

The Bill seeks to promote and protect human rights in the mining sector including gender, labour and children's rights and to provide a framework for gender mainstreaming, equity and human rights and eradication of child labour in the mining industry. The Act further states that the Director in charge of minerals may revoke a mineral right where the holder of a mineral right employs or makes use of child labourers. The Act is clear on addressing child labour in the mining sector as it regulates registration and certification of all those involved in the sub sector.

ix) The Prevention of Trafficking in Persons Act 2009

The Prevention of Trafficking in Persons Act lists exploitation as including forced labour, harmful child labour and use of a child in armed conflict. The Ministry of Internal Affairs set up an office to monitor, coordinate and oversee the implementation of counter human trafficking activities. There are cases of child trafficking within and outside the Ugandan borders. For instance, children, and more especially girls, are trafficked from the Karamoja region to various places in the country for domestic work, animal

herding and so on. Some of these children are on the Kampala streets where they are engaged in begging, domestic work, commercial sexual exploitation and illicit activities

x) The National Child Labour Policy 2006

The National Child Labour Policy 2006 provides a framework for addressing child labour and actions that need to be taken to deal with child labour. It also reduces the burden on children to contribute to family income by participating in child labour. The policy prohibits the employment of children under the age of 12, and for children aged 12-13 the involvement in any employment except for light work carried out under the supervision of an adult aged over 18 that does not affect the child's education.

xi) The National Employment Policy 2011

The National Employment Policy 2011 stipulates that “child labour means work, which by its nature or circumstances in which it is performed is likely to harm the health, safety or morals of children and is found when children are exposed to dangerous machinery, equipment and tools; children carry heavy loads beyond their capacity; children work in unhealthy environments that expose them to hazardous substances, infectious diseases, excessive noise, temperature or vibrations; children are exposed to harassment or physical, psychological or sexual abuse; children work underground, in water, or at heights; or children are unreasonably confined to the premises of the employers.”

There are gaps in the awareness creation about and dissemination of the policy to all relevant stakeholders across the country. Few people including adults are aware of the National Employment Policy 2011, one strategy of which was to issue computerised employment permits similar to driving permits in order to keep track of persons eligible for employment in the country and maintain an Employment Register and renewable every three to five years.

3.5 Domain 5: Roles, responsibility & time use

Roles and responsibilities allocated to a person in the family and community are determined by gender identities. The roles and responsibilities of men and women in each community are defined by the social norms and cultural practices of that community but sometimes differ across homes based on the socio-economic status of the household, sources of livelihood, presence of parents, their level of education, whether children are in school or not and other forms of social stratification. Below is a description of what happens in most of the homes, although there are few variations.

i) Division of paid and unpaid labour

Traditionally, the Karamojong have adapted to harsh living conditions and climate changes by focusing on livestock production, including cattle, goats and sheep. The search for pasture and water is men's responsibility; they move with the herds, often to distant locations across districts and even borders (Datzberger, 2016). Currently, movement of animals has also been occasioned by frequent cattle rustling that seemed to have escalated around the period when data collection for this study was underway. It can therefore be said that the main responsibility of men and the boys in Karamoja is to ensure the well-being of livestock and security of the cattle while the women and girls are charged with the responsibility of managing the welfare of household members.

The issue of concern, however, is that, as livestock can be sold for cash income, the responsibilities of men and boys in Karamoja are classed as economic activity, whereas women and girls' work is predominantly reproductive and therefore falls under the care economy. Domestic chores and unpaid care work are traditionally considered female responsibilities, not only in Karamoja but also in Busia. Girls do a disproportionate amount of household chores, taking up more time in their day before and after school (for those in school), and some girls do not attend school because they have to assist their mothers and caretakers with domestic chores.

Table 3.1 Time use, roles and responsibilities of girls/women and boys/men in Busia and Moroto

Time	Roles/ responsibilities in Busia		Roles / responsibilities in Moroto	
	Girls/ women	Boys/ men	Girls/Women	Boys/Men
6:00–6:50 am	Sweeping or mopping the house and compound		Sweeping the house	
7:00–8:00 am	Fetching water and washing utensils	Sweeping the compound and his own house If below 13 years, washing plates	Fetching water and washing utensils	Going for casual labouring (milking cows, grazing other people's livestock, gold mining or loading to heap in one place
8:00 am–12 noon	If not in school Going to the garden to dig/weed or Scooping soil containing gold Soil grinding Soil drying	If not in school Sometimes digging in the family garden or Mainly casual labouring (digging or grazing other people's livestock) or Soil excavation, fetching water and washing to get gold Sometimes marketing the produce	Going to collect soil and wash it to get gold or going to collect firewood for sale or charcoal burning	Stone breaking Soil excavation where there is no machinery for excavation
12:20 – 1:00 pm	Collecting firewood			
	Fetching water for washing gold	Fetching water for washing gold	Fetching water for washing gold	Fetching water for washing gold
1:00 – 1:45 pm	Cooking lunch, serving the children, mother and also eating	Sometimes cooking if below 15 years		
2:00 pm	Washing clothes for all members of the household (twice a week)		Washes clothes for all members of the household except the father	
	Smearing the house once in a while	Playing football or cards		Fetching water
3:00 pm	Going to the market if not washing clothes			
5:00 pm	Fetching water and bathing younger siblings		Going to the shop to buy food if she has got some gold and sold it	Going to the trading centre, eating and remaining in the centre
6:00 pm	Cooking supper		Cooking supper	
8:00 pm	Serving H/H members and eating	Eating supper	Serving H/H members and also eating	
8:45 pm	Taking a bath		Taking a bath	
9:30 pm	Going to bed	Sleeping	Going to bed	Going home to sleep

From the above table, there are a few additional issues to note that illustrate power imbalances between boys and girls both in Busia and Moroto. In Busia, boys aged 13 years and above fetch water using bicycles while girls carry it on their heads. In Tapach, Karamoja, some older boys use old wheelbarrows that they tie water containers to, so they only have to push as seen in the photo below.



When boys/men get involved in domestic work, they often use some form of technology. However rudimentary it may be, at least there is some level of automation. This reduces on the energy used to perform the activity, compared to women and girls who mainly use their hands without the support of any technology. The boys and men have a big sense of entitlement confirmed by the words of one of the key informants in Tapach when he said that “... you see, boys and men shave their hair and leave a bald head. When you try to put a Jerrycan, it will make the head sore, but for women and girls, they know how to make cushions using their

wrappers and scarfs which they put on their heads to prevent the pain.”

Asked why the men would not learn how to make the cushions and carry the water, his response was “that is going too far, because fetching water is the work of a woman.”

It was also revealed in the study that boys aged 13 years and above only wash their own clothes and not those of their siblings or other family members. The boys from Busia go to the water points, they wash their clothes there and bring home a 10-litre jerrycan for the water they will use to bathe. They do not leave water for the family to use for cooking. Yet they come back home from the trading centres looking for food. In Karamoja, the boys wash their clothes at the water point, bathe from there and come home without a drop of water. This practice reinforces the societal perception that fetching water for household use, especially for cooking, is a feminine role.

When it comes to washing clothes for the family members, the girls have to wash for themselves, their mothers and the children. In a FGD with women from Utut village, Nakapiripirit, it was noted that mothers do not encourage their sons to wash for them. “For me when I am sick, I ask my daughter to wash for me but not my son because we have to respect the boys. Unless the girls are very far from home and won’t return soon, that is when I can tell my son to wash for me. Even so he can only wash my dress but not my underwear.”

While it is understood that mothers do not want their sons to see their underwear, the unfairness comes in when the respondent goes further to say that “these girls have to be taught how to wash clothes well because when they get married, they will have to wash for their husbands because that is their work.”

In addition, it was mentioned in both women and men’s FGDs that men and boys are expected not to enter the kitchen and it would be taboo for them to cook food. Some key informants suggested that boys would be punished by elders for even touching a saucepan.¹⁷

Quantitative data shows that of the 117 children who participated in the mini-survey, only 3.4% considered domestic work a boys’ responsibility. It is apparent that the boys’ responsibilities are more associated with the cash economy while the girls are confined to caring work as shown in figure 3.4 below.

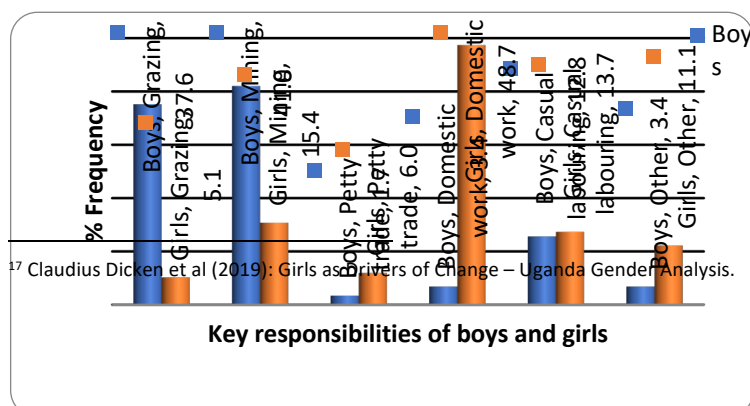


Fig 3.4: Perceived responsibilities of boys and girls.

It is noteworthy that during school times, in-school girls are

¹⁷ Claudius Dicken et al (2019): Girls as Drivers of Change – Uganda Gender Analysis.

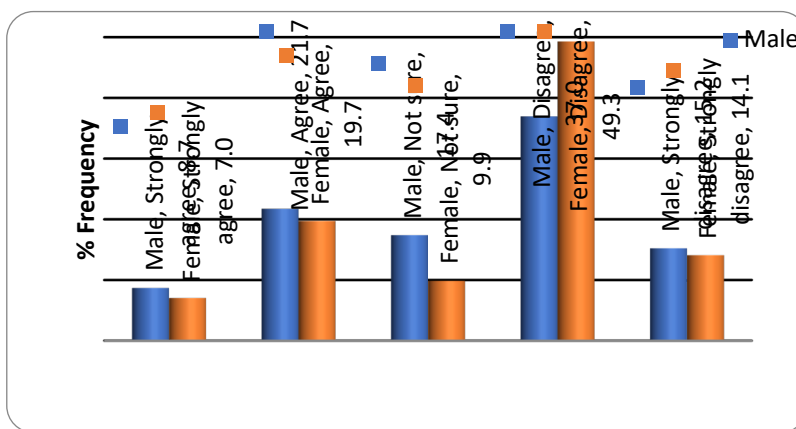
asked by their teachers to fetch water for them, sweep or mop the classrooms and staffrooms that are cemented, and also sweep the school compound. The boys are not required to do this kind of work. This is a clear translation of the gender role division in the household to other institutions in the community including schools.

This means the in-school girls face a double burden of care work both at home and in school, yet being at school is expected to give some form of relief to the girls.

Referring to Table 3.1, girls wake up earlier than their brothers by about one hour. In respect of leisure time, boys have more leisure time than girls. In Busia, the out-of-school boys are free from 2:00 pm. They spend the remaining hours playing football or playing cards or “Omweso” until the day ends, whereas the out-of-school girls work till night. With respect to in-school children, school ends around 4:30 pm. As soon as the bell rings, the girls run home to fetch water, cook supper and perform other household chores, while the boys stay at the school playgrounds for about 45 minutes playing football or just relaxing, knowing that their sisters will take care of the household chores.

In Moroto, the boys who graze livestock (for pay or for family) have some time for leisure. Given that in Karamoja there are not many gardens, there is no fear that the animals will stray into people’s gardens. The boys, therefore, spend a lot of time playing football or other games while they take care of the cows. The majority of both boys (52.2%) and girls (63.4%) believe that the allocation of tasks between boys and girls at household level is not balanced to the detriment of girls who bear the brunt of heavy workloads at home.

Fig 3.5: Boys’ and girls’ perceptions on the equal division of tasks at household level



The disproportionate amount of unpaid care work by girls was more evident during the COVID-19 Pandemic when government closed education institutions for 22 months. Later

during the school closure, the Ministry of Education and Sports and other players made an effort to roll-out home schooling. However, the study conducted by FAWE (2021) established that the girls were disproportionately disadvantaged, particularly in terms of total time spent on learning. Among those who accessed learning, more boys (6.1%) spent more time learning, between one and six hours, compared to girls, of whom only 5.5% spent the same amount of time learning. More boys (43%) than girls (39%) studied during morning hours while slightly more girls (26%) than boys (23%) studied in the afternoon between 1 and 4 pm. Evidence from the qualitative data situates this finding within the broader gender and social norms that favour boys’ education over that of girls, where the explanation is that girls wake

up to do household chores and therefore have no time to learn in the morning hours which is usually the best time to learn.¹⁸

As already mentioned, the work mainly done by girls at home does not offer any leisure time because it involves multi-tasking. As the food is on fire, a girl is bathing the younger siblings, and before she is through with this, the grandmother is calling her for help. By the time the day ends the girl has not had any rest. During the study, there was consensus in all FGDs in Busia and Karamoja that the reason why the girls are given all this work is to prepare them for the future because when they get married, if they are lazy, they will get problems with their husbands. The care work of a girl (future wife) is shown in the picture.



(Source: Everse Ruhindi (2014) Westminster Foundation for Democracy: Manual for Enhancing civil engagement and political dialogue on the implementation of legislation supporting CEDAW)

This notwithstanding, the women in Karamoja have some leisure time compared to their daughters or their fellow women in Busia. This is mainly because there is not much incentive for women and men to be involved in crop farming due to the harsh climatic conditions that have consistently affected reliable crop production. In addition, the population has traditionally depended overwhelmingly on pastoralism for its survival. Even though most people have lost their cattle due to rustling, the mindset is still very much focused on animal rearing. Therefore, in Karamoja, the gardening work, which would take a lot of women's time, is very limited. Even when they do gold mining activities, they get back home by 1:00 pm. This gives the women some free time, which unfortunately most of them spend drinking alcohol. In addition, men's absence from the home for quite a long period when they go to distant areas in search of grass for animals gives women "some breathing space", so some time for themselves and to enjoy leisure time. Alcohol consumption in Karamoja is an issue of concern and the women have built a belief that alcohol consumption helps people to forget their misery. The women have seen their husbands drink and not get bothered with their children's issues and they think that drinking will help them to live a stress-free life.

ii) Leisure time

Discussion about leisure time for men and women, boys and girls revealed differences for Karamoja and Busia due to the different forms of livelihoods. Usually, communities that derive their livelihoods from crop farming, as in Busia, have more tasks related to gardening compared to the communities involved in livestock farming. This is particularly so where agriculture is non-mechanised but uses rudimentary implements. Therefore, women in Busia have even less leisure time than their counterparts in Karamoja.

It is also important to note that most of the roles and responsibilities of girls and women take place in or around the households while the roles of men require them to move to distant places from their homes. This confirms the confinement of women in their home surroundings, which hinders exposure.

iii) Household responsibilities

¹⁸FAWE Research findings on the situation of, and impact of COVID-19 on school going girls and young women in Uganda

The study found out that the majority of fathers in Karamoja and Busia have relegated their responsibility of providing food for their families exclusively to the mothers. Whatever little money that the mothers get (if they are not alcoholics), they use for buying food to feed the family, including the husbands. As such, the mothers are left without any money to cater for the other needs of the household members. Even though there is now in principle Free Universal Primary Education, some of the children fail to study because of lack of scholastic materials such as books, pens, uniforms, and fees levied by the School Management Committees. Unable to study, the children decide to do gold mining or stone quarrying and/or vehicle loading with stones to earn some money and get food.

This work, however, is hand to mouth because children do not work for themselves. They work for middle men who pay them between 3,000 UGX (€0.75 for the younger ones) and 5,000 UGX (€1.27 for the 15 year-olds and above) per day. Out of this money, they need to buy lunch so that they are strong enough to keep working. After paying for lunch the children go back home empty handed.

The issue of fathers relegating their responsibilities is very widespread both in Busia and Karamoja. Study findings indicate that most men/fathers have relegated their responsibility of household provisioning to their wives. The women in Tiira village pointed out that most times, when their husbands mine for gold, they sell what they have found and immediately go to the towns to spend money. *“When some of our husbands get money from gold, they do not even pass through home to change clothes. They buy new ones on their way to town, and you will only see them back home asking you to lend them 5,000 UGX. Then you ask yourself ...what kind of men are these?”* **(Women FGD, Tiira Village)**

“These men are very difficult to understand. He comes home claiming that he has not got any gold, yet you hear people in the trading centres saying that he got a good sale of gold. That time, he cannot even perform his conjugal obligations. You wonder what you are doing in his home. Then if you have a girl who is 15 years old, you send her to work in Kenya so that she helps you to look after your family.” **(Women FGD)**

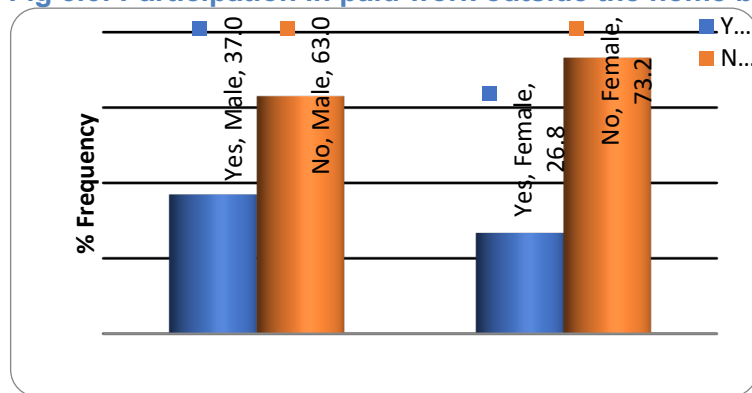
“Some fathers do not support their children with school requirements/scholastic materials, they do not attend school meetings, are not aware of the classes of their children and surprisingly, some do not know the names of their children and dates of birth. Some babies even cry when their fathers touch them because they see them as foreigners (absentee fathers). I think most men have lost it! Yet, this is not an issue of poverty but rather the selfishness of men and failure to make decisions and priorities in the interest of their households. It is not rare to find a man who has mined gold and got a lot of money, only to go and spend a week in a hotel and go home when all the money is over. Women have to endure to stay with their husbands for the sake of their children.” **(Male key informant, Busia)**

The above statements corroborate the findings of Nascent Research and Development Organization, where a key informant interviewee said: *“Women are at the forefront of taking care of the house.... if the man goes and gets his money you can't expect him to use it for taking care of the house or food. He would rather spend his money engaging in social activities like drinking.”* When life becomes very hard, some women take negative leadership decisions and tell their children to go with the men for mining gold/ stone or casual labouring, charcoal burning or transportation of charcoal in an effort to raise money for the welfare of their families.¹⁹ It can therefore be deduced that the women play a major role in making their children become involved in child labour, especially girls going to work as house maids. This, however, is prompted by the frustration of having no support from the husbands towards household basic needs.

Data from the mini-survey revealed that although more boys (37%) than girls (26.8%) had engaged in paid work in the six months up to the study, it is the girls' money that is often used to buy food at home for all family members to eat.

¹⁹The word family is used instead of household because in rural settings, it is more of extended family than household.

Fig 3.6: Participation in paid work outside the home by boys and girls.



68.4% of the girls compared to 47.1% of boys who had engaged in paid work reported that their parents were happy about their children's engagement in this kind of work.

It was mentioned in one FGD for boys 13-17 in Akariwon that a boy's money is his, while a girl's money is for the entire family. In some cases, even after buying food, a girl reserves a small amount of money which she has to give to her father to buy alcohol if she is to be allowed to go out to work again. Given the fact that parents are usually the beneficiaries of their children's earnings, the initiative of pulling children out of child labour is likely to meet resistance if there are no alternative means of livelihood available to their families.

iv) Community /political participation

Women's participation in community affairs is still largely confined to the voluntary work that revolves around the care economy. When a member of the community dies, or when there is a social gathering, the women go and cook and serve food to the mourners. Women also participate in religious activities but rarely they are privileged to serve in higher positions like Head of Laity in the Church.

Women's effective leadership is found in the women's community-based groups, some of which are voluntary savings and loaning associations. Even with these, there is usually a man who they call advisor. One of the main roles of the male advisor is to cushion the women from the harsh treatment of their husbands if the men/husbands decide to over-interfere in the women's group business.

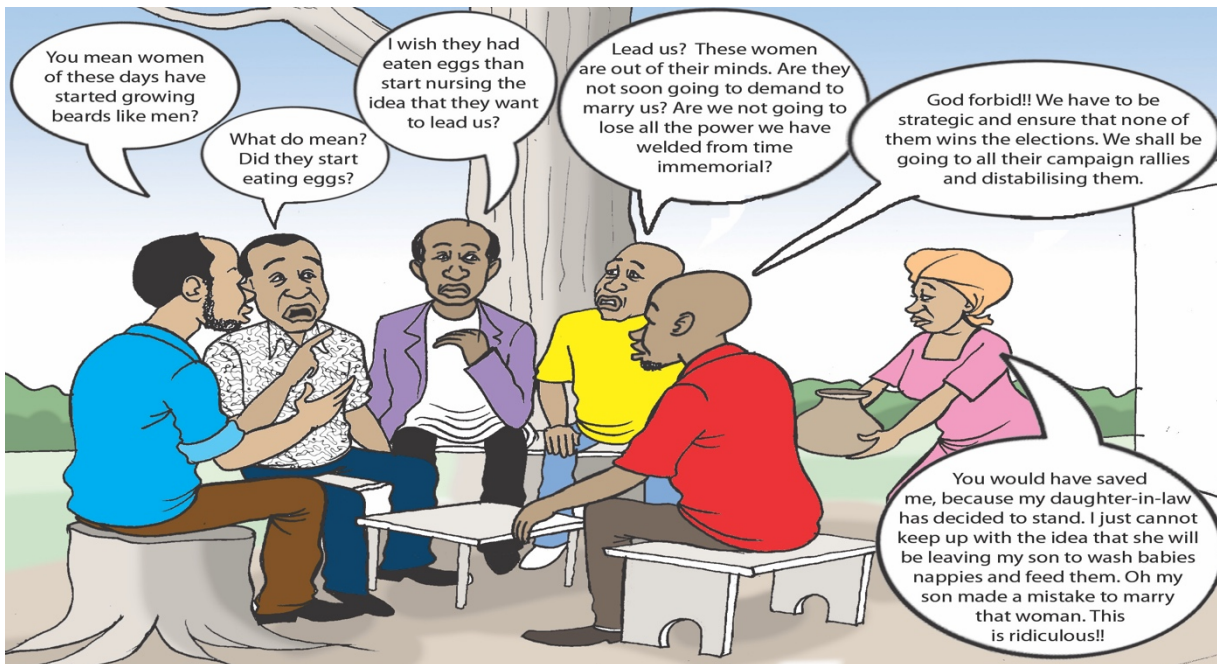
Regarding political participation, the Local Government Act 1997 stipulates that at least 1/3 of council seats should be held by women. However, girls and young women are not able to effectively participate in leadership. In the Local Councils sessions, when a woman is making her submission and sees a man stand up, she will sit down and leave the man to talk, as confidence levels of women are low. One of the contributing factors to low confidence is limited knowledge of how political spaces work and the rules and procedures of Councils both at the district and sub-county levels. Even when the women who have been elected find themselves in the Council meetings, it takes them time to adjust to being leaders and taking part in decision making because they have not been used to taking decisions at household level. This makes their contribution to the debates very minimal.

There is a belief that women and poor persons have no ideas worthy of discussion. This results in a double jeopardy for women in leadership: they are not only women but also poor because they do not control the resources at household level. Therefore, in the Council meetings, women are seen as "time wasters". For women in politics, their duties as a mother and the expectations of them as a mother, wife or daughter still remain in full force, which, combined with the expectations of the constituents of a political leader, means that they are easily regarded as an example of the failure of a "woman to cope". Arising out of this is that the Speakers in the Councils usually give men more chances to talk compared to women.

All the above are effects of patriarchal ideologies.

In a patriarchy men hold the power and women are largely excluded from it. The system ascribes pre-determined roles to women and accords them lower status. Stereotypes reinforce negative attitudes

towards women's active engagement in community/public affairs and leadership. Although men are the main instigators of patriarchy, women also perpetuate the system. One of the effects of oppression of a group in society is that the group internalises its own oppression and uses the methods of the oppressing group against itself. A cycle is frequently seen of women looking down on each other, the reasoning being that other women are not capable of leading and representing. This is reflected in the very low proportion of women that are elected to non-affirmative action seats, despite the fact that women are the majority voters. If the women had confidence in their fellow women that they are capable of leading, most women would win the elections based on the critical mass of the women voters. The situation is reinforced by the resolve of the men to keep women down, as depicted in the conversation below:



(Source: Everse Ruhindi (2014))

3.6 Domain 6: Dignity, safety and well-being

Dignity

Dignity is the quality or state of being worthy of honour or esteem. Dignity is also the right of the person to be valued and respected. Going by the above definition, the majority of the boys and girls that participated in the FGDs indicated that they are without honour, value, and esteem.

In their own words:

"Even before you ask about the status of girls, even us boys here are nothing. We have nothing. There is no single day one can rest. If you do not go to work, you will sleep hungry, and your parents do not care. If you do not go to work, you will be chased away from school because you lack school fees, or you lack some necessities. We are forced to work seven days a week because of the situation at home."

Boy child, Acherer Village - Nakapiripirit District

The boys continued:

“Our sisters are suffering the same way in this village. Some girls cannot handle the kind of work that we do in this village, so many girls have resorted to selling their bodies to the UPDF and other men in this village. Other serious girls collect firewood, which they sell, and get money to buy food at home.”
Boy child, Acherer Village, Nakapiripirit District

Echoing the above statements, the 2021 UNICEF Report argues that African attitudes towards children can be somewhat contradictory. Because there is no social security system, children are regarded highly for the economic value they have as sources of additional labour, and for the social protection that they provide in old age and in times of sickness. As much as they are considered as precious beings, children are seldom treated with sensitivity, consideration or respect in their everyday lives. This happens either in the name of what tradition dictates, or because they are not viewed as whole human beings with all the rights that adults have.

Girls 13-17 that participated in the FGD in Moroto District also corroborated these findings.

“... what are we when we are forced to marry when we are still young? Our fathers and mothers sell us off for cows. Men of this side do nothing, but they like eating. At 13 and 14, even 12 they think you are ready for marriage. For them so long as they see your breast has started to come out, they marry you off. At first, the culture of FGM was also making our status very low, but now it has gone.”
Girl child, Nakala Village, Katikekile Sub-Parish, Moroto District

The 2005 UNICEF Report stated that in Africa on average 42% of women between 15 and 24 were married before reaching 18, and in some parts of Africa the figure is over 60%. The Report was concerned that, 100 million more girls – or 25,000 more girls were likely to become child brides every day in this current decade. Lack of education opportunities and poverty are the main factors fuelling child marriages especially in rural areas where incidences are most frequent (Uganda National Action Plan on Child Marriages, 2015 – 2020). The effects of child marriages on both girls and boys cannot be overemphasised. Child mothers experience higher rates of maternal mortality and higher risk of obstructed labour and pregnancy-induced hypertension because their bodies are not ready for childbirth. Their babies are also more likely to be born pre-term or to die (Save the Children 2004). Child marriages also rob children of their social status, dignity and childhood. The WNCB programme needs to boost interventions that stop child marriages at the point of occurrence, provide education and other opportunities for the both the girls and boys especially in remote areas, and view poverty from the children’s perspective in the study districts.

Corroborating the above evidence from the literature, during FGDs it was observed that most of the girls present were nursing mothers. One, only 15 years old, came to the FGD with her baby of less than two weeks old. Another, 16 years old and visibly pregnant, had dropped out of school in 2019 when schools closed down due to the Covid-19 pandemic and had been forced to marry last year (2021). The highest level of education of the girls was P.6, the rest of the girls had never been to school. Many were second wives to their husbands some of whom had four wives. Only one girl was the first wife, but a co-wife was expected to join her anytime soon. Although according to Ugandan law all were children, in Karamoja they were mothers with full responsibilities of caring for ‘Manyattas’ over their shoulders. All the girls were married to men three times their age, except two who were married to agemates.

Confirming the above narrative, studies show a strong association between child marriage and early childbirth, partly because girls are pressured to prove their fertility soon after marrying (UNICEF, 2021). The world's highest adolescent pregnancy rates are found in sub-Saharan Africa, where one in every four girls has given birth by age 18 (ibid, 2021). In Uganda 25% of Ugandan teenagers become pregnant at the age of 19 and close to half are married before their 18th birthday (Ministry of Health Report, 2020).

According to the study findings, the low status of girls and women in society is reinforced by several other factors including harmful traditional customs – which deem girls and women of a lower status and second-class citizens than men. Customs that bar women from inheriting land and other properties, and prevent their access to education and gainful employment, consistently keep the status of girls and women low. It is assumed that a girl will grow up and get married into other families and be able to access land of her husband's family. The findings also cite other harmful traditional practices, including FGM, defilement and bride price, which objectify women and expose them to vulnerable situations.

According to the study findings, the introduction of Universal Primary Education and the Universal Secondary Education, one goal of which was to keep children in school and substantially reduce child marriages and teenage pregnancies, has not helped much in terms of improving the status of girls and women, especially in rural areas where their status is very low. Only 25% of children of secondary school age attend secondary school in Karamoja as compared to 87% in Busia district (Busia District Report, 2020). Karamoja is one of the areas that seems not to have benefitted from UPE and USE programmes, because of the scarcity of schools in the region and the prevalence of harmful traditional customs and beliefs. The situation is compounded by hidden costs of schooling, such as uniforms, lunch expenses and contributions to community development funds, as well as lack of food, inadequate sanitation and the absence of educational materials. All these factors hinder attendance and contribute to high drop-out rates, contributing to the exclusion of children from poor backgrounds in general, and girls in particular.

“On a larger scale the girl by nature by grooming they seem to be lower because of the environment, the grooming, the setting, and how people behave.

But with the introduction of UPE, these dialogues and, some kind of self-esteem is changing. You'll find that a girl that has gone to school is different from that rural lady who has never gotten that experience or had a chance. So status depends on education level, those in the rural areas tend to behave differently from the ones in an urban setting so it is gradually changing but the majority of those ones who are in our rural setting are still there, it is going to take some bit of effort. I think the best we can do is encourage them to be in school and start handling it at that level, we may not change our mamas if they grew up not eating chicken that is now – but you can tell these that no this thing is just like any other part.”

Male respondent, Busia District

To conclude, in terms of dignity, the change in traditional attitudes has to come from within the family, the first line of protection for the child. The family is the child's training ground for assuming individual responsibility, both in society and at work, and being held accountable for his or her actions. WNCB needs to consider putting the family at the core of its interventions. The programme needs to build on existing good traditional practices and the principle that children have the right to an identity, the right to differing opinions and the ability to voice them, the right to be treated with dignity, and the right to a life free from violence.

Safety

Many of the children were concerned about their safety, especially in the communities where they lived. The majority mentioned that they felt secure at school where there are teachers and other adults that can protect them.

In their voices:

“We feel safer at school, because the government has told the soldiers to guard the school. Even the girls feel safe at school because of the same reason.”

Boy child, Acherer sub-county, Nakapiripirit District

When asked where the boys feel most insecure, the children aged 13-17 in Acherer reported that they felt most insecure at home because there are very many bad people in this community.

“We feel most insecure at home, because of the so many bad people in the community”

Boy child, Acherer sub-county, Nakapiripirit District

The family is the arena where traditions and customs find expression and are put to practice. Just as positive norms and values germinate in and are sustained by the family, so do harmful traditional practices. It is at the family level that violence and harmful traditional practices are legitimised and played out before being passed on to following generations (ACPF 2020).

The children thought that to improve the safety of both girls and boys in the community, soldiers needed to be nearer to the people.

“I want all the children to start school so that they can feel safe, otherwise, in the community, there are so many insecurities.”

Boy child, Moruita sub-county, Nakapiripirit District

Security or the lack of it, is one of the risk factors that affects the well-being of children and leads to negative development outcomes. Insecurity exposes children to abuse and exploitation which may include rape, death or conscription into army groups for survival. Insecurity in the programme districts, especially in Karamoja, is robbing children of opportunities for education and social emotional development, and other development milestones.

When children were asked what makes you feel sad and unhappy in this community, many had this to say:

“When I go for lejjalejja and after I have finished the work, they tell me, come back tomorrow for your money. That makes me feel sad”

Boy child, Moruita sub-county, Nakapiripirit District

“When I go digging and after I have finished digging, they give me very little money, it makes me feel very sad.”

Boy child, Moruita sub-county, Nakapiripirit District

“When I go for lejjalejja and I don’t finish – this makes me feel very sad because if I don’t finish, I will not get paid. If I am not paid, I will sleep hungry and if I sleep hungry, I will not have enough energy to work the following day.”

Boy child, Moruita sub-county, Nakapiripirit District

Due to the lack of other fulfilling alternatives and adequate support from their parents, children in the study districts have resorted to child labour related activities which enable them to take care of their basic needs and to draw fulfilment, as the above voices suggest. WNCB still has a big role to play in sensitising communities in the study districts on the dangers of child labour and providing better alternatives.

School is deemed one of the safest places for children, as was demonstrated during the 2019/20 lockdown and school closures. However, it can also be a breeding ground for abuse, violence, bullying and stress from both the teachers and fellow learners. For instance, although corporal punishment was outlawed in Uganda in the early 2000s, it is still practised widely in schools. Apart from corporal punishment, children also experience sexual and emotional violence from teachers and fellow students in the school environments as demonstrated by the voice below:

“Teacher can get a cane. You have done just a small mistake whereby you have just talked to a teacher to forgive you and the teacher cannot forgive you. They will just cane you anywhere, the leg, every part of the body. If you cane me like that tomorrow, I can say eh why does this man cane me like this let me just remain at home, I stop going to school.”

Girl child, Tiira Village, Busia District

A combination of factors affects the well-being of children including their status and safety. From the voices above, it is clear that the dignity, well-being and safety of children in Karamoja-based districts are wanting in comparison with their counterparts in Busia district. This is due to the combination of adverse factors that affect the children in Karamoja, including the current insecurity wave, poverty and prolonged drought seasons.

Well-being

“I go to school, but my father has already told me that he will not give me school fees because I refused to dig on Sundays, but I pleaded with him that I dig, from Monday to Saturday and I requested that he allows me to rest on Sundays. But he refused. I dig from Monday to Sunday, I get very tired, I don’t have time to rest or to even socialise with my friends.”

Boy child, Moruita sub-county, Nakapiripirit District

The 2020 ACPF Report argues that child well-being is about children being safe, well, healthy and happy. It is about creating opportunities for children to grow and to learn, about positive personal and social relationships, and about children being and feeling secure and respected.

It is also about being given a voice and being heard. In short, it is about the full and harmonious development of each child’s personality, skills and talents. All of these have a better chance of being achieved in societies and states that uphold, both in law and in practice, the principle of the “best interests of the child”. This means respecting, protecting and realising the rights of children and nurturing

a social ecology that provides opportunities for boys and girls to become all that their abilities and their potential allow them to be.

The UNICEF Office of Research argues that well-being is a broad concept that can involve health, economics, nutrition and psychology and can be divided into three facets: good mental well-being, good physical health and skills for life. There also seems to be thin line between dignity and well-being.

The girls that participated in the FGDs in Moroto Districts confessed that marrying at a very young age stresses them. Many normally think about running away from their homes but have nowhere to go and nothing to do to stop the marriages. Harmful traditional practices like FGM and child marriage, combined with food insecurity and the absence of opportunities for both girls and boys, especially in the study districts, are some of the factors that affect the well-being of children.

Apart from having to engage in child labour to meet their basic needs, boys in Moruita sub-county expressed the need to deal with non-supportive and alcoholic parents who demand money daily from their children to sustain their alcoholic urges. Smooth relationships with parents and caregivers remain central to development, particularly in adolescence, the 2022 UNICEF Report asserts. Several reports have identified living without an engaged, older caregiver as a common risk factor contributing to depression, anxiety, suicidal ideation, conduct disorder, and substance abuse among children. Lack of caregiving in adolescence occurs for multiple reasons, including alcohol and substance abuse, poverty and death.

According to the UNICEF Report, throughout adolescence, nurturing and supportive parenting remains one of the strongest protective factors and a crucial ingredient for normal development. Presence of parental care is linked to lower social phobia and alcohol abuse; parents who communicate with their adolescents and keep track of their activities are also protecting their mental health – this was rarely the case in the study districts. There seemed to be a conspicuous distance between the girls and boys and their parents. Most of the children that participated in the FGDs seemed to have disconnected from their parents and seemed to run their own lives. The 2020 ACPF Report argues that disengaging from parents or caregivers early, or premature autonomy, comes with high levels of health and behaviour risks linked to poor well-being. Therefore, providing caregivers support that addresses these risks in their own lives may also foster healthy mental health habits in adolescents.

4.0 Gender responsiveness of the WNCB programme

In light of the gender equality status and the existing policy and institutional framework for child protection in Uganda, the responsiveness of the WNCB programme at design, implementation and results measurement levels was assessed in respect to Research question 2 in the ToR: What can the WNCB programme do better to address the risk factors of child labour and promote protective factors for WNCB programme target groups and sectors? Central in the analysis were the programme interventions, implementation strategies and the results under each outcome area as presented below.

4.1 Outcome 1: Family & community, education, decent work

4.1.1 Analysis of the gender responsiveness of programme strategies under outcome one

Through analysis of the programme documents and reports, the study -identified several strategies that are helping to achieve the programme goals. These include:

i) Exposure and learning visits and arrangements

In August 2021, Save the Children, together with WNCB partners Nascent Research and Development, UNATU and Hivos, organised a visit to ASM sites in Busia District as a learning event for 27 (13 female, 14 male) ASM and District Probation Officers, District Community Development Officers, District Labour Officers and Sub-County Community Development Officers. Following the visit, the miners were motivated to adopt the technology learnt from Busia in the EWAD WNCB project catchment areas.

In their 2021 notes on training and exposure visits, Green Foundation noted that visiting groups take very seriously lessons which are learnt from people who live in similar circumstances to themselves and that learning takes place in real-life situations, which allows visiting groups to ask questions about the activities being implemented and obtain first-hand feedback. Most importantly Green Foundation notes that the learning is practical since participants learn from experience and not theory. This paragraph explains why Miners from other districts were motivated to adopt technology that spoke to their contexts.

ii) A Consortium as a strategy

The study also learned that the WNCB project is being implemented under a consortium of five organisations i.e.: Save the Children, EWAD, UNATU and Nascent RDO, and Hivos as the lead and coordinating partner. The study acknowledges that this was an excellent strategy in handling sensitive and appalling levels of child labour in the three study districts. The findings reveal that this has afforded the organisations in the consortium the opportunity to complement each other in the process of delivering on the overall programme goal and promote, efficiency and effectiveness, as each partner brings their finest experience and expertise to the project. Additionally, the study learned that this arrangement allows the partners to gain access to partner experiences or competencies. However, the study also hopes that mechanisms were also put in place to manoeuvre through disagreements and other problems without necessarily affecting the quality and timely delivery of the goal. Alongside general disagreements, the study hopes that there are contingency plans to deal with especially key staff changes during the WNCB project period, among other concerns.

iii) Collaboration with Government MDAs

It has been observed in partner Reports that the consortium is collaborating and partnering with the government Ministries, Departments, Agencies and structures right from the National level, through to the lowest levels of administration. The study noted that at the National level the consortium is working with the Ministry of Gender, Labour and Social Development (MoGLSD), Ministry of Education and Sports and at the district level the Consortium closely works with the district technical team i.e.: the Probation Officers, the District Community Development Officers, District Labour Officers, among other technical officers at that level.

Additionally, the Consortium also targets and works well with influential figures in the community, for instance the 2021 Uganda Partner Report cited the Resident District Commissioner (RDC) of Moroto, who committed to joining WNCB and leading community mobilisation campaigns on ending child labour & sending all children to school, after he had been targeted and invited for the regional commemoration of the World Day Against Child Labour. Further, the Consortium also works with grassroots-level government structures i.e.: the LC structure, the Sub-County Chiefs and others. This arrangement is not only good for ownership of issues by the government structures, but it also allows for channelling issues identified at the grassroots level through to the national level for action with relevant MDAs. It also helps to disseminate information and policies from the central government to the lowest-level local

governments, where again action in any context might be needed at that level. This arrangement is also good for promoting the advantages of both the bottom-up and top-down arrangements for development which enforce and reinforce each other while promoting the sustainability of the project activities long after the project has closed.

This, however, may still not guarantee the sustainability of the project outcomes and impact, especially if the context-specific issues and factors predisposing children to child labour are not taken care of at each social-ecology level.

iv) Engaging the Private Sector and other relevant

Engaging the private sector and especially the companies that employ children in child labour is a plus and helps to stop child labour at the point at which it occurs. However, there are still challenges as numerous private companies have not yet been targeted by the project in the three study districts. These continue to engage children and perpetuate child labour.

v) MEAL at every level

It has also been observed that the programme is being monitored and evaluated at different levels; right from the inputs and activity level of M&E, outputs and results in level and the outcome/impact level. This provides regular and short-term feedback to the consortium and the donors on the direction of change, the pace and the magnitude of the change being achieved by the programme. This also provides for systematic assessment of the project, efficiency and relevancy for better and more targeted interventions in the future.

4.1.2 Programme results so far under outcome one

The programme has achieved several outputs and results under this outcome area, albeit with some challenges. Results include:

- In August 2021, Save the Children together with WNCB partners Nascent Research and Development, UNATU, and Hivos organised a learning event for 27(13f,14m) ASM and District Probation Officers, District Community Development Officers, District Labour Officers and Sub-county Community Development Officers for a learning visit to ASM sites in Busia District, Uganda. Following the visit, the Miners were motivated to adopt the technology learnt from Busia in the EWAD WNCB project catchment areas.
- Additionally, in March 2021, Save the Children in collaboration with the District Labour Officer trained 40 (35 male, 5 female) staff of the Sunbelt Mining Company in Nanyidik in Children's Rights Business Principles, the code of conduct and the roles and responsibilities of a company. The purpose was to guide their operations towards the elimination of child labour. Since then, Sunbelt Mining Company the mining company has stopped engaging children in child labour and after this training it developed a code of conduct and displayed it on their premises.
- In Busia, EWAD trained 30 teachers in child-friendly school environments and conducted stakeholders' meetings targeting community influencers to serve as advocates for changing norms in their respective communities.
- VSLAs have also been strengthened through training and continuous support and this has resulted in an increase in savings for the 12 groups in Moroto & Nakapiripirit, from zero to over €9,000 for

both districts. It was hoped that part of the savings will go towards children's tuition and scholastic needs.

- In October 2021, Hivos and other WNCB Partners organised high-level dissemination of the guidelines on the prevention and management of teenage pregnancy and child mothers returning to school, in partnership with the Ministry of Education & Sports. This has culminated in child mothers registering to return to school, with various primary schools in the Karamoja region enrolling at least five child mothers who would otherwise have missed out on education.

According to the programme Reports, this mostly affected children from the poorest families, as they had no access to the internet and devices required for e-learning. WNCB Partners (UNATU, EWAD and Nascent), with support from the Government of Uganda, rolled out multiple home learning training sessions for teachers to prepare them for school reopening. The project also adopted a community-centred learning approach through radio talk shows and teacher dialogue meetings.

4.1.3 Gender analysis of both the strategies and results

The project seems to be mainstreaming gender at every level of implementation. According to the observations made through Partner Reports reviewed and KIIs with key partners, the programme targets both men and women, boys and girls. The Reports also provide gender-disaggregated information and data. However, details of which men, which women, and gender-responsive concerns are not provided. For instance, the project is silent on venues of training in the inclusion of all types of men and women is putting into consideration.

It is reported in the 2021 Uganda Narrative Uganda Report that the project provided income-generating activities such as alternative livelihoods and increased the household incomes of 50 (29f, 21m) parents whose children had been withdrawn from child labour, to enable them to provide basic needs for the children and household. This had been the major recommendation in the baseline report. However, it is necessary that the extent to which the objective of this undertaking is being met be tracked and reported about periodically in order for the programme design appropriate corrective measures where necessary as well as drawing key lessons.

Reading from the 2021 annual workplan, it is apparent that the programme activities for the year are clearly stipulated in tandem with the project objectives. However, some performance targets are not gender disaggregated. Much as there is adequate spoken commitment among the implementing partners about gender mainstreaming, there is a great risk of the objectives not being achieved if this commitment is not explicitly indicated in the set targets.

4.2 Outcome 2: National Policies

As already mentioned in the section on national laws and policies, the government of Uganda has enacted relevant laws and instituted policies and institutional mechanisms to eliminate child labour in the country. This section presents the programme strategies and results under outcome 2, which relates to activities implemented by the WNCB Alliance towards creating a conducive policy and legal environment for elimination of child labour and enforcement of existing laws.

4.2.1 Analysis of the programme strategies

One of the objectives of the gender analysis study of the WNCB programme is building evidence-based content that facilitates documentation and contributes to broader advocacy and social movements favouring equal human rights for men, women, boys and girls in mitigating child labour. This objective aims to capture information that will contribute towards the achievement of outcome 2 of the WNCB

programme which envisions that by the end of the programme Governments will enforce relevant child-rights based laws and have implement policies on child labour, education, youth economic empowerment and social security. In view of this, this section presents an analysis of how and to what extent the programme strategies and activities of the WNCB partners have contributed towards this outcome and how the programme strategies and activities undertaken have been gender responsive.

The programme strategy for this outcome focuses on reform and amendments of child labour and education legislation especially on child protection systems and translating these into actions at the local level to contribute towards elimination of child labour in the project districts. The strategy recognises that there is need to further bring the changes in legislation down to the local level. The alliance set out to lobby and work with district and local councils to further simplify and popularise the laws and policies with and for the communities, to facilitate them to enact ordinances and bye-laws related to child labour. In addition, the alliance will strengthen reporting, referral, tracking and response mechanisms in the schools and community structures.

4.2.2 Programme results so far under outcome 2

Among the programme activities the WNCB partners planned to undertake 2020-2021, some were geared towards advocacy with the aim of contributing towards a conducive policy and legal framework for child labour in Uganda and the project districts.

The WNCB partners commissioned a baseline survey in order to understand the current situation of child involvement in labour activities in Karamoja region covering two districts: Moroto and Nakapiripirit. The baseline report was used by the alliance as an advocacy tool for lobbying to contribute towards government efforts towards elimination of child labour in the country. The dissemination of the baseline survey report in March 2021 in Kampala was attended by high level government officials at national level and from project districts. Following this, WNCB Alliance worked with the Ministry of Gender, Labour & Social Development (MGLSD) to finalise the National Action Plan (NAP) on the Elimination of Child Labour. Two representatives from the WNCB Alliance were nominated to lead the review and do the final editing of the NAP.

Further to this, the WNCB alliance led the development of the popular version (summarised version) of the NAP. The popular version was adapted with minor input from ILO, CSOs and officials from the MGLSD & other line ministries. In another high-level engagement between MOGLSD and Civil society organisations to address child labour in mining and the informal sector, the Permanent Secretary of MGLSD included 2 members of the WNCB programme (Dillis Ekany of Save the Children and Juliet Wajega of HIVOS) on the National Steering Committee on Child Labour. This engagement of the WNCB partners indicates that the partners have made a tremendous contribution towards advocacy on national laws and policies on elimination of child labour in the country and have so far registered much success towards the achievement of the expected results under outcome 2.

The WNCB partners also actively participated in activities to commemorate the World Day Against Child Labour both at National and District levels. In recognition of the high involvement of the partners in these activities, the WNCB Coordinator was nominated to represent all CSOs and NGOs in Uganda at the high-level panel discussion on 12 June 2021. The advocacy issues put forward in this process by the partners, such as the long distances that children in mining areas have to walk in order to increase access to schools and hence the need for the government to establish schools in mining areas to ensure that all children have equal access to education, were accepted.

In addition, the project team worked with the inter-ministerial committee to harmonise child-rights-related policies and engaged in high-level dialogues with government actors on key advocacy issues, including issues identified in the baseline survey. One such dialogue was the high-level meeting with Members of Parliament, the National Organisation of Trade Unions (NOTU), ILO and other CSOs. The MGLSD and District Local Governments also committed to eliminating child labour by strengthening the monitoring of mining activities, establishing community schools, and ensuring that the schools have qualified teachers who are on the government salary payroll.

Among the strategies adopted by the partners to contribute towards creating a conducive legal and policy framework for elimination of child labour is supporting processes to develop ordinances and bye-laws at district and sub-county levels. The WNCB partners, with Save the Children in the lead, have supported the drafting of a bye-law on child protection for Moruita Sub-county, Nakapiripirit District. The draft bye-law titled "Moruita Sub-county Bye-law on Child Rights Protection (No.1) 2020" was submitted to the Clerk to Parliament and later submitted to the Ministry of Local Government for perusal and then forwarded to the Solicitor General for approval. The partners have engaged with a focal point person from the Ministry of Justice and Constitutional Affairs to expedite the processing of the ordinances and approval of bye-laws.

This draft bye-law has several explicit provisions for the protection of children against child labour. Among the duties and responsibilities of a child, it spells out that a child shall ensure that he or she is not taking part in child labour activities referred to this bye-law; report any cases of child labour or abuse inflicted on them or their peers to relevant authorities; and not involve or influence other children/ their peers in child labour and child abuse. The bye-law outlaws the employment of children by companies, in mining activities and other businesses such as bar, lodging, restaurant and hotel. In Article 14 (3) c) it further highlights the different activities in mining that children should not be perform in a gold mine, sand mine or stone quarry during or outside school hours. These provisions exhibit the determination of the people of that the people of Moruita Sub-county to eliminate child labour of any form in their area. This attitudinal change by the community towards child labour is an outcome of the local and national level advocacy on enforcement of child rights and child labour related laws by the WNCB partners.

The WNCB partners have also been instrumental in the dissemination of child-related national policies and guidelines. Save the Children and other WNCB partners, together with the MGLSD disseminated the National Child Policy. This resulted in the stakeholders in the project districts proposing the establishment of functional child welfare committees at the Sub-county and District levels to strengthen the child protection mechanisms. The partners also disseminated the National Guidelines for the Prevention and Management of Teenage Pregnancies in Schools in the project districts and supported the development of a popular version of the Guidelines and this was also disseminated in the project districts.

4.2.3 Gender analysis of both the strategies and results

A review of the reports of the partners reveals that much high-level advocacy, both at national and local levels, has been undertaken by the WNCB partners with regard to national laws and the policy framework on ending child labour. However, the activities done do not indicate that there were cautious efforts by the partners to integrate gender in these activities. For instance, some of the advocacy issues ie lack of schools in the mining areas has a gendered impact on male and female children in terms of access to education but the report is quite on this.

Some gender gaps have also been identified in the draft child protection bye-law for Moruita Sub-county in Nakapiripirit district. Article 14 of the child protection draft bye-law for Moruita Sub-county outlines household chores that children can be involved in at home in line with child's age and capacity, which is a positive development, but does not point out that girl children, even if they are of age should not be overworked, since according to gender role division in Karamoja most of these activities are performed by girls. Article 14 (3) h) prohibits use of children in cattle grazing during school hours or beyond 7 pm or during weekend and school holidays. While it is widely known and documented that grazing cattle is a masculine role and therefore predominantly done by male children, the language used in the bye-laws is gender neutral. In some instances, it should be explicitly stated that it is male or female children who are prohibited to do a particular activity and some explanation of the gender difference in impact of the vices outlawed in the bye-law may have on male and female children.

A gender analysis of the work plans of the WNCB partners shows that the partners have made cautious efforts to integrate gender into the activities listed in the Country Uganda Work-plan of 2021. A gender sensitive approach was adopted to integrate gender into the programme activities for that year. For

community mobilisation meetings, a statement was added in the workplan: “Gender sensitive approach - To ensure both female and male have a good representation and also use of gender sensitive language/communication, timing when females are free, facilities to keep their babies as they meet”. Moreover, for media programs (print and electronic) on child labour and related laws, a statement was added: “Gender sensitive communication that do not reinforce stereotypes and promote discrimination”. The other aspect where gender sensitivity has been exhibited is training activities.

The work-plan states that the partners should exhibit good representation of males and females in their training and use gender sensitive training approaches. Despite this positive development towards integration of gender in the programme strategies and activities, there are some activities in the work-plan where there is no mention of how the gendered issues that may impede the successful implementation will be addressed. Such activities include:

- Facilitating the rehabilitation and resettlement of children rescued or withdrawn from child labour with life skills and psycho-social support (sports, music, dance, counselling)
- Reintegration of 240 children withdrawn from child labour to school across the four villages of Nakapiripirit and Moroto
- Working with government structures to establish 4 Motivational Centres, 1 centre per village
- establishment and support of 4 Child Friendly spaces
- Providing financial (resettlement kits) and technical support for integration of children rescued from child labour in their respective homes and communities - one off for scholastic materials or IGAs.

Several gender-related concerns and needs are embedded within these activities, but in the action plan there is no mention of application of a gender-sensitive approach during implementation of the activities. There is a need to make a gender analysis of the transition process of withdrawal of children from child labour, resettlement in their homes and back to school.

4.3 Outcome 3: Private sector

Uganda has embraced a private sector-led growth strategy, in which the government with the support of third-sector organisations (NGOs) plays a significant role in creating a conducive environment for the private sector to thrive. As such, the private sector has been at the forefront of championing the socio-economic development of the country. However, given its focus on profit making, ensuring that the private sector adopts and adheres to good business principles and practices that ensure protection of vulnerable members of the population is critical and a shared responsibility across a multiplicity of actors.

In tandem with the increasing role of the private sector in national development in Uganda and the world over, Work No Child Business (WNCB) programme has prioritised deliberate interventions to strengthen and accelerate the sector’s commitment and contribution towards elimination of child labour. The extent to which the prioritised interventions and implementation strategies have addressed gender concerns formed the basis of the gender analysis below.

4.3.1 Analysis of the programme strategies and results

The prioritised interventions and implementation strategies under programme outcome 3 have been designed in response to the diagnosed problem (see Programme Theory of Change)²⁰. As such, the WNCB programme is focussed on organising and working with the private sector to create responsible companies in the national and international supply chains.

Following targeted trainings, particularly on Children’s Rights and Business Principles, which have been offered to the private-sector actors, the practice of developing and adopting codes of conduct is in good momentum across the private sector actors in the mining industry. According to Save the Children’s narrative annual report 2021, several mining companies including small-scale artisanal miners have

²⁰ Businesses lack knowledge, commitment and technical capacity to respect and promote child rights

developed and displayed codes of conduct in their mining places following the training that was provided under the WNCB programme. Capacity strengthening of the private-sector players has taken the centre stage of the WNCB programme's pathway to realising the envisaged results under outcome 3.

A review of both the design of the interventions and the results realised hitherto under this outcome shows adequate gender consideration, as reflected in both the indicator statements and reported results. The programme has made deliberate efforts to target an equal number of both female and male beneficiaries under this outcome area. Thus, with the increasing awareness about children's rights promotion coupled with the strengthened capacity of the private-sector players towards elimination and mitigation of child labour, the withdrawal of children both boys and girls from child labour is being made possible. This notwithstanding, the gender analysis of the WNCB programme found gaps in both the design and implementation of the interventions as well as the reporting of results. These are described in the section below.

4.3.2 Gender mainstreaming gaps under outcome area 3.

Whereas a number of well-intended and potentially impactful programme activities have been prioritised in the past and present work plans, the gender disaggregation of the output targets is less explicit. Much as there is mention of the use of gender-sensitive training approaches in some of the planned training activities for 2022, the omission of gender disaggregated targets may leave the proportional targeting and equitable distribution of benefit to women and men to chance. There is therefore a need to guide the activity implementers on how to deliberately achieve gender balance in targeting various beneficiaries (men, women, boys and girls) under planned activities.

Review of the programme proposal/document reveals that key outcome indicators were clearly defined with emphasis of capturing gender disaggregated data. However, despite the programme baseline study having been conducted, performance targets under each of the set indicators are missing²¹. This in a way deprives the programme to achieve equitable distribution of the benefits to men and women as well as boys and girls intentionally.

The above gender mainstreaming oversights in the design and implementation of the WNCB programme notwithstanding, there is explicit commitment to improving the gender responsiveness of the programme. This calls for the programme implementation and management teams to take advantage of the available gender mainstreaming opportunities while addressing key gender equality barriers as presented in this report. Considering findings presented in this report, the following conclusions and recommendations are drawn.

5.0 Conclusions and recommendations

This chapter presents the main conclusions from the study and makes recommendations for actions to guide programming by the WNCB partners for the next phase of the programme. The study conclusions are organised in respect to the study objectives and research questions. The gender analysis of the WNCB programme sought to answer two questions; i) What causes/drives child labour for boys and girls within the WNCB programme target groups and sectors in each country? ii) What can the WNCB programme do better to address the risk factors of child labour and promote protective factors for boys and girls within the WNCB programme target groups and sectors in each country? These research questions together with the outcomes of the WNCB programme guided the gender analysis in this study.

5.1 Conclusions

The study established that several factors cause/drive child labour in the programme districts, and most of these factors are highly influenced by gender. Poverty is the main cause of child labour, followed by

²¹ Programme proposal/ document (Table 3: Broad overview of possible indicators) Pg 60.

gender norms that accord women and girls low status in society, limited access to education institutions, inadequate enforcement of laws and policies on child labour, chronic illness of parents, child neglect, and early marriages. The causes of child labour can be divided into those that are structural, such as social/ cultural perceptions and gender norms, and drivers such as poverty, limited access to educational opportunities and institutional factors.

Economic deprivation at the household level exacerbated by poverty emerged as the major cause of child labour for both girls and boys. Thus, children from poor households are more vulnerable to child labour than their counterparts from rich families as they need to engage in work to supplement their parents' incomes to sustain providence for family basic needs. This situation affects children in Karamoja more than in Busia because of the gender division of labour in Karamoja, where the provisioning role of the family is mostly shouldered by the women due to the community's pastoral way of life. Women's access to productive resources in the project districts is moderated by their relationship with a male, either a father or husband. In Karamoja, though women are culturally responsible for providing for the families, their limited access to and control over economic resources and assets in the home means they are unable to adequately provide for the needs of the children and are forced to give their children to child labour so that the children's income supplements their incomes.

Although Uganda has attained many strides towards promoting gender equality in the country, and some breakthroughs towards women's empowerment have already been realised following sustained gender equality sensitisation campaigns implemented by the state and non-state actors countrywide, there are still variations across the different regions of the country. Findings from the study show that limited achievements have been registered towards the achievement of gender equality in the programme areas. Women and girl children are still accorded a lower status in the community compared to their male counterparts.

The patriarchal system is still strong in the project districts and is reinforced by a myriad of socio-cultural perceptions, traditional norms, beliefs and customs. The patriarchal system dictates that the man is the head of the household and accords men and boys a higher status in the home and community than that of women and girls, thereby promoting the subordination of the female gender to the male gender in all aspects of life. As such, in all communities under the WNCB programme, male dominance is a big structural cause of child labour.

Girls in the project districts are involved in all the reproductive roles performed by their mothers. When boys take on some of the feminine roles like fetching water, they use supportive technologies like bicycles or locally made wheelbarrows to save their energy. Assisting their mothers with domestic work makes the girls' day much longer and their workload heavier than boys because besides involvement in domestic work they also have to do child labour to earn money to supplement the mother's income.

In recent years, the Ugandan government has made concerted efforts towards the creation of a conducive policy and legal framework for the protection of children against child labour. The most significant legal and policy instruments in this respect are the Children (Amendment) Act 2016; Employment Act 2006; Employment of Children (Employment) Regulations 2012; National Action Plan for the Elimination of Child Labour 2020/2021-2024-2025 and the National Child Policy 2020 among others. This list indicates that the country has the relevant laws and policies in place for the elimination of child labour. However, child labour is still prevalent because of inadequate enforcement of the policies and laws.

Additionally, in adolescence, nurturing and supportive parenting remain one of the strongest protective factors and ingredients of normal development. Parental care is linked to lower social phobia and alcohol abuse; parents who communicate with their adolescent children and keep track of their activities also protect their mental health. The 2020 ACPF Report argues that disengaging from parents or caregivers early, or premature autonomy, comes with high levels of health and behaviour risks linked to poor well-being. Therefore, providing caregivers support that addresses these risks in their own lives may also foster healthy mental health habits in adolescents.

Positive parenting methods, especially for the Karamojong parents, need to be emphasised. According to the UNICEF 2021 Report, across diverse cultural contexts, warm relationships between caregivers and children can lead to positive outcomes, including higher self-esteem, reduced stress, better mental health and fewer psychological and behaviour problems. Programmes which provide information and support for parents and caregivers of adolescents can improve adolescent outcomes. Effective programmes increase parents' and caregivers' understanding of early and late adolescent development, and sexual development; improve attitudes about parenting; and provide opportunities to gain new parenting skills and strategies.

UNICEF advises that effective programmes for parents and caregivers have the following characteristics: they draw on adolescents' strengths; are gender-responsive; include adolescent participation; take into account differences in abilities; and are evidence-based. The content of successful programmes should focus on warmth, love and affection, adolescent development, respectful communication, positive discipline, safe environments, provision of basic needs, and caregivers' and parents' mental health.

This can be done through the 2018 Ministry of Gender Labour and Social Development (MoGLSD) Parenting Guidelines. The WNCB programme needs to closely work with the MoGLSD to understand the Guidelines in the context of the Programme districts. With cultural and contextual adjustments, the Guidelines can be translated into local languages and be disseminated in the programme districts. WNCB Partners can also support the Ministry in its effort to develop an accompanying policy.

The WNCB programme also needs to boost activities to tackle harmful traditional practices in the communities, in particular child marriage, FGM and inheritance beliefs and traditions. It is important that WNCB builds upon the positive cultural aspects of child-rearing in Africa and further engages cultural and religious leaders as critical entry points into the task of tackling harmful traditional practices. This is crucially important because the fight against harmful traditional practices requires changes in social norms, gender roles, and the power relations that perpetuate such practices.

5.2 Recommendations and specific actions to be taken

The recommendations derived from the gender analysis of the WNCB programme in this study are highlighted in the table below, which also lists specific actions that can be undertaken by the WNCB partners.

Recommendations	Basis of the Recommendation	Specific actions to be undertaken
Outcome 1: Children are empowered and have improved access to (quality) education and youth employment within a supportive family and community environment.		
<p>WNCB partners should put more efforts and resources towards the strategic empowerment of men to deconstruct the masculine identity traits among men.</p> <p>This is a long-term process, but some efforts can be geared towards this so that other programmes beyond the lifespan of this programme build on the impacts registered by this programme.</p>	<p>The patriarchal system is still strong in the programme areas.</p>	<p>Integrate male engagement strategies in the WNCB programme to promote positive attitudinal change about the low status of women and girls in the home and community and how this negatively impacts on family welfare.</p> <p>Community dialogues with men to sensitise them about the rights of women and girls and their role in the family.</p>
<p>Men should be more involved in family provisioning.</p>	<p>Poverty and economic deprivation at household level is a major driver of child labour for both boys and girls.</p> <p>The absence of men from the home for a long time puts much burden on women in terms of providing for the family but also running other affairs of the home.</p>	<p>Community sensitisation through community dialogues on benefits of shared roles between men and women in the family.</p> <p>Alternative sources of income that men can be engaged in should be identified to diversify sources of livelihoods. These should be compatible with people's way of life in the specific programme districts.</p>
<p>More efforts should be directed towards creating more equitable gender relations at household level.</p>	<p>This will facilitate joint decision making between spouses and equitable distribution of workload between husband and wife, and boys and girls, within the household.</p> <p>It will also lead to more access to economic resources and the benefits from the resources accruing to women and girls.</p>	<p>Work with the sub-county chiefs to organise community sessions for discussing gender issues, child labour and their impact on development. Within these gatherings, the issues of legal marriages should also be discussed.</p> <p>Conduct couple seminars for spouses.</p> <p>Identify and Train community change agents (both men and women) or work with existing mentors to give hands-on support for joint planning to household members.</p> <p>Facilitate change agents to follow up the implementation of household</p>

		<p>joint plans, document success stories and publicly recognise the households that have made progress.</p> <p>Work with faith and cultural institutions to sensitise community members on the advantages of violence-free families.</p> <p>Use the SASA! Methodology for community advocacy against family violence.</p>
Integration of family planning in the WNCB project.	One of the reasons for increased child labour is that families give birth to many children, who they are unable to provide for.	<p>Conduct mass sensitisation about the importance of family planning.</p> <p>Advocate and lobby for increased availability and accessibility of a range of family planning methods.</p> <p>Target men specifically for sensitisation on family planning to develop positive attitudes towards child spacing and having fewer children.</p>
WNCB should work with the district and sub-county leaders and other relevant stakeholders to develop appropriate technologies for some household chores like fetching water to reduce the workload of girls and women.	This will help to reduce the workload and time spent on fetching water by women and girls. The time and energy saved will be put into other productive activities by the women. Girls will also have more time to attend school and engage more in school activities.	Identify stakeholders that WNCB partners can work with to develop appropriate technologies for fetching water.
There is need for a robust community sensitisation campaign to change people's attitudes towards negative social norms (early marriages and bride price) that keep women and girls in a subordinate position.	Bride price and early marriages are social norms and cultural practices that constitute major gender barriers to girls' education in the project districts.	WNCB should initiate community sensitisation campaigns geared towards behavioural change. More innovative modes of communication could be adopted, such as edutainment.
Outcome 2: Governments have enforced relevant child-rights based laws and have implemented policies on child labour, education, youth economic empowerment and social security.		
WNCB should continue to support to the development of ordinances and bye-laws on child labour and other vices that covertly drive child labour such as early marriages and GBV.	Since the gender analysis of the WNCB has revealed that there are several gender related factors that drive child labour, it is prudent that the programme supports ordinances and bye-laws that outlaw gender-related	Support efforts by CSOs and district/sub-county authorities to develop ordinances and bye-laws against child labour, early marriage and GBV.

	practices like early marriage and GBV.	
Promote positive adolescent parenting.	To improve adolescents' social and emotional development.	Work closely with the Ministry of Gender, Labour and Social Development. The ministry developed Parenting Guidelines in 2018 – these can be studied and adjusted in the context of the programme districts. The Guidelines can be translated into local languages for easy adoption. WNCB should also support the ministry in its efforts to develop a Parenting Policy for Uganda, which it has already started.
Ensure further, deeper and prolonged engagement to reduce harmful cultural practices, especially in Karamoja.	Cultural practices, like promoting child marriages and inheritance customs under which girls cannot inherit land or properties, perpetuate the subjugation of women and girls and their lower social status.	Boost activities that tackle traditional harmful practices, engage more with traditional leaders and elders, and promote positive practices.
Outcome 3: The private sector takes full responsibility for preventing and addressing child labour.		
Engage continuously with private sector to support and encourage adherence to Children's Rights and Business Principles and the implementation of an appropriate code of conduct.	Some companies have developed a code of conduct and indeed displayed it in some factory sites. However, adherence to and sustained awareness creation is critical.	Monitoring visits to the companies should be integrated in the WNCB workplan. A monitoring tool should be developed and periodically filled in to track and share progress being made in the implementation of codes of conduct and general adherence to Children's Rights and Business Principles.
Promote investment in alternative income generating activities for women and men miners using the proceeds from mining.	In many instances when miners get money, they spend all of it on unnecessary health damaging luxuries such as alcohol and extra-marital affairs. They remain in the vicious cycle of poverty which also perpetuates child labour and GBV.	Encourage men and women to form VSLAs and train them on good practices for managing VSLAs. Train men and women in identification of viable enterprises and in business skills.

5.3 General Recommendations

Gender should be mainstreamed in the entire WNCB work-plan, and gender concerns should be addressed within the totality of the programme rather than simply inserting statements on how gender issues should be addressed for some activities. While the practice of including statements on how gender concerns should be addressed in activities is a good practice in terms of alerting and reminding the implementing partners about gender issues relating to those particular activities, this has shortcomings because it might then be assumed that the activities that do not have such statements tagged to them do not have any gender implications and therefore can be implemented without gender considerations.

The WNCB partners should organise gender training for their staff to enhance their skills in gender analysis and gender mainstreaming in programming.

It is also imperative that WNCB partners conduct a gender audit of their organisations to establish to what extent gender has been integrated into their organisational systems and programming processes. This will enable the identification of gender gaps at organisational level. It will also be a stepping-stone to the development of gender policies by the WNCB partners that do not have a gender policy in place.

Strengthen the Alliance's working with government structures at all levels (sub-county, district and national level) to increase efficiency, and facilitate enforcement and sustainability of programme activities. Some political leaders and government officials at both local and national level were not very knowledgeable on gender-related subjects, and some were not aware of the WNCB activities. Collaboration with government structures helps people at all levels of government to know which areas are not reached, so that they can plan better rather than duplicating efforts.

Lastly, synergy enhancement with other stakeholders should also be sought. For instance, WNCB partners could work with SOMERO, a CSO that operates in Karamoja and has a similar programme. The following activities could be considered: using some of the local government staff for training alongside the partners; organising quarterly stakeholders' meetings; organising joint monitoring visits and reviews where possible; and submitting narrative quarterly reports to the local government to be integrated into the district report for enhanced visibility.

Bibliography

Appendices

Appendix 1: Structured Household Questionnaire

My name is..... from EXMA Consult International Ltd. We have been contracted by HIVOS to undertake a gender analysis of the WNCB program. The purpose of this study is to identify the gender-related gaps in the program and provide strategies and policy recommendations for addressing gender barriers affecting the program.

You have been randomly selected to participate in this study by providing information on the questions contained in this questionnaire. However, participation in the study is voluntary and no personal benefits shall accrue to your participation. The WNCB program and especially the intended results are intended for the common good of all in this community. The interview takes about 30 minutes and you are even free to withdraw from the study at any time you feel you cannot proceed.

Do you now accept to participate in the study? YES

NO

Thank you for accepting to participate in this exercise.

<i>Qu No</i>	<i>Questions</i>	<i>Possible responses</i>	<i>Codes</i>						
Section One: Location (To be filled by the adult household respondent/Caregiver)									
1.1	Name of the district	Busia Nakapiripirit Moroto	1 2 3						
1.2	Name of sub-county(<i>To be pre-coded after sampling</i>)	Tiira T/C Buteba Rupa Nadunget Moruita Kakomongole	1 2 3 4 5 6						
1.3	Sub-county type	Rural Urban	1 2						
1.4	Name of Parish							
1.5	Name of Village							
1.6	Type of respondent	Household head/Caregiver Child/Adolescent Depending on the answer, provide a skip to the appropriate section.	1 2						
1.7	(a) In this household, are there children aged 12 and below Are there children aged 12 - 17?	Yes NO	1 2						
1.8	(a) How many of the children aged 12 and below are in this household? (b) What about children aged between 13-17 that are in this household?	<table border="1"> <thead> <tr> <th>Total</th> <th>Boys</th> <th>Girls</th> </tr> </thead> <tbody> <tr> <td> </td> <td> </td> <td> </td> </tr> </tbody> </table>	Total	Boys	Girls				
Total	Boys	Girls							
Section Two: Demographic characteristics of parents/caregivers									

2.1	Gender of the respondent	Male Female	1 2
2.2	Respondent's education level	None Never completed primary Completed primary Never completed lower secondary Completed lower secondary Completed higher secondary Never completed higher secondary BTVET Diploma BTVET Certificate University Graduate Other(s) Specify.....	1 2 3 4 5 6 7 8 9 10
2.3	Age of the respondent	17 and below 18-24 25-35 36-50 51-65 66+	1 2 3 4 5 6
2.4	Main source of household income	Subsistence crop production Livestock Mining Casual labour Trade Other(s).....	1 2 3 4 5
2.5	Household headship status	Shared headship Female-headed Male headed Female Child headed Male child headed	1 2 3 4 5
2.6	Marital status	Never married Divorced Temporal separation Married/ in Union Widowed	1 2 3 4
2.7	Marriage type	Monogamy Polygamy	1 2
Section Three: Demographic characteristics of the children/adolescents (To be administered to Children aged 13-17)			
3.1	Gender of the child/adolescent	Male Female	1 2
3.2	Age of the child/adolescent	10-14 15-17	1 2
3.3	Are you currently in school?	Yes No	1 2 ⇒ 3.10
3.4	If yes above, which class are you in?	Nursery P1-P2 P3-P5 P6-P7 S1-S2 S3-S4	1 2 3 4 5 6

		S5-S6	7
		Vocational	8
3.5	Who pays your school fees?	My Mother	1
		My Father	2
		Other relatives	3
		Agency	4
		Myself	5
		Non-individual	
3.6	Have you ever repeated any class?	Yes	1
		No	2
3.7	If yes, which classes have you repeated and why?	.....
		
3.8	What is the main reason for repeating	Lack of school fees/scholastics	1
		Poor academic performance	2
		Frequent absenteeism	3
		Need for labour	4
		COVID	5
		Other(s) specify.....	
3.9	What type of school are you in?	Government aided	1
		Private	2
		Community school	3
3.10	In which class did you stop?	Never been to school at all	1
		Nursery	2
		Never completed primary	3
		Completed P7 & stopped	4
		Never completed O'level	5
		Completed O'level & stopped	6
		Never completed A'level	7
		Completed A'level & stopped	8
		Other(specify)	
3.11	In which year did you drop out of school?	.....
3.12	What made you drop out?	Lack of school fees	1
		Need to make own money	2
		Domestic work	3
		Long distance to school	4
		Harassment at school	5
		Harassment at home	6
		Other(s) specify	
3.13	Given chance, would you go back to school?	Yes	1
		No	2
3.14	Give reasons for your answer above.	.....
3.15	What is your relationship with the head of this household?	Biological parent	1
		Step Mother	2
		Step Father	3
		Grandfather/mother	4
		Uncle/Aunt	5
		Brother/sister	6
		cousin	7
		No blood relative	8

Section Four: Knowledge, Attitude & Practices about & towards Gender & child labour (To be administered to both adult and children)

4.1	What form of work in this area is normally performed by boys which you think interferes with their right to formal quality education?	Grazing Mining Petty trade Domestic work Casual labouring Other(s) specify.....	1 2 3 4 5
4.2	What form of work in this area is normally performed by girls which you think interferes with their right to formal quality education?	Grazing Mining Petty trade Domestic work Casual labouring Other(s) specify.....	1 2 3 4 5
4.3	What specific roles and responsibilities do boys play at the household in this community?	Grazing Digging Fetching water Collecting firewood Cleaning the house Washing utensils Washing clothes for self & others Babysitting young ones Paid labour outside the home Petty trade	1 2 3 4 5 6 7 8 9 10
4.4	What specific roles and responsibilities do girls aged 12 and below play at the household, in this community? Multiple response possible	Grazing Digging Fetching water Collecting firewood Cleaning the house Washing utensils Washing clothes for self & others Babysitting young ones Paid labour outside the home Petty trade	1 2 3 4 5 6 7 8 9 10
4.5	What influences the allocation of roles and responsibilities to boys and girls in this community? (Probe for beliefs & practices influencing gender division of labour)	..... ..... ..... .....
4.6	Do you think that girls and boys are allocated equal workloads at home?	Strongly agree Agree Not sure Disagree Strongly disagree	1 2 3 4 5
4.7	Give reasons for your answer above.	..... .....
4.8	(a) What form of work in this area is performed by boys but is considered mentally, physically, socially, and morally dangerous and harmful for their health and development?	Commercial sex Domestic work Petty trade Mining Carrying heavy loads	1 2 3 4 5

		Other(s) specify.....	
4.9	Justify your answer	.....
4.10	What form of work in this area is performed by girls but is considered mentally, physically, socially, and morally dangerous and harmful for their health and development?	Commercial sex Domestic work Petty trade Mining Carrying heavy loads Other(s) specify.....	1 2 3 4 5
4.10	Give some detailed information about the most common hazardous work done by girls and boys in this community. <i>(Create space for girls & boys)</i>	..... ..... .....
4.11	In your opinion, what would you consider as child labour in the context of girls aged 12 and below and boys the same age?	..... ..... .....
4.12	What would you consider to be child labour in the context of girls between 13 and 17 years and boys 13 and 17 years. <i>(Create space for girls & boys)</i>	..... ..... .....
4.13	Between boys and girls, whom do you think is most affected by child labour in this area?	Boys Girls Both	1 2 3
4.14	Give reasons for your answer above	..... .....
4.15	Do you know of any boys/girls in this community whose chances to quality education have been hindered by child labour? Probe for: Those who have dropped out of school or frequently miss school).	Yes No	1 2
4.16	Without mentioning names, give some details about such children above.	..... .....
4.17	Are they mostly girls or boys?	Boys Girls Both	1 2 3
4.18	With examples, give reasons for your answer above.	..... .....
4.18	What factors in this community expose boys to child labour?	Poverty Weak parental guidance Weak law enforcement Shortage of labour Ignorance about child labour Other(s) specify.....	1 2 3 4 5
4.19	Explain how each of the factors mentioned above fuel child labour in this community (Provide space for each)	.....
4.20	What factors in this community expose girls to child labour?	Poverty Weak parental guidance Weak law enforcement Shortage of labour	1 2 3 4

		<i>Ignorance about child labour</i> <i>Other(s) specify.....</i>	5
4.21	Whom do you think would be most vulnerable to child labour? Is it mostly boys or girls?	<i>Boys</i> <i>Girls</i> <i>Both</i>	1 2 3
4.22	Give reasons for your answer above	..... .....
4.23	Boys and girls need to be given equal opportunities in all spheres of life. Do you agree?	<i>Strongly Agree</i> <i>Agree</i> <i>Indifferent</i> <i>Disagree</i> <i>Strongly disagree</i>	1 2 3 4 5
4.24	Give reasons for your answer above	..... .....
4.25	In case there is not enough money in the family to cater for all children in school, who according to you should be made to drop out of school, is it boys or girls?	<i>Boy</i> <i>Girl</i> <i>Consider other factors not gender</i>	1 2 3
4.26	Give reasons for your answer above	..... .....
4.27	What are some of the cultural beliefs, practices, and perceptions that disadvantage boys and girls to access education or decent work in this community?	Boy: Girl:	
4.26	Who according to you are the leading perpetrators of child labour in this community?	<i>Male Caregivers</i> <i>Female Caregiver</i> <i>Children themselves</i> <i>Private sector actors</i> <i>Other(s) specify.....</i>	1 2 3 4
4.27	In what ways does child labour affect girls differently from how it affects boys?	..... .....
Section 5: Specific child labour experience (To be administered to only children)			
5.1	Have you done any work for money, in the past six months?	<i>Yes</i> <i>No</i>	1 2
5.2	What work have you done?	.....
5.3	Have you been paid money in this period?	<i>Yes</i> <i>No</i>	1 2
5.4	Do you think that girls earn as much money from child-labour related activities as boys and vice versa?	<i>Yes</i> <i>No</i> <i>Don't know</i>	1 2 3
5.5	Which gender earns most, is it the boys or the girls?	<i>Boys</i> <i>Girls</i> <i>Both</i>	1 2 3
5.6	Within the last six months, how often have you done this work?	<i>Almost every day</i> <i>At least once a week</i> <i>At least once a month</i> <i>Rarely</i>	1 2 3 4
5.7	How has your involvement in money-making activities affected your	<i>Frequent absenteeism</i> <i>Reduced academic performance</i>	1 2

	schooling?	<i>Ability to pay fees</i>	3
		<i>No effect</i>	4
5.8	Are your parents happy about your involvement in money-making activities?	<i>Yes</i>	1
		<i>No</i>	2
		<i>Not sure</i>	3
5.9	What measures do you have in mind to ensure that your involvement in money-making activities does not affect your schooling negatively?	..... .....
<i>Section 6: Sexual and Gender-Based Violence (To be administered to both)</i>			
6.1	Have you heard about cases of SGBV in mining sites, plantations, or any other places where girls and boys engage in child labour?	..... ..... ..... .....
6.2	What do you think are the major causes of SGBV in those sites?	..... .....
6.3	Who do you think is affected more affected by SGBV, is it girls or boys, please explain why?	..... .....
6.4	Who are the main perpetrators of SGBV and why?	..... .....
6.5	Do you have a sort of association of child workers, where you jointly address your issues?	<i>Yes</i>	1
		<i>No</i>	2
		<i>Don't know</i>	3
6.6	Who are the leaders of this association, boys, girls, both?	..... .....
6.7	What is the representation of girls vs. boys, and why do you think this is so?		
<i>Section 7: Action Plans to end child labour (To be administered to both)</i>			
7.1	Child labour is a big problem in this community.	<i>Strongly agree</i>	1
		<i>Agree</i>	2
		<i>Not sure</i>	3
		<i>Disagree</i>	4
		<i>Strongly disagree</i>	5
7.2	Whose responsibility is it to stop child labour in this community	<i>Parents</i>	1
		<i>Community leaders</i>	2
		<i>Children themselves</i>	3
		<i>District leaders</i>	4
		<i>Central government</i>	5
		<i>Don't know</i>	6
7.3	What should each of the actors mentioned above do to end child labour? Provide space for each actor.		

Appendix 2: Key Informant Interview Guide for National Level Government Ministries/Institutions and CSOs

Ministry/Department/Institution: _____

Designation of Respondent: _____

Date of Interview: _____

Interviewer's Name: _____

1. Tell me about your role in this Department/institution/district. (How long have you been here?)
2. What is the status of women and girls in the project districts?
3. Mention some of the socio-norms that reinforce the low status of women and girls in this community.
4. What kinds of behaviors, responsibilities and obligations are considered 'normal' for women and men at the household level and community?
5. What are the main economic activities in this area? What kinds of jobs are considered a man's jobs or a woman's jobs in this community?
6. What is the role of women in decision making at household and community levels in project districts?
7. Do men and women have equal access to, ownership of and control over resources upon which they depend for livelihoods and wellbeing? (Probe on how this can influence child labour in the project districts)
8. What is the situation of child trafficking in the project districts? (Probe on who is trafficked more; girls or boys, and where children are trafficked.)
9. What are the drivers of child trafficking in this community?
10. What is the situation of child labour in the project districts?
11. What factors drive child labour in the project districts? (Probe on gender-related factors.)
12. Describe the types of child labour /activities for girls and boys. (Explain why?)
13. Do you think that both boys and girls earn the same amount of money from child labour activities? If yes please explain and if no still explain
14. Who makes the decision for the child to be involved in child labour? (Probe on whether this may differ for boys and girls)

15. What cultural norms, beliefs and perceptions drive child labour for boys and girls in the project districts? (Probe for boys and girls) What gender norms influence boys to be more at risk for paid child labour while girls perform more at home?
16. How do roles and responsibilities of boys and girls in the family and community influence their risk to child labour?
17. Which gender (girls & boys) are most affected by child labour? Explain why

18. Mention existing laws and policies to prevent and address child labour in Uganda. (Probe on by-laws to end child labour in project districts)

19. What interventions are being implemented by this Ministry/department/institution to address child labour in the project districts? (Probe for specific actions for boys and girls.)

20. Mention any challenges you might have encountered in the implementation of these interventions.

21. What interventions are being implemented by the government, private sector, CSOs and local leaders to address child labour in the project districts? (Probe for specific actions for boys and girls.)

22. Are there cases of violence perpetrated against child workers? (Probe different types of abuse including SGBV; causes; main perpetrators and who is affected more among boys and girls)

23. How are cases of abuse against child workers handled? (Do the firm/factory have reporting mechanisms? Do child workers have access to the reporting mechanisms?)

24. Are there some challenges in redressing cases of abuse against for child workers using existing mechanisms?

25. Have you participated in any activity by Work No Child Business programme?

26. Mention the successes of the Work No Child Business activities in this community?

27. How can activities of Work No Child Business benefit both boys and girls?

28. What should be done by government, Local leaders, Private Sector and CSOs to eliminate child labour in this area?

29. Do you have any other suggestions?

Appendix 3: Key Informant Interview Guide for WNCB Partners

1. Please give an overview of your organisation putting emphasis on what it does concerning child labour? (Probe on the activities of WNCB)
2. Describe the forms of child labour for girls/boys in the project districts, specifying those for boys only, for girls only and for both.
3. In case there are differences in the forms of child labour for boys and girls? What are the causes of the differences?
4. Which sex (girls & boys) are most affected by child labour in this community? Does Child labour affect boys differently from girls?
5. Are there differences in forms of child labour for children aged 5 -12 years and those aged 13-17 years? Expound. What about the in-school children and the out-of-school.
6. What factors drive child labour in the project districts? (Probe on gender-related factors.)
7. From your interaction with the children involved in child labour how many hours per day are for work for each of the forms of child labour? (Do boys and girls involved in child labour work same hours per day?)
8. Do girls and boys who are involved in the same type of child labour earn the same amount of money? (Probe for equal pay for equal amount of work)
9. What cultural norms, beliefs and perceptions drive child labour for boys and girls in this community?
10. Are there some socio-norms and cultural practices that prevent or help avoid risks of child labour?
11. What gender norms influence boys to be more at risk for paid child labour while girls perform more at home?
12. Who makes the decision for a child to be involved in child labour? (Probe on whether this may differ for boys and girls).
13. How does access, use and control over resources at household level influence the risks of child labour for boys and girls in this area?

14. Who owns the companies, sites, places where children work as labourers, are they mostly men or women?
15. What is the situation of child trafficking in the project districts? (Probe on who is trafficked more; girls or boys, and where children are trafficked.)
16. What are the drivers of child trafficking in this community?

Organisation's capacity in gender transformative programming

17. What is the number of staff employed by your organisation? (state full time, part time and volunteers)
18. How many staff have undergone basic training in gender and by who?
19. How many staff have wide experience in gender transformative programming including gender mainstreaming and budgeting?
20. What are your strengths and weaknesses in gender transformative programming?

Components of gender mainstreaming (Build agency, Change relations, Transform structures)

Building agency

21. What approaches or strategies does your organisation use to build gender consciousness, confidence, self-esteem and aspirations at household and community level?
22. To what extent are the communities where you operate knowledgeable about gender?

What is the attitude of communities towards gender equality and equity?

Changing relations

24. What strategies have you employed to change/ adapt power relations and decisions at household level?
25. What approaches does your organisation use to challenge unfair power relations in the community?

Transforming Structures

26. What is your organization doing about discriminatory social norms, customs, values and exclusionary practices?
27. What does your organisation do about laws, policies, procedures and services that have implications of child labour?
28. Mention the successes and weaknesses of the Work No Child Business activities in the project districts?
29. How can activities of Work No Child Business best benefit both boys and girls?
30. What should be done by the private sector to eliminate child labour in this area? (Probe for specific actions for boys and girls.)

31. What should be done by government, Local leaders, Private Sector and CSOs to eliminate child labour in this area?

33. What would you recommend we could do to improve support for the elimination of child labour?

Appendix 4: Key Informant Interview Guide for District Level Government Officials/ Local Leaders/ CSOs/FBOs/ School Administrators

District: _____ Sub-county: _____

Parish _____ Village _____

Department/institution: _____

Designation of Respondent: _____

Date of Interview: _____

Interviewer's Name: _____

1. Tell me about your role in this Department/institution/district. (How long have you been here?)
2. What are the roles and responsibilities of men and boys in the household in this area?
3. What are the roles and responsibilities of women and girls in the household in this area?
4. What is the status of women and girls in this community?
5. Mention some of the socio norms that reinforce the low status of women and girls in this community.
6. What kinds of behaviours, responsibilities and obligations are considered 'normal' at the household level and community? Specify for men and women.
7. What are the main economic activities in this area?
8. What kinds of jobs are considered a man's jobs or a woman's jobs in this community?
9. Describe the roles of men and boys in agriculture.
10. Describe the roles of women and girls in agriculture.
11. Describe the roles of men and boys in mining.
12. Describe the roles of women and girls in mining.
13. What is the role of women in decision making at household and community levels?
14. How do people acquire land here? (Probe on the major land tenure system in the area?)
15. Do women own land in this community? How do women acquire land for their economic activities/ agriculture or cultivation of food for the family?
16. Do men and women have equal access to, ownership of and control over resources upon which they depend for livelihoods and well being?
17. What economic resources do children have control over? (probe for boys and girls)
18. Who controls the income from agriculture, sale of animals, mining and other livelihood activities?

19. (Probe on whether women have control over the proceeds from these economic activities)
20. Describe the role of men and women in the management of mining activities.
21. Describe the role of men and women in the management of agricultural activities.
22. How do inheritance laws treat men and women, respectively? What about children, boys and girls?
23. What is the situation of child trafficking in this community? (Probe on who is trafficked more; girls or boys, and where children are trafficked.)
24. What are the drivers of child trafficking in this community?
25. What is the situation of child labour in this community?
26. Who makes the decision for the child to be involved in child labour? (Probe on whether this may differ for boys and girls)
27. Describe which types of child labour girls/boys are involved in this area/site. Explain why?
28. What cultural norms, beliefs and perceptions drive child labour for boys and girls in this community?
29. Comment on girls' involvement in domestic work for pay (Probe on the household chores girls perform)
30. What factors drive child labour in this area? (Probe on gender-related factors.)
31. Which gender (girls & boys) are most affected by child labour in this community? Does Child labour affect boys differently from girls?
32. What gender norms influence boys to be more at risk for paid child labour while girls perform more at home?
33. How do access, use and control over resources influence the risks of child labour for boys and girls in this area?
34. Are there some socio-norms and cultural practices that prevent or help avoid risks of child labour?
35. Are girls and boys paid the same amount of money?
36. Do children have control over their earnings from mining, domestic work or agriculture? (Probe on what items this money is spent, who decides how children's earnings are spent and whether there may be differences between boys and girls)
37. What interventions are being implemented by the private sector to address child labour in this area? (Probe for specific actions for boys and girls.)
38. What interventions are being implemented by government, local leaders and CSOs to address child labour in this area? (Probe for specific actions for boys and girls.)
39. Are there cases of violence perpetrated against child workers? (Probe different types of abuse including SGBV; causes; main perpetrators and who is affected more among boys and girls)

40. How are cases of abuse against child workers handled? (Do the firm/factory have reporting mechanisms? Do child workers have access to the reporting mechanisms?)
41. Are there some challenges in redressing cases of abuse against for child workers using existing mechanisms?
42. Have you participated in any activity by Work No Child Business?
43. Mention the successes of the Work No Child Business activities in this community?
44. How can activities of Work No Child Business benefit both boys and girls?
45. What should be done by the private sector to eliminate child labour in this area? (Probe for specific actions for boys and girls.)
46. What should be done by government, Local leaders, Private Sector and CSOs to eliminate child labour in this area?
47. Do you have any other suggestions?

Appendix 5: Key Informant Interview Guide for Private Sector Actors

District: _____ Sub-county: _____

Parish _____ Village _____

Name of Company/Firm: _____

Position of Respondent: _____

Date of Interview: _____

Interviewer's Name: _____

1. What is the sector in which your business/company works?
2. How many employees do you have?
3. What is the situation of child trafficking in this community? (Probe on who is trafficked more; girls or boys, and where children are trafficked.)
4. What are the drivers of child trafficking in this community?
5. What is the situation of child labour in this community?
6. Describe which types of child labour girls/boys do in this area/site. Explain why?
7. Who makes the decision for the child to be involved in child labour? (Probe on whether this may differ for boys and girls)
8. What factors drive child labour in this area? (Probe on gender-related factors.)
9. What gender norms influence boys to be more at risk for paid child labour, while girls perform more at home?
10. Which gender (girls & boys) are most affected by child labour in this community? Does Child labour affect boys differently from girls?
11. Are girls and boys paid the same amount of money?
12. Do children have control over their earnings? (Probe on what items this money is spent, who decides how children's earnings are spent and whether there may be differences between boys and girls.)
13. Mention existing laws and policies to prevent and address child labour in Uganda.
14. Are there some by-laws to end child labour in this community?
15. Are there any children (up to 17) among your employees (Probe on number of boys and girls)
16. Who generally work most hours in your company / sector, boys or girls?

17. What types of work do both boys and girls up to 17 usually do in your company /sector? (Probe on how this is related to chores boys and girls perform at home)
18. What do you find as the appropriate age for boys and girls to start working in your company/ sector? (Probe for boys and girls)
19. Are there any difference between the types of work that you consider safe to perform for boys and girls under 18 years
20. Are there any risks for boys and girls to get harmed when working for you/in your sector?
21. What do you do as a company / sector do to mitigate those risks?
22. What can be done better to alleviate work related risks for boys and girls?
23. Are there cases of violence perpetrated against child workers in this firm/factory? (Probe different types of abuse including SGBV; causes; main perpetrators and who is affected more among boys and girls)
24. How are cases of abuse against child workers handled? (Does the firm/factory have reporting mechanisms? Do child workers have access to the reporting mechanisms?)
25. Are there some challenges in redressing cases of abuse against for child workers using existing mechanisms?
26. What interventions/programs are implemented by government, local leaders and CSOs to address child labour in this area? (Probe for specific actions for boys and girls.)
27. What should be done by the private sector to eliminate child labour in this area? (Probe for specific actions for boys and girls.)
28. What interventions have been initiated by your company /site to address child labour? Probe for specific actions for boys and girls.)
29. Have you participated in any activity by Work No Child Business?
30. Mention the successes of the Work No Child Business activities in this community?
31. How can activities of Work No Child Business benefit both boys and girls?
32. What should be done by government, Local leaders and CSOs to eliminate child labour in this area?
33. Do you have any other suggestions?

Appendix 6: FGD Interview Guide for Community Members

District: _____ Sub-county: _____

Parish _____ Village: _____

Name of Company/Firm: _____

Venue of FGD: _____ Date of Interview: _____

Interviewer's Name: _____

1. What are the roles and responsibilities of men and boys in the household in this area?
2. What are the roles and responsibilities of women and girls in the household in this area?
3. What is the status of women and girls in this community?
4. Mention some of the socio norms that reinforce the low status of women and girls in this community.
5. What kinds of behaviours, responsibilities and obligations are considered 'normal' at the household level and community? Specify for men and women.
6. What are the main economic activities in this area?
7. What kinds of jobs are considered a man's job or a woman's job in this community?
8. What is the role of women in decision making at household and community levels?
9. What is the land tenure system in this area?
10. Do women own land in this community? How do women acquire land for their economic activities/ agriculture or cultivation of food for the family?
11. Do men and women have equal access to, ownership of and control over resources upon which they depend for livelihoods and well being?
12. What economic resources do children have control over? (probe for boys and girls)
13. How do inheritance laws treat men and women? What about children; boys and girls?
14. Who controls the income from agriculture, sale of animals, mining and other livelihood activities?
15. (Probe on whether women have control over the proceeds from these economic activities)
16. Describe the role of men and women in the management of mining activities.
17. Describe the role of men and women in the management of agricultural activities.
18. What is the situation of child labour in this community? (Probe on child trafficking and how it is related to child labour)
19. Describe the types of child labour most common in this community. (Probe for girls/boys and why)

20. Who makes the decision for a child to be involved in child labour? (Probe on whether this may differ for boys and girls)
21. What factors drive child labour in this area? (Probe on gender-related factors.)
22. What cultural norms, beliefs and perceptions drive child labour for boys and girls in this community? (Probe on gender norms and cultural beliefs/perceptions that influence boys to be more at risk for paid child labour, while girls perform more at home?)
23. How do private sector actors in this area/sector increase risks of children to child labour (Probe for boys and girls?)
24. Which gender (girls/boys) are most affected by child labour in this community? (Probe on whether Child labour affects boys differently from girls)
25. Are girls and boys paid the same amount of money?
26. Do children have control over their earnings? (Probe on what items this money is spent, who decides how children's earnings are spent and whether there may be differences between boys and girls.)
27. Mention existing laws to prevent and address child labour in Uganda.
28. Are there some by-laws to end child labour in this community?
29. Are there cases of violence perpetrated against child workers? (Probe different types of abuse including SGBV; causes; main perpetrators and who is affected more among boys and girls)
30. How are cases of abuse against child workers handled? (Do the firm/factory have reporting mechanisms? Do child workers have access to the reporting mechanisms?)
31. Are there some challenges in redressing cases of abuse against for child workers using existing mechanisms?
32. What interventions are being implemented by the private sector to address child labour in this area? (Probe for specific actions for boys and girls.)
33. Who owns the companies, sites, places where children work as labourers, are they mostly men or women? (Probe on whether there is relationship between the types of child labour at the site and gender of the owner of the site.)
34. What interventions/programs are implemented by government, local leaders, private sector and CSOs to address child labour in this area? (Probe for specific actions for boys and girls.)
35. Have you participated in any activity by Work No Child Business?
36. Mention the successes of the Work No Child Business activities in this community?
37. How can activities of Work No Child Business benefit both boys and girls?
38. What should be done by government, Local leaders and CSOs to eliminate child labour in this area?
39. Do you have any other suggestions?

Appendix 7: FGD Interview Guide for Children (13-17) and Young people (18-24)

1. What tasks do boys perform at home?
2. What tasks do girls perform at home?
3. What is the status of women and girls in this community?
4. Do you know of any socio norms that reinforce the low status of women and girls in this community?
5. What kinds of behaviours are considered 'normal' for boys and girls?
6. Do children own any economic resources such as goats, chickens, bicycles, cattle? (Probe for boys and girls)
7. Are boys and girls entitled to inherit property from their parents?
8. Is child trafficking common in this community? (Probe who is trafficked more; girls or boys, and where children are taken.)
9. What causes child trafficking?
10. Are there some children in this community who are working outside the home to earn money?
11. What causes child labour in this community? (Probe on gender-related factors.)
12. What types of work outside the home are children involved in? (Probe for girls/boys and why)
13. Are girls and boys paid the same amount of money?
14. Do children have control over their earnings? (Probe what items this money is spent on, who decides how children's earnings are spent and whether there may be differences between boys and girls.)
15. Who makes the decision for a child to work outside the home to earn money? (Probe whether this may differ for boys and girls)
16. What cultural norms, beliefs, and perceptions drive child labour for boys and girls in this community? (Probe gender norms and cultural beliefs/perceptions that influence boys to be more at risk for paid child labour, while girls perform more at home?)
17. Which gender (girls/boys) are most affected by child labour? (Probe whether Child labour affects boys differently from girls)
18. Do you know of some laws that prohibit child labour in Uganda? (Mention the laws)
19. Are there some by-laws to end child labour in this community?
20. What are some things happening in this community, at school, or at home that make boys and girls feel happy and safe?

21. What are some things happening in this community, at school, at home that make boys and girls feel sad, scared, or unhappy?
22. What are some cultural practices or traditions or ceremonies you have for boys and girls in this community? How do you feel about them? Are there traditions that celebrate boys and girls?
23. Are there some traditions or ceremonies that make boys and girls feel uncomfortable or unsafe?
24. Where do boys feel most safe in this community, and why?
25. Where are girls feel most safe in this community and why?
26. Where do boys feel most insecure in this community, and why?
27. Where do girls feel most insecure in this community and why?
28. What do you think can be done to improve the safety of both girls and boys in this community?
29. What abuses do child workers suffer at the workplace? Which gender (girls or boys) is affected more?
30. Do you know of some child workers who have suffered SGBV where they work? (Probe which types of SGBV, main perpetrators, causes, and which gender is most affected.)
31. Where do child workers who suffer SGBV report? (Probe on challenges in seeking redress)
32. Have you heard about the Work No Child Business program
33. Have you participated in any activity by Work No Child Business?
34. Ever since the coming of the Work No Child Business project in this community, how have things changed? What difference has the program brought to the community in terms of eliminating child labour? (Probe on specific impact for boys and girls)
35. What challenges has the programs of Work No Child Business had in this community?
36. How should the project activities of Work No Child Business benefit both boys and girls more in the future?

37. What has the government, local leaders, private sector, CSOs and others done to address the issue of child labour in this community? (Probe for specific actions for boys and girls)
38. What more should be done by the government, Local leaders, and CSOs to eliminate child labour in this area?
39. Do you have any other suggestions?